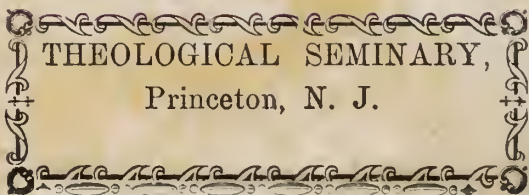




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THE
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I.—THE EVIL OF NEGLECTING THE LORD'S WORK,
with reference to India.

"Thus speaketh the Lord of Hosts, saying, This people say, the time is not come, the time that the Lord's house should be built."—HAGGAI, i. 2.

The principle of sin may be briefly defined as "*atheistical selfishness*." If it be viewed in reference to *God*, it is practical atheism—if viewed as regards the sinner's *self*, it is habitual selfishness. The active form of sin which prevails in the world is, the *substitution of self for God*, and the rendering of that to the former, which belongs to the latter. From this, as a root in man's heart, branches forth actual sin in all its forms, of thought, word and action; for in all of these, when they bring forth their fruit, you may find the seeds of self-independence and of self-preference. In the esteem and reckoning of sinful men, God is only, and receives only, what the sinner pleases.

This principle of action is boldly avowed by the world, in *practice*. Men say, "Our lips are our own, who is Lord over us!" They consider their *bodies* as their own, and therefore they use them as they please, without regard to the will of God;—their *minds* they exercise as they please, without any regard to the love or hatred of the Lord almighty;—*time* they spend as they deem best, without regard to Him who is the very Father of their spirits;—and *property* they acquire or spend according to their own wills and notions, without any feeling of responsibility to the Owner of all. In all these matters, whatever they may profess with the lip or hold in their creed, God is nothing, and self is all:—if morality be regarded, it is from self-respect; if benevolence is exercised, it is for self-enjoyment; if even religion be honoured, it is for self-protection;—there is nothing done for God purely as God

—self is in His stead—for, saith the Scripture, “God is not in all his thoughts.”

But we have to lament that this principle of atheistical selfishness is not confined to the world of avowed unbelievers, but is found to prevail within the *visible church* of Christ. True, there exists in that church a band of true saints who have had the dominion of selfishness within them destroyed, and who from the heart say, “I am the Lord’s,” and who are “living sacrifices rendered unto God;”—but, how few these are, we leave to the tribunals of conscience and experience to judge. They are lost in the mass, or they stand out in such utter contrast to all around them, as to make their lives singular and their conduct unintelligible. We admit indeed that these have many infirmities, and fall into occasional inconsistencies—but their variations are like those of the compass; for they still leave behind them the evidences of a self-denied *principle* ever pointing Godwards. But this precious kernel is enclosed in a vast shell or husk of *nominal* Christianity;—and, amongst this mass, we find no living principle of godliness. In their selfishness they are identified with the world, from which in name they are separated;—in heart and soul they are practical athiests, whilst in creed and word they are Christians. Judge them by two tests:

1. The ordinary *business* of life.—This ought to be conducted in the fear and for the honour of their Lord. “Whatever they do, whether in word or in deed, they ought to do all in the name of the Lord Jesus;” and “whether they eat or drink, or whatever else, they ought to do all to the glory of God.” But, is it necessary to say, that by far the majority of professed Christians give no indication of any such Godly spirit—that their Lord is never referred to in their speculations—that they buy and sell and make gain, without consulting the Sovereign of all—that they deem religion totally distinct from business—that they reject the Bible from the counting-house, the ware-room, or the desk—that the consecration of all their property to the Lord, is deemed a weak-minded notion—that to hold all trade and business as inferior or subordinate to the sanctification of the soul and the service of God is deemed as sentimental enthusiasm—yea, that to hold themselves as mere stewards of the Lord of all, and bound daily to give their account unto him, would be scouted in practice from the business of the great majority of Christians. Yet all these things are as clearly required in a man’s daily business, by the word of God, as is repentance of sin or faith in Christ for the salvation of his soul. How evident the selfishness and atheism of sin in this case!

2. The other test may be found in those matters which are strictly *religious*, and which from their very nature have a direct regard to God Himself.—Now how do the great mass of professed Christians act in this case? Just as in the former—that is, not as pleases God but as pleases themselves. They will not be more religious than may suit their own selfish interests. They will not keep the Sabbath, they will not attend in the house of prayer, they will not profess the faith of Christ, they will not consecrate themselves to His service, they will not dispense their property for the promotion of the kingdom of heaven, more than may suit their personal inclinations, or may at the same time promote their own temporal ease and comfort. They admit that it is their duty to uphold and promote the interests of Christianity in the world—but, up to what point? of God's demands, of Christ's claims? nay, but up to the point of mere selfish choice and inclination. A man's self is now his own God, his own Christ, his own Lord, his own Judge; religion with such is but gilded selfishness, and their highest flight of zeal is but a sort of benevolent atheism.

How strikingly was all this exemplified in the case of the Jews, in the passage prefixed to this article. They had formerly sinned against the Lord and had been punished by 70 years' captivity in Babylon. In due time the Lord's mercy was extended to them, and they were brought back to their own land and restored to Jerusalem:—they set immediately about rebuilding their city, and laid the foundations of the temple under Ezra; but having been interrupted by a counter edict from the king of Persia, they too readily yielded themselves to such worldly influence and ceased from their undertaking for nearly 14 years. After that time a new and more favourable decree having issued from the Persian monarch, an opportunity was presented to them of testifying their zeal and love for their Lord, by immediately carrying on the work so long ago begun, even the erection of his holy temple and the establishment of his worship. But God was forgotten, and self only was remembered. What *said* they? "The time is not come, the time that the Lord's house should be built!" What *did* they? "Leaving the Lord's house waste, they ran every man to his own house"—they all went to dwell at ease in their "ceiled houses"—they "put their money which they earned into bags"—and in reply to every reproof they said, "the time is not come, the time that the *Lord's* house should be built!"—that is, in short, man's work was done, God's work was neglected—and this was a sin in principle, such as we have described all sin to be, viz. atheistical and selfish.

It is true that the Jews endeavoured to cloke their sin by words of excuse, such as these "the time is not come," "the time is not come"—but this was all vain:—they did not believe their own words whilst they spake them, for they well knew that they were not inclined to the work; and God who knoweth all things, charges them at once with sin, and denounces judgment against them, commanding them at the same time to "consider their ways." Of this sin the Jews were afterwards convinced; they repented, and devoted themselves to the Lord's work;—the temple was speedily built, and that very temple afterwards was filled with the Glory of the Son of God.

Now, is there not a parallel case to be found amongst *ourselves*?—Are we not also guilty of neglecting that work, which is especially the *work of God* in the world? The Jewish nation has passed into the Christian world—the country of Palestine has expanded itself into the habitable globe—the temple of Zion is changed into a universal church—the kingdom of Judea is now the kingdom of heaven—all believers in Christ are now kings and priests unto God—all rulers, princes, magistrates, counsellors, judges, are servants of Jesus Christ, who is King of kings and Lord of lords—and the *primary* duty of *every* Christian is to do the will of God and to finish his work?

Are we not laid under obligation by the very command of our Lord and Saviour Jesus Christ, to preach his Gospel to every nation and to every creature under heaven? And has He not in His providence, (for "the government is on his shoulders") laid open successively those nations, that his command might be fulfilled in the midst of them? Take for illustration this land of India, in which we ourselves dwell and for which we are especially accountable. In how singular a manner has it been brought under our power? How complete its subjugation, how profound its submission to our power!—How vast our influence—how manifold our means—how varied our channels of communication—how evident the necessities of the people! Yet what is the result? nothing proportioned to the claims either of *God* or *India*. What are the lakhs that are spent in our "ceiled houses," to the pittance that is laid out or contributed for the house of the Lord in India? Lay aside what is merely for *physical, political, or mental* purposes, and what therefore is merely *human* or temporal—and how much is left that is expended for a purely *Christian* end, bearing on the spiritual and highest welfare of the natives of India?—I leave all to judge.

Again how *many* persons are there that truly pursue after

the work of God in India? Are they not as a handful? Is not this special object of diffusing the Gospel of Christ left to the "saints" as they are commonly called? And is there not prevalent amidst the mass of professed Christians that very neglect of the Lord's work with which the Jews were chargeable? True it is that some of them may say, "the time is not come for the Christianization of India"—but the truth is, the time of their *inclination* is not come, and therefore like the sluggard they say, "there is a lion in the way!"

It is in vain to reason with such persons—we must rather, like the prophet in our text, expose the sin, and declare the evil of which in the sight of God they are guilty.

Consider then the guilt of *neglecting the work of God*, in not devoting ourselves to the advancement of the Gospel in the earth.—"Consider your ways," saith the Lord.

1. There is the *general principle of atheistic selfishness*, which we set out with as the principle of all sin, and therefore also of this in particular. For it is surely because a man disregards God, that is, acts as if there were not a God, that he neglects the work of God;—and it is surely because he regards himself in the stead of God, that he prefers his own work to that of the Almighty, and devotes himself entirely to it. Shew to us a man, who cares not for the glory of God amongst men, neither seeks nor endeavours to extend the knowledge of his Maker, and who labours not in any way to make his fellow-men happy in the love of their Creator, and we do without hesitation say that that man is practically and before God, a *selfish atheist*. I care not for his alleged motives—the eternal law of supreme love to God can never be superseded; and he who attempts by any plea under heaven to supersede it is in that act a denier of God. "A son honoureth his father, and a servant his master—if then I be a Father, where is mine honour? If I be a Master, where is my fear? saith the Lord of hosts." And may it not be added, if I be God, where is my glory?

2. There is also involved in such neglect of the Lord's work, a *denial of the Lord Jesus Christ*—in other words we *deny our own Christianity*. The Son of God came into the world as the living medium of divine love—for, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He came to seek and to save that which was lost." "He laid down his life as a ransom for many"—"He is the Lamb of God, that taketh away the sin of the world." He is now exalted at the right hand of God—and what were his last words as he ascended into glory? "Go ye into all the world and preach the Gospel to every creature!"—All disciples

profess to be of one mind with their Master, and therefore they follow Him—and Christ says of his disciples, “I am the vine, ye are the branches;” so intimate is their union with him. But are *they* the disciples of Jesus, who care not for the glory of God or the salvation of man? He denied His own glory, His own character, His own riches, His own life itself to glorify His Father and to bless His brethren—and can they indeed be Christians, who put their own personal interests above His, and to whom dishonour to God, and destruction to man are matters of little or no consideration? “If any man have not the Spirit of Christ he is none of His” saith God in His word—and is selfish atheism the Spirit of Christ?—nay, to whomsoever the work of God is a subject of neglect, of him we must say, that he denies the faith of Christ, and all love to him, therefore he is guilty of rejecting the Son of God, and as to Christianity he is a practical infidel. “He that is not with me is against me, and he that gathereth not with me scattereth.”

3. Such neglect of the Lord's work, involves further a *breach of trust* towards God. Men pride themselves much on their faithfulness and integrity towards man, and would resent no charge more than that which has just been made, if it were in regard to their fellow-men. But this is still worse unrighteousness than even that—for it is committed against God himself. You are the creature of God, and all the property in the universe is his; he hath given to you thereof, and the law under which you are to spend it is this: “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself”—if you use it inconsistently with this, then you are guilty of misappropriation and breach of trust toward God and your neighbours. You are a *Christian*; then you have been baptized into his name, and you are in covenant with God—dedicated to him, you are his servant—your person and property are his—to you has he committed a share of his work on earth, and has endowed you in his providence with all that you need. If all this then be overlooked—if your person be withheld from Christian service, and your property from Christian ends, then you are guilty of gross unfaithfulness, and in the sight of God, however you may be esteemed amongst men, you are guilty of the grossest breach of trust of which the creature is capable. Remember the parable of “the talents”—remember the good servants and their rewards—remember the unprofitable servant also, and his fate—he withheld his talent from his Lord's work, and for that he perished forever! “The silver is mine, and the gold is mine,” saith the Lord of hosts, and who then will venture to shut

up his Lord's money? who will take the gold and silver of the Lord of hosts, and give it to the world, the devil and the flesh? Nay brethren, be righteous towards God—go serve him with your persons, and build his house with his own property, and then shall ye be safe when your Lord cometh.

4. *Ingratitude* is another charge involved in our text. “*This* people say.” There is something emphatic in the “*this*.” The Jews are singled out, as it were, in such a manner as to make the hearer or reader reflect on the aggravation of their case. *This* people whom I separated from the heathen, enlightened with revelation, established in their land—whom I have just restored from long captivity among their enemies—to whom I have made even kings to be their servants; amongst whom I am maintaining the knowledge of salvation and the way to life everlasting, even this people run to their ceiled houses and say, “The time is not come, the time that the *Lord's* house should be built!” And is not our case the same? How has the Lord dealt with us? Has he given his Son to die for our sins? Has he sent his Spirit to renew our hearts? Has the Gospel of salvation been preached to us? Have we the way to life eternal thrown open to us? Has he preserved, nourished and blessed us as to this life? Has he as a people brought us into this land and given us dominion in it—victory over all enemies? does he make one to govern a thousand and a thousand to rule over a million? Has he done all this and much more for us? What is our return for it all? Ingratitude, base ingratitude!

If many can obtain their livelihood and rich incomes—if others can secure for future use their pensions or their fortunes—if the majority can but return to their homes with the sheaves of their own harvest, and say “Soul, take thine ease, eat, drink and be merry; thou hast much store laid up for many years—let those whose calling it is, mind the wants of India, and build the Lord's house when we are gone!” if they can say this, they are satisfied. And this is gratitude! gratitude for all God's mercy, and Christ's love! this is the return made to him who hath given all to them, and done all for them!

5. *Disregard* for the *blessed presence* of God, is also involved in selfish neglect of his work. This is especially adverted to in the context of the passage prefixed. In verse 6, he says “Ye have sown much and bring in little—ye eat, but ye have not enough, &c.; shewing how he had withdrawn his presence and blessing from them, so that they prospered not—yet they regarded not this in their selfish pursuits. Again v. 7—11, he declares that if they will do his work, they shall

be blessed of him—and that the cause of all their emptiness and dissatisfaction was this that they neglected his work. And is it not so now? Do not men know that God is with them that serve him, and blesses them—and that they are the happiest men who abound most in the work of the Lord?—Yet they still neglect it, shewing their indifference to the blessing of the Almighty! How many amidst all their riches and all their luxuries are yet unhappy—they are ill at ease in their minds—“they sow, but they bring in little—they eat but they have not enough—they drink, but they are not filled with drink—they clothe themselves, but they are none of them warm—they earn wages, but they earn them to put them into a bag with holes—they look for much, and lo it comes to little—they bring it home, and lo the Lord blows upon it—and why? saith the Lord of hosts—“Because of mine house that is waste, and ye run every man unto his own house.” Is not India a land of care, and anxiety—of hard labour, and disappointment—is there not much blighted expectation, and also much secret pining in the midst of all its brilliant glare?—is there not much spiritual deadness and drought? do not ministers complain of this, and do not their people also complain of it? Is not the work of conversion low, and is not the spirit of inquiry almost stagnant? And why all this? Because the Lord withholds his blessing? And why does he withhold it? because his work is not done, and his house lies waste! Oh why are men fools and slow of heart to believe all this—disregarding so the presence and blessing of the Lord.

Oh how little do many think how the blessing of the Lord would fill India, if his spiritual temple were only built, and his service universally performed! Were the inhabitants of this land converted unto God, how should we rejoice and be blessed! “Then would the earth yield her increase, and God even our own God would bless us!” Hear the voice of the Lord to his ancient people by another prophet, even by the last of the Jewish train, Malachi—“Will a man rob God? Yet ye have robbed me: but ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it: and all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord.”—Vain, vain, forever vain, will be every work of man to bless India, whilst God is robbed,

and his work is left undone; and blind as the dead are they who cannot see that whom God curseth no power on earth can bless, and whom God blesseth no power of hell can curse. Every Godless substitute whether in government or education, shall die—or, if it live, shall live only to blast by its shade them that planted it, or slay by its poison them that eat of its fruits—for, “the way of the ungodly shall perish.”

6. They who neglect the Lord's work, *defraud* man of his highest and best *blessing*. For the special boon which God has required and appointed from man to his fellow-man is, that he “love him as himself”—but this love to man is founded on supreme love to God—if then the latter be withheld as in the case before us, so also is the former—and thus man is defrauded. We therefore find that all those persons who, by neglecting the cause of God manifest their want of love to *him*, do at the same time manifest their want of love to *man* by neglecting all works of self-denying benevolence. By robbing their neighbour of the tree, they rob him also of all the fruit which it would produce. But, besides, the special work of love is to “*do good* to all men,” even as God himself does;—this the Lord requires of us. He then that disregards this work of God, deprives his fellow-men of that which God hath made to be their right—and is guilty of the highest species of fraud. Again, the Lord Jesus Christ hath commanded us to preach his Gospel to “*every creature*”—by this then it becomes the *right* of every creature in India to have the Gospel made known to him, whether he is aware of it or not:—if we have taken Christian obligations upon us, then are we bound to our utmost ability to promote the work of the Lord in making it known; and if, instead of this, we hold back, and by neglect restrain the Gospel, we are guilty of defrauding our fellow-sinners of their highest boon and most important right. How great the unrighteousness that prevails! and how few will seriously consider it! The kingdom of God is one of heaven upon earth, and is also one on earth leading men to heaven; it consists of “Glory to God in the highest, peace on earth, goodwill to the children of men”—and it issues in being, “with the Lord for ever.” Now if we neglect the work of this kingdom, then we are most certainly guilty of defrauding our fellow-men of all its benefits in earth and in heaven, for time and through eternity;—and where is the inconsistent hardened Christian that would not tremble at the idea of such *fraud*, infinite and eternal as it is! “If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and he

that keepeth thy soul, doth not he know it? and shall not he render to every man according to his work?"—Pause, reader, and consider these solemn words.

Having thus seen what *that work of the Lord* is to which as Christians we are called; and having considered the *guilt of neglecting this blessed work*, as involving in it *atheistic selfishness, a denial of Christ, breach of sacred trust, ingratitude for the highest love, disregard to the blessing and presence of God*, and a *cruel fraud upon the souls of men*—is it necessary for me to remind you of one other evil involved in such conduct? It is,

7. *Disqualification or unfitness for heaven.* The Gospel dispensation is the kingdom of heaven, begun here; therefore it is said of a regenerate man that he has "entered" and "sees" the kingdom of God or of heaven. It was said of the Ephesian converts that they, even then, "sat together with Christ Jesus in heavenly places or things" ("heavenlies"). In the epistle to the Hebrews also the Spirit says to Christians, "But ye are come, (that is even *now*) unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c. If a man therefore in this life take no interest in the kingdom of God or of heaven—if he has no delight in being associated in its works or its sources—if he care not for the fellowship or company of its heirs—if he promote it not on earth with his whole heart and soul and mind and strength—if he grudge his property, his time, his influence, his character, or his secular prospects in order to advance the kingdom of grace here below—if he has no supreme delight in helping on the building of that glorious temple of human salvation and of redeemed souls which is now rearing over the world—then that man is a living witness of his own unfitness for heaven; and he proclaims to all in his daily conduct his own utter disqualification for entering into the scene of divine glory! Their hoarded treasures are a lie on their Christian name, and their carnal sensual expenditure is a perpetual denial of their regeneration by the Holy Ghost; the perishing souls of their neglected brethren of mankind are crying for vengeance against them; the saints in Heaven have no fellowship with them, for they have denied all, taken up their cross and followed Christ; the gates of Glory are shut against the covetous man, for he must stand without with the thief, the adulterer and the murderer; and from the Judge of all there can be no hope, for such was His love to the souls of men that He died to save them, and "though He was rich, yet for our sakes He became poor that we through His poverty might become rich." Such persons cannot sing the song of Glory to the Lamb on the midst of

the throne, neither can they join the innumerable multitude of every nation and kindred and tongue and people, that have come out of great tribulation for Christ's sake, who have washed their robes and made them white in the blood of the Lamb; neither can they ascribe unto God those praises which now they deem as inferior to their bodily comforts or temporal interests. Those that will not build the earthly temple shall never enter the Heavenly; they are as an unfit for its service, as they were indifferent to its erection; and they are as disqualified for admission into Heaven, as they were insensible to the extension of its kingdom when on earth. No selfish atheist, no denier of Jesus Christ, no breaker of sacred trust, no ungrateful sinner, no despiser of God's blessing, no defrauder of the souls of men;—in short, no man who sums up all these characteristics in this, that he is a *neglector of His Lord's work*, saying continually, "The time is not yet come, the time when I should build the Lord's house," shall ever enter the new Jerusalem. On every man who enters there is written, "Holiness to the Lord"—and his watchword is "I AM THE LORD'S!"

Awake then to reflection in this important matter, important, as it regards the Glory of your Lord, the salvation of your fellow-sinners, and your own everlasting welfare! Christians, sleep not as do others, but arise, shine for your light is come and the glory of the Lord is already risen upon you! Oh recount your *years* that are past, for ever past! Recount your multiplied opportunities of usefulness that are now gone for ever! Recount your incessant obligations to God, that can never more be discharged! Recount your talents that were never improved for the end of existence, and are now rusted away! Recount your property which has been wasted in pure selfishness, on the world and on the flesh, never, never more to be redeemed! Recount the many channels for doing good, spiritual and eternal good to this perishing world, which are now for ever closed! Recount your convictions, resolutions, purposes, schemes, which were formed, checked and are now eternally fled! Recount the myriads of immortal souls that have passed away from this miserable and sinful land during the period of your neglect and delay—recount all these, and see and consider, whether the time is not *now* come, the time that the Lord's house should be built! Soon, soon, alas it may be too soon for you, your stewardship will be at an end, and you must appear before your Lord in judgment; *then*, what will be your thoughts in this matter? Consider, what answer you will give to your Lord, when He comes, as to the building of His house!

It is time, Christians, that we seek a revival of pure and undefiled religion in our own souls—it is time that we seek the effusion of the Holy Spirit on our churches—it is time that we arise and consecrate ourselves, and dedicate all that is ours, to the glory of the Lord of Hosts—it is time that we lead holy and self-denied lives before our unbelieving fellow-sinners—it is time that we do whatever our hands can find to do to shew forth the praises of the Lord, and promote the salvation of man—it is time for us to preach and to teach the Gospel of our Lord Jesus Christ, to every creature in India, according to express command—it is time for us to bring out our master's gold and silver which we have been accumulating in soul-stained treasures and fortunes—it is time for us to make restitution to this people a hundred-fold for all that we have taken from them during the century past—it is time to consider the arrears of the past, the demands of the present, the prospects of the future—it is time to fulfil the claims of the Blessed Jesus, of perishing India, of an approaching judgment, and of a never-ending eternity!

J. M. D.

II.—*Australia**.

To the Editors of the Calcutta Christian Observer.

SIRS,

As the Australian colonies have assumed considerable importance among the dependencies of the British empire, and as the intercourse between them and British India annually increases, it may not be unacceptable to the subscribers of the *Christian Observer* if a paper or two in respect to them, appear in your periodical. This opinion of the writer is strengthened from the consideration, that, in India, very little is known of the *real state* of the colonies founded on the Coast of New Holland, and that much of the information which has been received, has been communicated by persons who from various circumstances were either incompetent, or disinclined, to furnish an impartial and particular account of them. For it is not to be expected, that during a short visit for the benefit of health the necessary information could be obtained, or that the general character, habits, and circumstances of visitors would qualify them for the work,

* This paper is the first of a series on the general condition of Australia.—Ed.

much less that mere commercial men whose attention is confined chiefly to what is conducive to their pecuniary advantage, would have views sufficiently impartial, to render their accounts of general importance, as matter of direction to the emigrant. With these impressions on the subject I shall proceed to execute my present purpose. In the execution of this work *the territory* of New South Wales, claims our attention. This is the oldest, the largest, and the most flourishing of the Australian colonies. It is situated on the south-east coast of the continent of New Holland; it has existed fifty years, and the population has increased to about one hundred thousand. Here, half a century ago, a penal settlement was established at a place named by Captain Cook, Botany Bay, but it was soon afterwards abandoned for the more convenient locality of Port Jackson. The entrance to this Port is between what are called Sydney Heads, one being designated the South Head, and the other the North Head. The entrance between the Heads is, I presume, not more than half a mile; and about six miles from the entrance stands the town of Sydney. The cove forms a safe and extensive harbour for shipping, and a large number of beautiful bays, containing deep water, are formed on both the north and south sides of the cove. Sydney occupies a central position at the head of the cove, and it contains, with its environs, a population of between twenty and thirty thousand. Though the soil in the vicinity of Sydney is very rocky, there are many picturesque spots, adorned with elegant cottages and beautiful villas. The distant view of the buildings on the north and south sides of the cove scattered among the rocks, which are considerably elevated above the water, is of the most pleasing description. One of the most favourable situations for viewing the port of Sydney is from the flag-staff. Thence may be obtained a sight of the whole town, the cove, and some of the bays, the north and south shores, with country residences, interspersed, on the sides; the Heads, shipping and lighthouse. The houses occupied by the tradesmen of Sydney have an English appearance, and the private dwellings are in general neat, and sometimes elegant cottages with verandas. Sydney contains about ten streets, some of them a mile in length, running from south to north, in a parallel direction, and those are intersected at right angles, by another parallel line of streets. Till lately these streets were in a very bad state, but his late Excellency Sir Richard Bourke commenced improvements, which when completed, will supply Sydney with good macadamized roads, and stone causeways. The *trade* of Sydney is of no inconsiderable extent. Its principal

exports to England are Australian wool, and sperm oil, both of which articles are of first rate quality, and realize for the owners high prices. In the interior of New South Wales, there are numerous and extensive stations, where there are large herds of cattle and flocks of sheep: the breed of many of them is of a very superior kind. Horses also of various kinds are bred in considerable numbers, not merely for domestic purposes, but also for exportation. From the herds, the richer colony of Van Dieman's Land is annually supplied with large quantities of beef, and the new settlements of Port Philip and South-Australia, are furnished with sheep, horses and cattle. It is probable that during the past year, there have arrived in the Port of Sydney, from various parts of Great Britain, about seventy vessels containing prisoners, and emigrants of both sexes, and cargoes of general merchandize. Sydney maintains a regular trade also with New Zealand and Van Dieman's Land, with China and India, with the Isle of France and the United States. New Zealand supplies her with spars, flax, pork, and potatoes; Van Dieman's Land with fine wheat and potatoes of superior quality; China with tea and Chinese manufactures; the Mauritius with sugar; India with rice, and other Indian produce; and America with tobacco, fruits, furniture, and other commodities. New South Wales is not distinguished for the general fertility of its soil, for though there are some fine flats of alluvial soil on the banks of the Hawkesbury, and the Hunter, and also in the vicinity of some other rivers of more importance, yet, by far the greater part of the surface of the country is characterized by a sandy and rocky soil, extensive ridges of mountains and numerous gullies, of considerable depth. None of the rivers that have been hitherto discovered extend far into the interior of the country, and several of these are often, if not entirely, partially dry. The fall of rain in Australia is very uncertain, and the continuance of drought has been on several occasions, within the last ten years, so long, that not only the harvest has failed, but there have perished many thousand head of cattle. The grain generally cultivated in New South Wales are English wheat, and maize of a superior quality; tobacco also grows in several districts; and English vegetables have been introduced, but in many places these are an uncertain crop. The principal native fruit, which grows in great abundance is peaches. The general aspect of the country is very monotonous; the trees are not remarkable for their magnitude, their variety, or the luxuriance of their foliage. You may travel for fifty miles without seeing scarcely an object to diversify the scene. In one direction there are the

mountain ridge, and the succession of gullies; in another a disagreeable scrub, and in another an insignificant forest of gum trees. This territory is divided into districts, and the two most wealthy country districts are those of the Hunter, and Bathurst; there are also in the interior some extensive plains, the most important of these are Liverpool, Jerrys and Bathurst plains: these form the chief stations for the herds of cattle, and flocks of sheep. At some of these stations reside settlers to whom the flocks and herds belong; at others, superintendents and convict servants, the proprietors residing in Sydney, and other towns in the colony. Many of the proprietors visit their stations two or three times a year, and the object of these periodical visits is to superintend the branding of cattle, the shearing of sheep, and the washing of wool. In many districts the native grasses are so very nutritious that the horses, which are used to collect cattle, will gallop twenty miles a day for ten days in succession, by a subsistence obtained chiefly from grass.

The *natural history* of Australia is not destitute of interest. The feathered tribes are numerous, and are decked with the most beautiful, and varied plumage. This is pre-eminently the country for the parrot species. Some of the Australian birds have a covering as soft as satin, and others as rich as velvet. The parrots are destructive to the fruits and grain. The plains of Australia where Europeans do not reside, abound with kangaroos, which are a gregarious race, and when undisturbed graze in large flocks; but in European settlements, or even along tracts frequented by white men, they are seldom seen, some of them having been successfully hunted for food, and others having retreated farther into the interior. Australia is much infested by an animal of the canine species called the native dog, but the habits of it are so predatory, that with more propriety, it may be designated the native wolf. Its ravages extend to the poultry-yard, and the sheepfold. The fissure of the mountain ridge is chosen by it for a kennel, whence during the night, and especially when its darkness is diminished by the light of the moon, it descends to the settlement on the river's bank, and to the stations on the plain. When a body of these predacious animals, which sometimes amount to thirty in number, attack without molestation, a flock of sheep, few of them escape either destruction, or severe mutilation. The helpless prey is seized by the hind-quarter and the extremities, and a succession of bites are made till the thigh bone is laid bare and the entrails extracted. This operation is performed, while their inoffensive victim in

vain flees from its ravenous pursuer. When the hunger of the ravagers has been satisfied, and they have retired to their rocky kennels, what, a few hours previously, comprized a fine flock of sheep, includes but a number of mangled carcasses. A stock of domestic dogs, afford to the settlers the best and principal means of defence against their depredations. For though the native dog has fangs of extreme sharpness, and admirably adapted for the work of destruction, it is, however, much inferior to a well bred domestic dog, in wind, strength, and courage. There are, indeed, in Australia, not a few of these invaluable domestics, that will in single combat kill the mountain aggressor.

The *climate* of New South Wales is highly salubrious, and is adapted both to the European and Asiatic constitution. The atmosphere is exceedingly pure, and the sky in general exhibits an Italian brightness. The heat in the district of Sydney, and to the north of the metropolis, is sometimes intense, the thermometer rising to one hundred and twenty degrees. It is however of short duration, and is succeeded by a southerly breeze which cools the air, so much as to diminish the temperature forty, and not unfrequently fifty degrees. The district of *Bathurst* being considerably elevated above the sea, though it is only a hundred and twenty miles west of Sydney, possesses entirely a different climate. Here is high table-land, and comparatively, little timber; in the winter, snow is not uncommon; the frosts are sharp, the air is very bracing, and congenial to the constitution of Europeans.

In this paper, an attempt has been made to point out the geographical position, and to describe some of the natural features of the territory of New South Wales; the number of its inhabitants, and the nature and extent of its commerce; the general character of the soil, and the internal resources; the aspect of the country, and the salubrity of the atmosphere. In a future paper it is my intention, to view Australia as a place for *emigration*, and to examine the merits of the convict system; in addition to which an attempt will be made to delineate the character of the Australians in their social, political, moral, and religious relations.

Yours, &c.

III.—Chapter of Varieties.

I.—ANNIVERSARY OF THE COLOMBO (BAPTIST) MISSIONARY SOCIETY.

The following account of the Anniversary of the *Colombo Baptist Missionary Society* will, we think, be read with special interest. The speeches of the Hon'ble the Governor and the Chief Judge will, we are sure, fill the minds of good people with sincere pleasure,—not merely because they were delivered by persons in the highest walks of life, but because of the eloquent and manly manner in which pious and reasonable but hitherto unpopular sentiments were expressed. When shall we see such a day as this in Calcutta, when the Governor General and Chief Judge shall be moving and seconding resolutions at the Anniversary of a Missionary Meeting?

At the public meeting of this Institution, held on the 5th of November, the following speeches were delivered, for which we are indebted to the *Colombo Observer*.

The Acting Chief Justice the Honorable Mr. JEREMIE, having taken the Chair, opened the proceedings of the Meeting in these words:—

The Chairman observed that—About 18 months ago he had presided at the request of his Wesleyan friends at a Missionary Meeting held at Galle—a proceeding which he believed was viewed with something like dissatisfaction by the fastidious in this community. At the last anniversary of the Temperance Society, he promised his friend Mr. Daniel that he would also take the Chair at a Meeting of his communion, and he now redeemed that pledge: but how altered within the short space of 18 months is the state of things. I am now, he added, surrounded by the most distinguished in the land, and so far from the station I hold in this Colony being sufficient to warrant my being Chairman to-day, it is on the contrary in defiance of my wishes that my Right Hon'ble friend on my left does not take my place. Instead of leading, I should be happy to follow one, to whom in merit and abilities, tact and experience of the management of assemblies, I am as much the inferior as in public station.

Let me then offer you my congratulations at the truly Catholic Spirit which presides over your councils, and which I entertain not a doubt will soon extend itself throughout the length and breadth of Ceylon.

You are aware that I am not a member of Mr. Daniel's Society but of the Church of England, and in so rigid a sense, that however great my esteem for my numerous friends of other communions, I have never yet entered one of their Chapels when the service of my own Church was open to me. But that active benevolence which is among the most precious fruits of our religion I honor in every one; and in a country overspread with heathenism, the labourers are sufficiently few (taking them altogether, of every Christian denomination) to render it a solemn duty in those who sincerely and heartily believe in the leading principles of our faith,—to promote concord and unanimity, and to eschew dissension from among us.

But let me add that as one of a band which is now issuing triumphant from a struggle second in importance to none in recorded history—as an old and strenuous friend of the Slave, I owe a debt of gratitude to the Baptists which I rejoice in being able to acknowledge. To the trials—

the sufferings—the courage and the spirit of a KNIBB and an ABBOTT, the cause of emancipation stood most deeply indebted at some of its most critical moments, and here let the progress of that cause serve as an encouragement to those who perhaps may (looking to the mass of unbelief which still prevails in the world) view the efforts of Christian Missionaries with feelings akin to despondency. It is scarcely 14 years ago since an honored and esteemed friend of my own, recently deceased, on the formation of the Society which afterwards effected emancipation, proposed that it should be immediate, and one man only was found to support him—all the rest, including many of those who have subsequently so highly distinguished themselves, declared that if he persisted in urging so insane a project they must withdraw from him, and accordingly their first attempts were merely directed to amelioration.—Yet under discouragements inconceivable, has that cause within so short a space of time signally triumphed. By yesterday's mail the glorious news arrived that throughout our West Indian dominions the Negro was truly free—nor was this our only ground of joy. The Cooley trade has received its death-blow. And how pleasing is it now to remember, that the first official attack made upon this horrid traffic in this quarter of the globe proceeded from my Right Hon'ble friend the Governor of Ceylon on the first occasion of his meeting your legislature. But the triumphs of the friends of humanity are not likely to end here—it is publicly announced and I know it to be true, that one of the most distinguished leaders of emancipation is likely to bring slavery in the East before the Parliament of Great Britain.—Doctor Lushington has undertaken this task; his distinguished name is a guarantee for the result. When therefore we see millions throughout the globe thus absolved from a yoke rivetted on them throughout generations, in defiance of obstacles which human strength alone could never have surmounted; how greatly must you not be encouraged in these your further endeavours to promote the happiness and well-being of our fellow-men here, and their eternal interests above. And when we further witness in this Government the cordiality and unanimity now prevailing in these matters, it were something more than distrust or callousness—it were all but impiety to doubt with regard to the issue.

On Mr. Stewart Mackenzie's arrival in Ceylon, his first act was to offer up prayers in your Churches for God's protection in his perils by sea. How did not every heart thrill on witnessing this proof of innate piety. Not only here but throughout India, was the sentiment re-echoed that at last a Christian nation had established over its millions a thoroughly Christian government—that from the highest seat it had at length been proclaimed that Christianity was something more than a name or the denomination of a powerful sect—the Governor of Ceylon had shewn himself animated by its spirit and proved to the world that he rejoiced in being numbered among the believing and the faithful. Most deeply do I at this moment feel the full force of his example when I have also to express my gratitude to the Author of all good, for a similar proof of his divine protection.

The Right Honorable the Governor moved the first resolution in nearly the following language:—

Ladies and Gentlemen,—I have been invited to propose the first resolution for the adoption of this Meeting, and if I rightly understood the expressions of feelings which accompanied its close, and the attention with which you listened to the reading of this excellent report, my task will be an easy and very short one.

The purport of the resolution is, that you shall approve of and adopt the report, that you have just heard read. The report itself exhorts us

all here present, and the friends of missionary labours in general, to persevere in their exertions in the righteous cause, and to extend by every means in their power the sphere of those exertions.

The picture presented to us is on the whole consoling, but I may well spare your time by not dwelling on its details with which the report, in a tone of so much modesty and truth, has amply furnished us. If we cannot say indeed, that 3000 have been yet added to the Church of Christ by the labours of missionaries here, we must not forget, that while the Church Missionary, the Wesleyan and the London Missionary Societies, and your Baptist Missionary Society itself, all have laboured and not without successful results in this vineyard, *your* Society has not yet so extensively run its race of usefulness, as they have done in Ceylon and that none have had yet a very long career.

Among the idolatries of the benighted population of this Island, the light of Gospel truth has not yet dawned upon their darkened intellect; the voice has not yet gone forth "let there be light and there was light,"—mental light, to pierce and chase away the clouds of ignorance and idolatry. Your efforts, my missionary friends, and our efforts must not on that account be less strenuous, nor relax: no—they require to be the more ardent and active, knowing as we do know, on the word of unerring wisdom and truth, to cheer us amidst these labours of love among the heathen, languishing in a miserable state of ignorance, brutality, and degradation, that the kingdom of Messiah shall come, and all the ends of the earth shall see the salvation of our God.

If missionary institutions, though not of yesterday, are here but comparatively young and new, let the ardour and freshness and vigour of youth animate you all in your labours, and then shall we, while we witness those labours, cast away from us that dormancy of spirit and unconcern, with which I fear we may all be too justly reproached.

One not least important result of meetings, such as this, is to spread as widely as possible, not only a just report of the proceedings of your Society, and of similar Societies, but also to encourage a desire and afford facilities to any, who shall feel the inward promptings of religious zeal so as to multiply the chances of finding, in this vast moral wilderness, any individuals, whose hearts may be illumined by a spark of that divine light, which those apostolic labourers have been the humble means of lighting up amidst the heathen darkness and superstition that have enveloped other lands.

Let us then but scatter encouragement here as widely as possible under the guidance of our mild and beneficent religion; let our general efforts of conversion be made under the influences, and under that confidence of success, which our reason as well as our faith assure us will prevail.

But you must continue to watch with unceasing anxiety the progress of things; what has been effected is only a beginning, and the best impressions will fade away, unless followed up by a series of wise and kind measures all directed to one end; for our cause is one, our aim and object is one, the substitution of Christian for Heathen principles and habits. This we openly avow and must steadily prosecute (not indeed expecting to see that glorious day) until the kingdom of the Messiah shall be from sea to sea, and from the river unto the ends of the earth.

Reasoning from human experience alone, why would I call on you for these exertions? It is because I have lived long enough to see pass away that unbelief, which would have checked them in an earlier stage: my friend, Mr. Charles Lushington, presiding at the late anniversary meeting of your Parent Society in London, in reference to the union of the Serampore mission with it, has taken occasion to bear witness to the alarm,

created by the first labours of Marshman and Carey, when at Calcutta. Well do I myself remember now 30 years ago, when the work of conversion in India was denounced as dangerous to the stability of our empire there, then perhaps but doubtful and unsteady;—when the exposure and correction of the vices and idolatries of the natives was reprobated, as risking the safety of our power; when the timid worldling, and the sceptical politician, bred in the school of a cold and false philosophy, now past away and almost forgotten, could venture to sneer at the pious labours of a Ward, a Carey, and a Marshman, and predict almost against the very words of truth itself, that such labours as our missionaries were then engaged in, would not only subvert our empire in the east, but that if we succeeded in making nominal converts, (and nominal converts they alone admitted could be made) we should shake, and weaken those habits of morality and decency (such as they were) which their own religion prescribed: and that unable to graft fresh principles of action on the minds of the natives, we should leave them immersed only in doubt and error, as to the tenets of the religion, and those religious duties, we had been striving to inculcate; that we should, to use the words of the objector of those days, “destroy the old religion, without really and effectually teaching the new.” Such was the calculating alarmist’s denunciation against Missionary labours, in 1888, when at least *they* had not been idle, so nearly at the same period, I think as late as in 1806, not one line had issued of the scriptures from the Bengal press. Such were the predictions of the sophist which were current and in fashion 30 years ago, but what are thirty years in the history or age of a nation, or of a nation’s religion? In 1808 while these laboured attacks against the missionaries were sent forth, similar assaults against the discretion and judgment, in the conduct of our Indian affairs, were levelled unsparingly against such among the Directors, as supported the Missionaries: and from those attacks, neither the meekness of life, nor the assiduity and talents devoted to the interests of India as they were for half a century, could protect the late pious and estimable Mr. Charles Grant. The Massacre at Vellore was, it was said, to be the forerunner of our expulsion from India; but mark the hand that overrules all things; within six short years thereafter, Bishop Middleton went forth from his native land to immortalize the name of a Protestant Bishop in India, by an exemplary life of piety and virtue—and within the space of but 10 years, from 1822 to 1831, no fewer than four excellent prelates had sunk under the pressure of the peculiar toils and trials, incident to the administration of their office. How vain then the mere predictions of man; how weak these attacks against the Missionary’s labours! What are Mr. Wilberforce’s remarkable words, as quoted by Mr. Lushington at the meeting I have already referred to? “I do not know,” he says, “a finer instance of the moral sublime, than that a poor cobbler working in his stall should conceive the idea of converting the Hindus to Christianity: yet such was Dr. Carey.”

And can we doubt at this time of day, that it was to the encouraging, though slow and limited results of these labours, we owed it that our Rulers at home, and our Legislatures, had at length learnt that, humble though the instruments had been, the work of conversion to Christianity was so widely spread abroad in India, and had been kept alive and advanced in spite of every trial and persecution to which the Missionary had been there subjected and exposed; had learnt too that they had not less a duty to perform, in whose hands, so far as human authority goes, were vested the direction and disposal of the affairs of that vast empire; thus I say was it brought home to their tardy conviction, that the time was arrived when it was the duty of a Christian Government and a Christian Legisla-

ture to send forth the higher dignitaries of their own Church to labour in the same vineyard in which a Ward, a Carey, and a Marshman had been so long labouring to gather but a scanty harvest. Had these pious men amidst persecutions and revilings slackened in their efforts; were they disheartened, did they not rather continue faithful missionaries for converting the Heathen even unto death? Yes, will be the universal response of all, who know and are acquainted with their lives and their labours in India, eminently useful, pious and blessed as they were.

I too, with humility be it spoken;—my heart is in the cause, the cause of Christ's kingdom upon earth—I too would gladly rank among the missionaries to this heathen land, and if in my civil capacity, I am permitted to aid in making any of the many barren wastes and jungles, that deface Ceylon, smile with a future harvest of plenty; if in this paradisiacal land, nature's choicest productions shall be awakened into life by culture and skill, which now lie dormant or hidden in these wastes; how would it rejoice me, if this yet vaster moral and mental desert, where man indeed is vile, shall be made to blossom as the rose: if the withering blight of superstition be staid, and the thick clouds of barbarous ignorance be driven, like the mist before the glorious sun, and this people be at length called to the knowledge of the true God, under the blessed influences of your Missionary labours.

If by my presence here this day, I am permitted to aid you in the conversion of but one sinner from the errors of his way, if but one from among the heathen be drawn by our means from the darkness and shadow of death, into the light of the Gospel of Christ, we know that the work is of the Lord's doing, and that it shall surely prosper.

But some of you may ask perhaps, seeing how small hitherto has been the progress of conversion elsewhere (in India especially) compared with its millions of population, how can you here expect your work to succeed? If I relied not on the scriptures of truth, I might answer you in the words of one, who, then far advanced in years, was about to return to India, after an interval of repose from his great labours. Dr. Marshman at Edinburgh, I well remember, when pressed for a declaration of his sentiments, on the success of Missions, when the work of conversion had been then but small, declared, that it was not among the existing race of the adult population, throughout that immense country, that he looked for any very immediate evidence of the truths revealed by the Missionaries, having taken effect; but that he did look with confidence, he said, to the certain influence of the Christian Religion on the rising generation, among whom Religion and Education would be diffused and known, and would assuredly produce the same blessed effects as Christianity had already done amongst the most uncivilized of mankind. Such I believe too will be the result here; among the young will the first signs of lasting conversion be evidenced.

Before I sit down, let me repeat my satisfaction, at having it in my power to be present at this interesting meeting, which numbers amongst its members, I believe, one who touched with the heavenly ardour of labouring in the cause of his Redeemer's kingdom, has recently arrived from his native land, to share in the toils and trials of his fellow-labourers here. I heard him last evening and well did he pourtray, what to my first sight of him was indeed an awfully appalling spectacle, the physical as well as mental degradation and wretchedness of the thousands amongst whom we move. But despondency will not in such case do: despair would be but betrayal of our cause: the desertion of our duty. He knows that success is certain. Let him not falter then in his vocation. With gratification too, I had almost said with exultation, may I appeal to him,

who sits in your chair to confirm this new apostle in his Christian labours, and to teach him, from his own example and experience, not to despond, however lowering may be the aspect of this horizon.—Mr. Jeremie will tell him, that struggling in the cause,—only less righteous than this ; than none other is it less righteous—in the cause of the abolition of slavery, he will tell him, that it is more than 40 years since Mr. Pitt denounced in the thunders of his eloquence that curse and stain upon mankind, in language and with an irresistible force of reasoning that one would have thought must have then strangled the monster at the very moment of the utterance. But far otherwise has it been ; and how much yet remains to be done to free the slave from his chains, in many parts of the world. Here in the Eastern, as formerly in the Western world, the tocsin has sounded, and I rejoice to learn, that Dr. Lushington has already taken up the cause of East Indian slavery: for with well matured and firm measures, and with a steady purpose, here too in the East, as in the West, will slavery be extirpated. How vast was the field, in which Mr. Jeremie has been wrestling in this lengthened struggle of Christian philanthropy, and yet how narrow and confined when compared with the boundless regions which are opened to the Missionary.

He has laboured indeed, and his name will be ever remembered amidst that band of philanthropists and statesmen who first struggled to burst asunder the chains of slavery : and foremost among whom was the immortal Wilberforce.

But while in humble confidence I predict, that slavery is expiring, *that* slavery which has made man the property of man, what wide-spread mental slavery have you still the task to abolish ! But go forth in your strength ; and before you will fall the shackles and fetters that bind the soul in the darkness and perdition of ignorance, superstition, and idolatry, and man in all the consequent wretchedness and poverty, which countless millions of the unconverted heathen here and elsewhere exhibit to your view. Go forth and convey to them the glad tidings that the day spring from on high has visited them.

As slavery over the physical powers of man has been banished from many of its hiding places ; so will the idolatries of the heathen throughout the earth be driven from their strongholds of wickedness and vice, and the light of the Gospel of truth will illumine the furthest nations of the world.

May God of his infinite loving kindness bless all Missionary labours, throughout the Globe, and hasten that blissful period, so beautifully described by the prophets—"When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion, and the fatling together ; and a little child shall lead them : and when every one shall sit under his vine, and under his fig tree ; and none shall make him afraid ; and the earth shall be filled with the knowledge of the Glory of God, as the waters cover the sea."

I move that the Report which you have heard, be adopted.

His Excellency seconded the last Resolution in words to the following effect:—

I cordially second my gallant friend Captain Gregory's motion to tender a vote of thanks to our Hon'ble and Learned Chairman, in which I feel sure your voices will unanimously join me.

For besides his able and excellent conduct in the chair this evening, we owe him much for his speech at the opening of your proceedings ;—full as it was of recent very important information upon that subject, dear to him and to us all, I feel confident, viz. the extension of freedom among those who are still slaves.

How deep and lively an interest must be now here felt in that information: for truly the prospective elevation, thus held out to you, in the character of the natives in the East, as well as in this island, and which emancipation from slavery will insure, must be to you all a source of consolation and gratifying in the extreme.

Well do you all know, my Missionary friends, that every advancement and improvement in their worldly condition, renders your efforts easier and more available for the acquirement of that knowledge and those habits, and the reception of that truth, that leadeth unto life eternal.

With pleasure then must you all have heard it announced from the Chair, that the same activity and zealous perseverance will now be applied to complete the abolition of Slavery in the East, as has at length prevailed against it in the West: thus will your labours be sweetened and encouraged.

For his conduct then in the Chair—for his opening speech, and for his ready willingness at all times to be the coadjutor in every work of kindness and benevolence to his fellow-creatures, when called upon to exert his valuable talents in such proceedings, you all owe Mr. Chief Justice Jeremie your best and warmest thanks, and with your acclamation I feel confident that I shall most cordially second Captain Gregory's motion.

2.—THE PROPOSED CALCUTTA CHRISTIAN BOARDING SCHOOL.

It affords us sincere pleasure *once more* to call the special attention of our Missionary brethren and of our devout readers generally to the important subject of a Christian Boarding School for the education of their children in Calcutta. It is singular enough that the plan originated with a bachelor and is now feelingly and ably advocated by but one solitary individual, and he not a family man. All that we wish for the present is, that such Missionaries and laymen as may feel disposed either to send their children or wards to an institution of this nature, in which all the higher branches of useful learning will be taught, and strict regard to the moral and religious culture of the young people be attended to,—all we desire at the present is that they would communicate with us as to the number of pupils they may be likely to send or the measure of support they would feel disposed to afford the institution at its commencement.

(To the Editors of the Calcutta Christian Observer.)

MY DEAR SIRs,

A call, in the last number of your excellent periodical, is made upon parents to send in their views with reference to the proposal of establishing a "Missionary Boarding School" in Calcutta "for the education of the children of the Missionaries and other pious persons." I may be thought out of place in writing upon the subject when it is known that I am not a parent; nevertheless I sympathize with those who are, and cannot refrain expressing my delight that this object is again brought before the public. When it was suggested sometime ago, I apprehended there was but little doubt that such an object would meet with cordial

approbation and support, and was not a little disappointed when I found it apparently lost sight of. I neglected to say any thing at the time, feeling indeed, as I do now, that I could say nothing further than express my ardent desire that such an institution might be established, and propose giving the merest mite towards its funds. But as the subject is again brought before us, I resolve to do thus much, and earnestly hope many others will do the same. In my opinion, there are few objects more desirable than such an institution. It is generally known that missionaries receive but a very limited income, and therefore (unless they have private resources which is not commonly the case) have nothing to spare towards sending their children home to receive an education. It would also be a severe oppression upon the Missionary Societies were they to undertake to defray such expenses. Such being the case, I should apprehend, from what I have observed, nothing causes a Missionary who has a family, so much anxiety, perplexity and distress of mind as this constant thought: "What must I do with my dear children?" He knows if they remain with him either their education and general cultivation, or his employment as a Missionary to the heathen must be neglected. He feels his own offspring very near and dear, and his own work very precious and important, and is in no ordinary strait between the two objects; this at once unnerves him and unfits him for the performance of either duty; at home and absent, day and night, distressing concern is his perpetual attendant. Again, if in some respects he might be able to attend to the culture of his children at home, he feels, that his labors in this respect would meet with considerable opposition from the natives to whose care his children and youth must necessarily to a considerable extent, be committed. This may not be felt so great an evil in private families in Calcutta, where there are so many means, abounding light and influence, but it is no ordinary one in the country. Such we see was manifested to a lamentable extent in the "*History of little Henry and his Bearer*," (which by the bye would be an admirable little book printed in English, if it is not so, for *English Schools, &c.*) He sees further if his children pretty well escape this snare, yet another is laid in the native children by whom he is surrounded, and with whom his own will to a greater or less extent associate, and in doing so naturally imbibe many of their ideas, practices and sins. Again if there be an English School where a Missionary resides, it will at best prove but a poor resource for his children, especially if the pupils be females. He sees also if they receive nothing further than the simple means he can afford, they will enjoy none of those qualifications necessary either for Society, or for any of the higher branches of employment; and the utmost he can therefore hope for is, (so far as his male offspring is concerned, unless indeed they should be pious and qualified for Missionary labour) that they may be so fortunate some time as to get a place as writer in some petty public office, or some thing not even equal to that. Now surely a Missionary, who has cheerfully given his all to the great work, deserves some compassion from a Christian public—deserves at least, that his children should in some way or other be taken care of or qualified for respectable situations. In the absence of this you behold a pious, devoted Missionary filled with anxious concern about his beloved children, his mind grieved, his Missionary zeal perhaps weakened, and he exclaims in extreme excitement "What must I do?" But tell him there is an excellent Christian institution in Calcutta where his children will be taken care of, educated and as far as possible fitted for honourable employment—that such an institution is under the care of a brother Missionary or some pious person, where the morals of his children will be cultivated in every possible way, while it will be little or no expense to him—tell him this and

what a load you at once remove, not from his shoulders but from his heart, which is the most intolerable of all burthens. He leaps for joy at the glad intelligence and goes to his work with redoubled energy, rendering thanks to God that such an institution has been established.

I intended to have said considerably more on this subject, but am now so fully engaged in preparing to go out on a missionary tour that I have not a moment's leisure. I do most sincerely hope the object will be advocated by a much abler pen than mine—that it will go forward and increase and prove an important blessing in every respect to this country.

Should the institution go forward I shall be happy to subscribe ten rupees per mensem, towards its funds; another pious person here offers to subscribe sixty rupees a year if the children of pious persons are to be admitted without an increase of subscription.

Sincerely praying that this and every institution established for the glory of God and the good of man may abundantly prosper.

I remain, dear Sirs,

Berhampore, viâ Ganjam, }
January 9th, 1839. }

Yours sincerely,
J. STUBBINS.

3.—ANNUAL REPORT OF THE FEMALE SCHOOLS OF THE CHURCH OF SCOTLAND'S MISSION IN BOMBAY, INCLUDING THE LADIES' SCHOOL FOR POOR AND DESTITUTE NATIVE GIRLS.

As far as the number of pupils is concerned, the female schools of the mission are at present in a most encouraging state. They contain no fewer than THREE HUNDRED AND EIGHTY-FIVE girls, connected, as will appear from the following table, with almost every important section of the native community.

Protestants (<i>converts</i>)	9	Pársís.....	13
R.Catholics (<i>Indo-Portuguese</i>)	9	Hindus	312
Jews (" <i>Beni-Israel</i> ")	34		
Musalmán's	7	Total...	385

The Hindus belong to the following castes:—

Maráthá (<i>cultivator</i>)	122	Shimpí (<i>tailor</i>)	6
Mahár (<i>watchman, &c.</i>)	50	Kansár (<i>coppersmith</i>)	3
Kamáthí (<i>cultivator, &c.</i>)	29	Vanzárí (<i>grain-dealer</i>)	3
Sonár (<i>goldsmith</i>)	26	Parbhu (<i>writer</i>)	2
Bhandárí (<i>palm cultivator</i>)	20	Máli (<i>gardener</i>)	2
Pardeshí (<i>stranger, &c.</i>)	12	Sutár (<i>carpenter</i>)	1
Dhobí (<i>washerman</i>)	11	Teli (<i>oilman</i>)	1
Kolí (<i>fisherman</i>)	10	Jaina	1
Chámbhár (<i>tanner</i>)	7		
Bráhma'n	6		312

Two hundred and ten girls attend seven schools in the two mission premises at Ambrolie; 147, five schools which have been opened, during the currency of the past year, in various parts of the city of Bombay; and 28, four schools, for both sexes, which have lately been established in some of the neighbouring villages, for the benefit of the Beni-Israel.

Of the girls taught on the mission premises, 61 belong to the "Ladies' School for Poor and Destitute Native Girls." Of these, 13 have lost both their parents; and 25, either their father or mother. Fifteen live under the immediate charge of the mission; and 46, under that of their relatives, who are paid for their support.

All the girls, with the exception of the Pársís, who read Gujaráthí, and the Roman Catholics who read Portuguese, are instructed through the

medium of the Maráthí language. Two of the teachers are females ; and three are converts to Christianity. The others are principally Hindus of different castes. All the schools, especially those on the mission premises, enjoy the most vigilant Christian superintendence.

Ninety-nine girls read the Scriptures, and various little works on history and general knowledge ; and 83, the first book for children, and other simple tracts. Two hundred and three are board-writers, in whose hands books have not yet been placed. The proportion which the last bear to the readers is greater than usual, but this is owing to some of the schools having been only lately opened. Three Christian catechisms, and a hymn-book are in daily use. The Scriptures are frequently expounded in the presence of the pupils ; and constant endeavours are made to inculcate divine truth on their hearts and consciences.

During the past year, six girls and young women connected with the schools, after having gone through the usual course of trial as catechumens, have been admitted into the visible church by baptism ; and in the judgment of charity, they continue to walk worthy of the profession which they have made. Though for some time they had enjoyed other means of grace than those to which they had access in the schools, it must be observed, that to the instruction there received, they are in no small degree indebted for both their knowledge and convictions. How far they may be able to advance the cause of Christianity, in the situations in which they may be placed by Divine Providence, it is of course impossible to say. One of them has become the wife of Bráhmaṇ convert, whose occupation is that of a teacher of youth. A second, who is herself preparing to become an assistant in a school, has induced her father to offer himself as a candidate for baptism. A third, who was persecuted by her relatives, is learning to do the work of a lady's ayah in one of the families of the mission. A fourth entered the church along with her husband. The other two, mother and daughter, belong to a family supported by its own industry, all the members of which have already embraced, or professed their desire to embrace, the Gospel. May their souls ever be replenished by heavenly influence, and may they be enabled, by their personal holiness, and the faithful discharge of their relative duties, to show forth the praises of Him who, it is hoped, has called them out of darkness into his marvellous light.

None of the other pupils of the schools, appear at present disposed to imitate the example of decision in the profession of faith in Christ, which has been set by the individuals to whom allusion has now been made. It must be borne in mind, however, that many of them have acquired such a knowledge of divine truth as, under the influence of the Holy Spirit, may become effectual to their conversion and salvation. The circumstances of such persons, form to the supporters of the schools, a strong call to humble and fervent prayer, which is both an indispensable mean, and a distinct prelude, of success, in every rightful endeavour to propagate the glorious Gospel of the blessed Saviour in any part of the world.

The case of one of the *teachers* of the female schools, is here worthy of distinct notice in a spiritual point of view. He was a Maráthá of a very respectable general character, who had been employed by the mission for five years. His knowledge of Christianity was extensive ; but while the morality of the bible awakened his conscience, he resorted, as is not unfrequently the case, to superstition for means to quiet its rebukes, and continued to manifest increased diligence in the observance of the rites of Hinduism. In the indulgence of his zeal for idolatry, he sat for a whole night near one of the temples at Wálkeshwar, and thus caught a severe cold, which suddenly terminated his earthly career. It is a most interesting fact, however, that during the last hours of his life, and with the

solemnities of the eternal world full in his view, his confidence in the gods of his fathers, entirely failed him ; and he began to call on the name of Jesus. To his wife and brother, he said that he had at last discovered the truth ; and, before he expired, he exacted from them the solemn promise that they should place themselves under the care of Dr. Wilson for instruction and protection. They obeyed his dying injunctions for a short time after his removal ; but afterwards, yielding to the entreaties of their heathen relatives, they set them at defiance, and forfeited at least for the present, the advantages which they enjoyed.

While the conversion of sinners is the highest object of mission female schools, and while it is with an immediate or ultimate reference to it, that they secure the highest favour both among their supporters and superintendents, the general good which they effect in the native community is not to be overlooked. They afford many and most effective testimonies to the capacities of the female mind ; to the beneficial effects of efforts for its education, both as far as those who are instructed, and their different connexions are concerned ; and to the consequent injustice and impolicy of that degradation to which in the east, for thousands of years, it has been so harshly subjected. They greatly advance the cause of civilization and humanity in many ways which are untold and unconceived.

It will be seen from the list of Hindu castes to which the pupils belong, that almost all the sections of the population speaking the *Maráthí* language, are, in a greater or less degree, willing to avail themselves of the advantages of the schools. Great gratitude to God should be felt for the comparative facilities with which female education can now be extended in this place. Of these facilities, a most satisfactory proof is to be found in the facts, that in the schools of this mission alone, an increase of nearly two hundred children has taken place during the last twelve months, and that the present establishment is limited only by the amount of funds available for the payment of the native teachers, and school-rent.

The number of girls instructed through the medium of *Gujaráthí*, as already hinted, is very small. Hopes are entertained, however, that something effectual may soon be done, for the large and interesting part of the population speaking this language. These hopes are principally founded on the information contained in the following passage of the report to the General Assembly of May last, by its Committee for the propagation of the Gospel in Foreign Parts :—" Associations of ladies have been formed in Edinburgh and Glasgow, and their example has been followed in Dundee, Paisley, Haddington, and elsewhere, for raising means to farther the cause of female education in India. Their operations will be under the superintendence of your Committee ; and the schools at present established, and to be established, and the agents employed, will be under the direction and control of your missionaries in the different Presidencies. With the approbation of Dr. Wilson, and at the request of these associations, your Committee have appointed a lady, every way qualified, to be a superintendent of some of the schools at Bombay." The lady here referred to, is expected immediately to arrive in this place. It is proposed that, in the first instance at least, her exertions should be confined to those portions of the native community which have hitherto been most neglected, but which are far from being the least promising. The *Pársí* school will, as soon as practicable, be committed to her charge ; and it will form, it is hoped, a nucleus for a more extensive establishment.

Within these few days, a teacher of a *Hindustání* school for both sexes, has been engaged in connexion with the mission. Its first pupils are principally candidates for baptism, for whose instruction it is essentially necessary. Should it succeed in attracting any considerable number of *Musal-máns*, the girls will be placed under a separate teacher.

The prizes alluded to in last report, as offered by Dr. Smyttan to the youth attending the lectures of the mission, called forth most respectable essays on Native Female Education. Two of them, by Harí Keshava and Tirmal Ráo, have been published in the *Oriental Christian Spectator*, and forwarded to Europe for reprint. They ably and ingeniously advocate the cause which they espouse; and supported as they are by the practical argument arising from the success of the humble seminaries referred to in this report, and of others of a like character, much good is expected to follow their perusal.

A statement of the account of the school for poor and destitute Native girls, for the commercial year 1837-8, is appended. The balance on hand at its close, is now exhausted, and the funds require to be recruited. Owing to the departure from Bombay of Mrs. Jameson, the Collector, to whose attention the institution is much indebted, contributions may be paid to Dr. Wilson till further notice.

An examination of the girls attending the schools is held regularly at Ambrolie on the first Monday of every month, when their progress may be observed by all who are interested in their welfare. The visitors during the past year, have on several occasions been considerable; and they have uniformly expressed their gratification with what they may have witnessed.

It is a token of great good to India, that so many of the sons and daughters of Europe, are now most deeply interested in the Christian education of all classes of its inhabitants. The opportunities which are offered of ministering to its moral wants, involve great responsibility, and may well secure the most devoted endeavours, the most liberal contributions, and the most affectionate prayers. Let all, who profess to be actuated by the principles of the Gospel, keep a steady eye on the glory of God in connexion with their efforts, and maintain an humble dependence on Divine Grace, and success, the most bountiful reward of benevolence which is conferred on this side the grave, will not be withheld. The promises and providence of God alike warrant this conclusion.

J. W.

Bombay, 1st November, 1838.

4.—SALE OF BIBLES AND NEW TESTAMENTS IN FRANCE.

The following interesting statements have been kindly translated for us by one of our Missionary Friends: we are sure they will be read with prayerful interest.

The Evangelical Society of Geneva has for some years past sent col-porteurs or pedlars with Bibles and New Testaments, to the eastern parts of France. They are generally peasants who leave their homes at the beginning of winter, when the people have finished their field labours, and acting under the instructions of the Society go to some district in France, visiting every town and village, offering for sale the holy volume, accompanying their offers with Christian exhortations. These pedlars receive their daily support, but nothing more from the Society of Geneva, they return in the spring to their families reaping only as their reward the satisfaction of having toiled and spent their strength for the glory of God. It may not be unacceptable to our readers, if we give a few extracts from the journals.

Gay, one of them, writes in a letter of the 12th September, 1836. "I have visited more than twenty parishes, in which I have not been able to

sell a single Testament. The indifference manifested to the word of God is exceedingly great in this district. When I offer a gospel for sale, they tell me, that they possess it already in their prayer-book, 'called livre d'offices' written in Latin, and if I endeavour to shew them, that the one I offer is complete, while their books contain only a few small portions of the Testament, they answer, that they have more Gospel than they want, and that they do not practise even the little they have; that their priest does not tell them more about it; and that he certainly would not be the cause of his own perdition in concealing a part of the Gospel; that after all their priest is their pastor and as such answerable before God for their souls."

Another obstacle noticed by Gay is the custom the people have of bargaining; by which those devout labourers lose much time. "However low the price is, for which the British Bible Society permits us to sell the precious book, they will dispute about its price, and we get many bad compliments with it. Their ignorance is so great, that they refuse to buy the Testament, because they say, that those our pedlars sell, contain neither mass nor vespers. And they will not be convinced, that the apostles have never chanted either mass or vespers."

1836. *Epinal* 3 ——— "You will wonder," writes Gay, "why you do not receive any letter from me; the cause of my silence is, my having but little good news to give you. I have perambulated, for some time, districts where not a soul seems to care about the things of heaven. The priests are greatly opposed to the propagation of the gospel among their flock. Three or four years ago some merchants travelled through this district, they sold New Testaments at the very low price of 30 to 40 cents. Many people bought, and some schoolmasters took 60, 80 or 100 at once; but when the priests heard of it, and saw the books in the schools, they interdicted their use from the pulpit and ordered them to be burned. Many obeyed or at least did not read them, believing them to be bad books. But thank God, I have found a few persons, with whom I could converse on the word of God: I entreated them once more to read the New Testament they had bought years ago, but which had ever since lain in the dust; but when I began to speak to them of the love of Christ, they left me, mocking and laughing.

"Since my last letter I have sold only 43 New Testaments and one Bible, though I have visited 34 parishes. Last week it rained nearly every day, which prevented the people from going to their fields, hence I found them at home; but notwithstanding that, I could only sell six New Testaments in seventeen parishes. This is enough to show you the religious state of this district. I travelled from morning till night, as much as my strength would permit because I knew I would find every body at home on account of the bad weather. One day it rained hard; meeting on my way through the fields a river swollen from the rain, I was fortunate enough to succeed in throwing my precious load of books on the other side, but I was not so fortunate myself, for I fell in the water as far as the chest."

There are at present eighteen such pedlars employed by the Evangelical Society of Geneva, they visit the eastern departments of France; Auvergne, Yonne, Tura, Lorraine, Saône et Loire.

Here is another letter from one of these humble but zealous labourers, dated *Plombières*, January 1837. "I have begun to go through the town. I went into a street where I had sold books before, the women went away as soon I came, that I might not speak to them, saying that all I could tell them, was not better than the books I sold, and that, not wishing to have any thing to do with me, all I could do was to leave them

alone. One of these women took a rosary out of her pocket, and holding it up called out to me, here is my book, I want no other. I told her, Christ and the apostles never taught such things; on the contrary, Christ condemns those vain baubles, because they resemble the worship of the Pharisees. At these words they all abused me, telling me, go, go, we wont hear you, and go to hell with you. I went to another house and met with laughter and abuse. It appears the priests have excited those poor people and prejudiced them against the gospel and against us. I went further on and entered a house where a year before I had sold a Bible. I was kindly received and they praised the bible they had got from me. After a few moments, I opened the word of God and conversed with them; our conversation was encouraging. I went to another house, where I had sold a New Testament before, but alas! the mistress of the house had scarcely seen me, when she told me, I wish that all your books were int he river, they are all bad; the one I got from you, I would gladly give back for 50 cents. I told her, I will not retake it, because I know, that the word of God is *good*; pray, have you read it? No, said she, but they told me, that it was bad and I will certainly not read it. I calmly told her, you speak evil of a book, which is good, and you will not even take the trouble to examine it. I then entered into conversation with her, and hope I dispelled her prejudices, for on leaving her, she told me she would read the book, as soon as she had leisure to do it. I was in several houses, where nobody would buy. I then went to the house of the priest, to offer him my books for sale, for I knew he had on the 26th of this month (December), preached against these books. When I was about to enter the house, I met two priests. I offered them my books, but one of them said to me, I advise you not to sell those New Testaments (translated) by Sacy. Please, tell me, why should I not? But the other priest beckoned him not to answer me, and told him, it was no harm to buy them, and he bought himself tracts for 25 cents. But the Abt. who was at the window, called out to them, not to buy any, those are protestant books of the Swiss Society; ask the pedlar if he has books of the Holy Virgin and of the Saints; I answered him, that I had at his service the tract '*la Religion d'argent, &c. &c.*' After this I went in to another house where I sold many tracts; I found there two amiable pious females, with whom I was much edified.

"At V. I went to visit the priest, having heard that he had taken away the Testaments from many who had bought them. He received us very badly, appeared very angry and said, that with our bad books we aimed at the destruction of his religion. But I answered, he had nothing to fear, if his doctrine was from God. Then he told me: do you think I do not preach the truth? I replied, Christ says, you will know the tree by its fruit; your having ordered the Gospel to be burned, this does not seem a proof that you preach it; and if you did preach it, you would not be afraid to see it in the hands of your people. The priest was very angry at these words, ordered us away and told us, that he would preach against us next Sunday. But we answered, we shall not be sorry for it, provided you preach the truth.

"*Nancy.* I have not sold much, but I found a woman for whom I felt a lively interest. She was with a shoe-maker, whom I visited. The reason of my visit was to comfort them, for their son was on the point of death. It was a very good opportunity for me to speak to them of spiritual things, and to entreat them to examine themselves to know if they also were ready to appear before the Lord. The woman was very much affected, shed tears, took my hand and told me; 'sir, it is the Holy Spirit, who has put it in your heart such things. I perceived soon that

she founded her hope of eternal life on her works, I read therefore several passages to show her clearly that salvation is of pure grace. The poor woman would willingly have bought a New Testament, but neither she, nor her husband could read. They requested me to come and visit them sometimes on a Sunday, and to read the Gospel to them; I replied, I would gladly come and speak to her and her husband of things so important. She appeared very much attached to the errors of Rome, but I did not speak of it, for I intend to visit her and make her comprehend well, that she cannot be saved but by grace, and I believe, that when once she has understood that, it will be easier to show her the errors of the church of Rome.

"On my way to Metz I met a young man who wished to buy songs. However, I easily perceived that his poor heart was nothing less than joyful, and that he was in need of something. My dear friend, why do you wish to buy profane songs, we do not sell any, but what I have I offer you, the word of God. Believe me it will do you more good than what you wish to obtain from me. I asked him, if he ever thought of what would become of his soul, when God should take it. His answer discovered the cause of his sorrow, for he said: alas, I shall be very unhappy. He conversed a long time, and interested me very much, for though a good Catholic, this young man felt greatly the necessity of *believing* in a Saviour. I gave him the tract 'Où'est ce qui L'Evangile and le Catholicisme primitif. —When we parted he would embrace me and ask my pardon for having wished to buy songs. I left him my address and he will come to see me and to buy a New Testament."

The one sows, the other reaps. Here is a statement, which will show that these dear labourers' work is sometimes blessed, though they do not know it themselves. A pious man of Lyon after having done some business at Vienne, left this town in the afternoon to go and sleep at Givor. He met a man with whom he began to talk and the night drawing near his companion said: it is late, the road is little frequented, I advise you to go and spend the night in the next village. Though the Lyoner was rather in a hurry, he stopt at the inn, that had been indicated to him. The inn-keeper was a tall man, with broad shoulders; thick and black whiskers with a voice rude and abrupt, this gave to his appearance an expression not in his favour. When he had ordered a bed the traveller saw on the table a book which by the title he recognized to be the New Testament. You have got a good book says the Lyoner. Do you know it? said the inn-keeper with his rude voice. Yes a little; and you, do you read it. I have not ceased to do it, since I have got it; my wife and I find it to be a treasure; one learns many thing in it? The Lyoner perceiving that the big man, with the rude voice, who had almost intimidated him at first, spoke as if he and his wife wished to know more of those things, conversed with them for several hours of the gospel, making them read the proofs of what he said in passages in the book before, them. Both were eager to hear. They understood, and the more they understood the greater was their joy. The inn-keeper said: sir, you doubtlessly travel to speak of those good things? No I travel for business' sake. That is strange, you speak like the good boy (brave garçon) who sold me that book. How is his appearance? He is as tall as you, a little stouter, and wears silver spectacles. It was Fargeaud who had been there with Caffrel. It was 12 at night and we were yet talking about the Gospel.

Here are fragments of letters written by two other labourers: the one is dated Vienne (Dophine) 6th March, 1837.

"I set off to sell my books in the town of Vienne, and after having entered a house and wished the peace of the Lord to the little family assembled in

it, I offered them the word of God. This dear family bought a Bible immediately. I went to another house, but there, as it happens but too often, they answered: 'We are very much obliged to you, but for the present, we are not in want of any thing.' You are mistaken, said I, for if you knew the gift of God, and if you take to heart, your temporal and your eternal welfare, you will perceive that you cannot be without the Gospel; without it your troubles are vain and peace leaves you. This made way for serious conversation, and it appeared to me, that this family wish to embrace the pure religion of the Gospel. In another house a lady of about forty years, intelligent and well educated, received me with politeness; but when I pressed her to buy a New Testament, she answered; I have no money; take care, said I, do not tell a falsehood, for God has said, that liars shall not inherit the kingdom of God. Every thing around you shows me that you are in easy circumstances, take care not to deprive yourself through your own fault of the word of God. Ah, Sir, answered she, you judge rashly; I keep every thing in this room by living with great sobriety; there are poor who do not want assistance as much as I. For seventeen years, since my mother is dead, I do nothing but cry, and I wait for death with impatience; I would never leave this house, because my mother told me, on her death-bed, that she would soon come and take me; alas! seventeen years have elapsed, and she has not yet been able to keep her word. She told me this while shedding a stream of tears. I spoke to her of the Saviour, her emotion was so great, that I could not but give her a New Testament. She would not accept it, having no money. Finally she expressed her sincere gratitude and gave me the address of a paralytic lady, to whom, I might be able to speak of Jesus. I went to another lady and offered her the word of God. She does not know how to read, but as she appeared to be dangerously sick, I spoke to her of the confidence we must have in Christ in our life and death. She listened attentively and felt what I said; she gave me the address of a rich manufacturer inconsolable for the loss of his wife. She gave me her son to accompany me to his house. I found in him a man of amiable character, but plunged in deep distress, the knowledge of the different philosophical systems of our age were not able to remove his grief. Volney, Dupuis, Voltaire have prevented him from turning his eyes to the Lamb of God, who alone can procure true peace and true consolation. After much talking, discussion and contest, he decided to buy a New Testament, and he promised me to read it attentively, God bless him!—Yesterday, Sunday, I had the great consolation to see myself surrounded by a dozen souls, thirsting after the word of God.

"I was afraid I should not possess the gift to speak to them of God's mercies, but I prayed to the Lord and he heard me. From 2 o'clock to eight in the evening, these dear souls listened with the greatest attention. They wish anxiously to see a minister of the Gospel establish himself at Vienne. There should be no delay, for I believe after all I hear and the little I have seen myself, that the Lord has many people in this town."

Another writes from Chaumont (Haute Marne) 13th March. "Since I wrote my last letter I have found a gentleman who wanted to buy 150 or 200 New Testaments in order to distribute them among the poor children of the town and a neighbouring village. He is an interesting man; he wishes a Bible for himself and for two of his friends.

"It appears that at Vassy a gentleman has distributed a great number of copies of the Bible, which he had got from Paris, and in almost every house one had been deposited, but the priest has burned them, except a few, which have escaped, and which seem to have been read with fruit; I had some encouraging conversations there. We desire to go and see that

gentleman, for, they tell us, he is a man much esteemed and who has perhaps heard the voice of the Son of God. The priests have in general little influence, and a terrible incredulity reigns in this land; however, our sales have been rather numerous, particularly those of tracts. I think those proving the truth of Christianity and stirring up the slumbering consciences should be chosen for this people. We found two schoolmasters, who are, I believe, near the kingdom of heaven, &c.

"Some days ago I went into an ironfoundry; as soon as I told them what kind of books I had, and spoke to them of the name of Jesus, before whom every knee shall bow, I heard them call from all sides, No, we do not want your gospel, the priests have long enough deceived us. They assembled round me and said horrible things, which I forbear to write. And who was I, poor worm, to resist these people. I felt my feebleness and lifted up my heart to Him, who is a sure refuge. The Lord put his sword in my hand, I took my Bible, and showed them that the Gospel is not from the priest, but from the Lord, and I read them some portions. They got more and more enraged, and one called out, that they should throw me into the oven, and was on the point of beating me. But a Lutheran, who till then had kept silence, called out: all this man says, is very true, I believe it. Then he took me away, after having addressed a few words to the one, who had blasphemed; he seemed confused, and I was affected, in reflecting on the state of those poor souls. I was however much cheered in hearing from outside these same workmen reading aloud and in great silence a tract I had given them before leaving, and a short time after that same man who had spoken against God went to the brother who accompanied me, and bought a New Testament. O! let us pray without ceasing that God may grant his Spirit to these dead bones.

"We intend soon going to Langres, and expect to find there much opposition from the priests, but the Lord is mighty to give victory to his word and to destroy error. In our days the Church of Rome is like the Philistines before the little band of Saul, who destroyed themselves.

"The much talked of unity of the church is now an empty word. In one village the priest defends the reading of God's word, in the neighbouring village he recommends it. I passed through a very interesting village, where the old priest had distributed many New Testaments, and the present priest, defends the reading of them. I visited lately 35 large parishes.

"There are near this place two families well inclined toward the Gospel; the one is Catholic, the other Protestant from Zurich; to the latter I lent a New Testament till I can give him a Bible he desires to buy.—In another village, I also met the last week a Jew who is near the kingdom of heaven; he has bought a New Testament and some tracts; he wishes to possess a New Testament in Greek; I believe he is a rabbi.

5.—EXTRACT FROM A LETTER OF FELIX NEFF.

The following brief extract is from a letter of the excellent Felix Neff late pastor in the High Alps. It is so concise and yet so much to the point on a subject on which too many have fatally split that we have deemed it of sufficient interest for insertion in the *Calcutta Christian Observer*.

On the impropriety of pious persons marrying individuals of gay or even doubtful character.

With regard to P. G. I acknowledge that he has lost much of my esteem since he has had the weakness to take a wife from amongst the

Moabites, in spite of all I said to him on the subject. I hear that he has become lukewarm, and his wife more worldly than ever. I cannot say how far these reports may be true; but this is certain, that I know *no* reason, absolutely *none*, that can excuse a Christian in these circumstances. I believe upon principle, and I am now convinced every day by experience, that a Christian cannot commit a greater folly than this; and never will I take upon myself to recommend a brother to marry a woman, though accomplished in the world's opinion, or even though she be a zealous partisan of the truth, if she be not confirmed and rooted in Jesus Christ. J. J., whom P. came to see, and who would have married him, notwithstanding his distant home, only because he was a brother, has constantly refused the best worldly offers that have been made her, and is at last married to the eldest brother of our friend F., who, like himself, has given his heart to Jesus. Last week I went to bless their union; it was truly a Christian marriage; neither pistol shots, nor light songs, nor bad jokes, were heard. After the repast we prayed and sung hymns, and every one retired quietly home. For our poor friend P., though I am distressed at his imprudence in placing himself in a situation so dangerous to the interests of his soul and the kingdom of God, I pray God, with all my heart, to give him both the patience and firmness needful to support him. If he be called upon to suffer long, he must bear it with humility and resignation, as having chosen his own part; and if, on the contrary, God grants him, what I most earnestly desire, grace, to be the means of leading his wife to the truth, he must be most thankful for so rich a blessing.

Guillestrie, 16th June, 1826.

IV.—*Examination of the Armenian Philanthropic Institution.*

The annual examination of the above institution was held in the school-room in the old China Bazar early in January. The institution is designed for the education of Armenian youth in their own literature and for instruction in the language, literature, &c. of the western world. The pupils manifested a very correct and ready acquaintance with the different branches of study in which they had engaged. The institution provides for the board and lodging of the poorer children of the Armenian community. Many of the more affluent youth are also educated and boarded in the establishment. Children are sent to this establishment from the Persian Gulph, the Straits, Upper India, &c. &c. The institution is under the care of the Rev. G. Pickance and J. Avdall, Esq. on whose diligence and abilities it reflects great credit. The examination appeared to excite considerable interest in the Armenian body, several of whom were present. The seminary has our best wishes for its success.

V.—On the use and abuse of the Hindustáni particles *balki*, *par*, *lekin* and *magar*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I fear you will consider this article not quite suitable for the *Observer*. If we in India as in Europe had Journals devoted to the cultivation of language and letters I would, of course, not request you to give this paper a place in a Religious Periodical. But as this is not the case, and as the *Observer* is read by all who take an active interest in native education I hope you will publish it. It may do good at this time when so much activity is manifested in translating the Scriptures and preparing tracts, school-books, &c.

You will, no doubt agree with me that the force and beauty of sentences very much depend upon the proper use of the particles, and that this is the very last thing which is acquired in any language. The child begins to speak without any particles and next proceeds to use them improperly. Uneducated persons of all countries, and of all sexes and ages use only a few particles and these few more erroneously than any other class of words. Now if it be so difficult to manage the particles of our own mother-tongue, how much more difficult must it be to use the particles of a foreign language correctly, particularly if some be found in the one which do not at all correspond to those of the other. These remarks will explain how it comes to pass that Englishmen on being told on their arrival in India in Dictionaries and Grammars that the four native particles *balki*, *par*, *lekin* and *magar* are quite ready to do all the work of their only and faithful *but*, begin to use them indiscriminately without at all inquiring to what caste each individual belongs, and to what kind of work he has been accustomed. *Balki* is forced to do work which it is not lawful for him to do, being quite contrary to his caste, contrary to the custom of the country, and contrary to all his previous habits; and poor *par*, *lekin* and *magar* are likewise seen in occupations and situations in which they have never been seen before. The natural consequence is—confusion. Indeed the improper use of these important particles has rendered many passages in native books written by Europeans or under their direction, quite unintelligible and a still greater number absurd, insipid and ludicrous. I do not say this to judge any one, as in so doing I should condemn myself, for I have only lately obtained a clearer insight into the proper use of these little words. Let me now without any further introductory matter endeavour to lay down rules for the use of each of those particles, and in

doing so I shall take most of the examples to illustrate the rules from the Scriptures and the Bág o bahár Romanized edition. In the quotations from this classical native work the first number refers to the page, the second to the line.

I. *Balki*. The first syllable *bal* means *nay*, *on the contrary*, in Hebrew בל the same as בל from בל. The second syllable *ki* is common to many languages, Hebrew כ; Persian ک; Sanskrit *ka*, *kad*; Hindústání *kói*; Lat. *qui*, *quæ*, *quod est* and means *that*, *for*. Instead of *balki* the Arabic uses only the first syllable *bal*, and the Hebrew only the second *ki*, vide Gen. xvii. 5, Matth. xxvi. 39, and 1 Cor. xv. 10, in the Arabic and Hebrew Bibles. The Persian and Hindústání languages use both particles *bal* and *ki* as a compound word, *bal-ki*, *nay—that*. The particle may be considered *adversative*, but the native Grammarians call it Harf i taraqqí, a *progressive* particle, and they deny that it has any adversative meaning at all.

It corresponds to the Greek ἀλλὰ and the German *sondern* in nearly all cases and to the Latin *sed* in some cases. It is used (α,) where there is a gradation in the sense, i. e. in sentences in which two or more things are stated, of which the latter exceeds the former in importance. In these cases *balki* may be rendered into English by *but even*, *but rather*, *yea and*, *moreover*. Examples: Rasúl musibat men sábir the, *balki* khushwaqt. The apostles were patient in suffering, yea and joyful, or better: The apostles were *not only* patient in suffering, *but they even* rejoiced in it. Bág o báhár 29, 19: Main khamosh ho rahá. Lekin wuh parí merí harakat se hairán húi, *balki* (yea and, moreover) chihre par ásár khafagí ke namúd húa. The use of *balki* and *lekin* is in this quotation so clear that by putting the one in the place of the other the passage becomes perfectly unintelligible. Phil. i. 18, And I therein do rejoice, yea and (ἀλλὰ καί, *balki*) will rejoice. Luke xvi. 20, There was also a poor man named Lazarus (לָאָזָר i. e. Láchar) covered with sores that was laid at his gate, and was fain to feed on the crumbs which fell from the rich man's table, yea and (ἀλλὰ καί, *balki*) the dogs came and licked his sores. Here the progressive *balki* shows that the account of the poor man's misery shall be heightened, and it really represents to our minds a complete picture of destitution which we in India can perfectly realize. This outcast beggar lies at the gate and instead of helping men, he has only nasty oriental dogs for his companions that for hunger and greediness lick his sores, and so increase his misery. The dogs are never represented by the sacred or other oriental writers as symbols of compassion or fidelity. They bear in the east an invariably bad character. Luke xiii. 2, Kyá tum samajhte ho

ki ye jalílí sab jalílíon se ziyáda gunáhgár the ki aisá dukh páyá? Main tum se kahtá hún nahin, balki (ἀλλὰ, yea, moreover, progressive, not adversative) agar tum sab tauba na karo, isí tarah halák hoge.

(β.) In antithesis, i. e. in such sentences in which you state a thing first negatively and then *progress* (proceed) to stating it positively, a mode of expression in which European languages delight, but of which the natives of India seldom make use.

These sentences divide themselves into two classes :

1. Sentences in which you first state that a certain *action* is *not done* by such an agent and then progress to state that it is done by another.

Examples : God does not mislead us, but (balki) the devil. I do not condemn you, but (balki) the law. A did not call upon B, but (balki) B upon A. Matth. xxvi. 39, But (lekin) not as I will, but (ἀλλὰ, balki) as thou wilt. 1 Cor. xv. 10, But (δε, lekin) by the grace of God I am what I am ; and his grace which was bestowed upon me was not in vain, but (ἀλλὰ, balki) I labored more abundantly than they all ; (δε, lekin) not I, but (ἀλλὰ balki) the grace of God which was with me. The use of δε and ἀλλὰ and lekin and balki in this passage is exceedingly instructive.

2. Sentences in which you first state that a certain agent did not act or suffer in this way, and then proceed to state what he did or suffered. Examples : Bág o bahár, 34, 5. Aur sharárat se nazai na kí, balki phir dildári se púchhá est. Matth. iv. 4, Man shall not live by bread alone, but (ἀλλὰ, balki) by every word that proceedeth out of the mouth of God. John iii. 15, That whosoever believeth in him should not perish, but (ἀλλὰ, balki) have eternal life. V. 17, God sent not his son into the world to condemn the world, but (ἀλλὰ, balki) that the world through him might be saved. 1 Pet. i. 18, We were not redeemed with corruptible things, but (ἀλλὰ, balki) with the precious blood of Christ. Matth. xviii. 22, I say not unto thee, until seven times, but (ἀλλὰ, balki) until seventy times seven.

These rules are entirely without any exception.

Great care, however must be taken not to confound sentences of this description with others of an *apparently* similar, but *really* very different sort. Examples : Bág o bahár 37, 16. Main kisé ká bará na chahtí thí ; lekin ye kharábíán merí qismat men likhtí thín. John iii. 18, He that believeth on him is not condemned ; but (δε lekin not ἀλλὰ, balki as in verses 16 and 17) he that believeth not is condemned already. Now as the antecedent is negative in these sentences one might confound them with the above, but a little reflection will soon dispel

the delusion. It will be observed that here not the *same thing* is first stated negatively and then positively, but that two entirely different things are spoken of, that both the actors and the actions, or subjects, and objects, are different, and therefore not the progressive *balki* (ἀλλὰ) but the adversative *lekin* (ἰδ) was to be used. Without making the difference between these two kinds of sentences clearer by a long dissertation let me proceed to lay down,

Rules for ascertaining whether in a sentence in which the antecedent is negative the following particle *but* is progressive or adversative.

1. In all sentences in which you can repeat the subject after *but*, it is progressive. Examples: Thy name shall no more be called Abram, but (thy name shall be) Abraham. We were not redeemed with corruptible things, but (we were redeemed) with the precious blood of Christ. That whosoever believeth on him should not perish, but (that he should) have life eternal. Let us now see whether in John iii. 18, we can repeat the subject after *but*. He that believeth on him is not condemned but (he that hath believeth on him) he that believeth not is condemned already. Here the distinction is palpable.

2. In all sentences in which you can idiomatically substitute the invariably adversative *however* for *but* the particle is adversative. Examples: I never wished evil to any one; these misdeeds however, were written in my fate. He that believeth on him is not condemned, he, however, that believeth not is condemned already. Let us now try whether we can use *however* in any of those sentences in which *but* is progressive. We were not redeemed with corruptible things however with, &c. Thy name shall no more be called Abram, however thy name shall be Abraham. No meaning, at least no idiom. The proof with *however alone* seems after all to be doubtful and uncertain, still in connexion with the above rules the test may be profitably made. I hope that by attending to these rules every one will be able in future to use *balki* correctly.

II. Par. The meaning of this particle is clear in *parlok*, *pardes*, est. It means *otherwise*, *but*, and is formed as the Greek ἀλλὰ from ἄλλος other. It is the *adversative of a single clause* and used in short sentences which the Greek form with *μεν—δε*. Example: Main ne to hukm diyá, par wuh nahín mántá hai. Bág o bahár 30, 7. Yih bát sach hai, par jí men yih soch átá hai, est. In the Bág o bahár it is in a few instances used after *agarchi* and *harchand*, and is generally preceded by a comma.

III. Lákin, lakin and lekin. The first syllable *la* is the

Arabic و Hebrew ו not. The second, kinn Hebrew כ is the participle of כ Hebrew כ and means rectus Jer. xvi. 6, כ ו non rectum, LXX. ὁὐχ οὕτως . So the proper form of the word is Lákin; lakiu is a contraction and lekiu a corruption. The particle is not as the preceding *par* the adversative of only one clause, but of several clauses and often of whole sentences. It is generally preceded by a semicolon or full stop. It corresponds to the English *but* when the accent is upon it.

Example. There is every prospect of a regular steam communication between India and England being established, the Indian Government wishes it, the home authorities are for it; but a war with Russia or France, &c. Bág o bahár 3, 33, Jab Aḡhbar bádsháh takht par baiṭhe, tab cháron taraf ke mulkon se sab qaum qadr dání aur faizrasání is ḡhándán i lásání kí sunkar, huzúr men ákar jama hue; *lekin* har ek kí goyái aur bolí judí thí. Lekiu corresponds to the Latin *At* and the greek ἀλλ when not preceded by a καὶ . Native grammarians call both particles *par* and *lekin*, Harf i izráb or Harf i istidrák, adversative particles.

IV. *Magar*. Compounded of the Persian *mah*, not, and *agar*, if. So its proper meaning is : *if not*. The native grammarians call it Harf i istisná, particle of exception. It is used;

1. As the English *if not*, and greek ἐπεὶ . Examples : 2 Cor. ii. 2, Who makes me glad if not (ἐπεὶ *magar*) he who is grieved by me. 1 John ii. 22, Who is a liar if not (ἐπεὶ *magar*) he who denies that Jesus is the Christ. 1 John, v. 6, Who overcometh the world if not (ἐπεὶ *magar*) he that believeth that Jesus is the Son of God.

2. As the English *except*. Examples : I have read all Hindústání books but (*magar*, except) the Khiradafroz. Bág o bahár 24, 18, Jab subh húí, aur aṭṭáb do neze buland húá, tab merí aṡkh khulí: to dekhá main ne na wuh taiyári hai, na wuh majlis, na wuh parí, faqat ḡhálí hawelí parí hai, *magar* (except) ek kone men kammal lapetá húá dhará hai.

3. For the English *only, unless*, &c.

Bág o bahár 62, 2, Pas daulat i Ḡhudádád ko hargiz zawál nahíy hotá, *magar* (only) admí kí níyat durust cháhiye, balki (yea) jitní ḡharch karo us men utní hí barakat hotí hai. This sentence seems to be written with the express purpose of showing the very different meanings of *magar* and *balki*. By putting the one in the place of the other the passage becomes unintelligible. 1 Cor. viii. 4, And there is no other God but (*magar*) one. Europeans have sadly blundered with *magar*. I will only adduce one example. 2 Pet. ii. 5, And (God) spared not the old world, but (*magar*) saved Noah, the preacher of righteousness with seven others. In the present Hindústání

version *but* is rendered by *balki* which gives an entirely different meaning to the passage, viz. God not only saved the old world, but saved even Noah, i. e. the old world was not destroyed at all. I hope the versions of the holy scriptures which are now in progress of preparation will be entirely free from such blunders. In the Rev. H. Martyn's Persian New Testament the use of these particles is invariably correct.

In conclusion I beg leave to say that the object of this paper is utility not controversy; but if the correctness of the rules which I have laid down should be disputed by any one, let the question be appealed to and decided by Hindústání works, such as the *Bág o bahár*, the *Khiradafroz* and others, and not by books that have been written by Europeans in which it is really very distressing to see the utter confusion which an improper use of these important particles has produced.

Yours truly,

Banáras, 10th January, 1839.

J. A. S.

VI.—ON THE PROPOSED ORATORIO OR CONCERT OF SACRED AND PROFANE MUSIC.

It is with much sorrow that we have seen advertised, a proposal to perform as a matter of public entertainment, certain portions of the celebrated piece entitled the "CREATION." That the *creatures* of God Almighty should turn a subject so solemn, as that of their own creation, into a matter of pecuniary gain, or of musical gratification, or should propose in such a way to celebrate the operations of Omnipotence, for public amusement, is an act of hardihood of which Christian performers and Christian auditors can be supposed capable, only on the ground of inconsiderateness and unreflecting habit.

Were the design of the proposed Oratorio, to celebrate the praises of Him who created all things, and who said "Let there be light, and there was light"—or to devote ourselves to him as his creatures in solemn lays and anthems, with "trumpet, psaltery, and harp, with organs, stringed instruments and loud sounding cymbals"—then might we rejoice in so holy a service, in so worthy a deed. But the object of this Oratorio is *not* to praise God—it is *not* to glorify the Eternal Word by whom all things were made—it is *not* to magnify that blessed Spirit who moved upon the face of the waters—it is *not* to publish abroad that we glory in God our maker and rejoice in him as the Lord of the universe—it is not to declare his wonders among the idolatrous heathen and to reveal to the miserable unbelievers of Hindustán the joy-

fulness of them who worship him alone—it is *not* to commemorate that work of creation which is the first grand demonstration of Godhead, and the first grand condemnation of atheism, infidelity, superstition, and sin of every kind;—no, these are *not* the objects of this projected entertainment, neither are they the ends of the intended performers—they will not say that they are. The *world* is too honest in its sin to affect such motives in such a case,—nay they laugh to scorn the very idea of requiring them. And is there reserved for *Christians*, “the children of God,” the sanctified hypocrisy of pretending to a more holy or lofty motive, in attending the performance or entertainment of the “Creation !”

The known object of the *conductors* is to promote their own livelihood by such a scheme as may be suitable to their own particular calling, and as may comprehend the worldly and religious public alike, attracting the musician and the christian together: the known object of the mass of *auditors* is, musical enjoyment under the loftiest strains of one of the highest masters of one of the sweetest pleasures of the world; but with *us* the question is, “Must the glorious theme of *Divine Creation* be prostituted for such objects as these?—Must the name of the HOLY GOD be taken in vain to increase man’s gains or sensual gratification?”

Where are the Christians that can, before the heart-searching Jehovah, declare that they go to the Oratorio more than to the Opera “in the name of the Lord Jesus Christ?” It is easy to parry man’s strictures—but let them remember that whithersoever they go, they go as Christians; and that they identify Christ with their every engagement.

Where are our Spiritual Guardians and the Ambassadors of Christ, when the name of God is publicly profaned? Where is the “*cross*” which their Master gave them to bear, on such urgent, but unpopular occasions? Do they not *know* these things?—or, knowing them, can they be silent?—But it may be, that in their own spheres they do speak out, although the voice reach not us. Let us suppose so.

We are aware that this notice will appear too late to accomplish any other object than that of recording our protest against sin committed; but if in this we please God, and excite one good thought in the breast of a fellow-man, then we write not in vain. For our sole object is to vindicate the honour of that commandment which saith, “THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN—FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN!”

VII.—Notices of Bengálí Dictionaries.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Among the "NOTICES OF BENGÁLÍ DICTIONARIES" which appeared in the May and June Nos. for 1838, of your valuable periodical, No. 15, of those notices announced as then in the press a "নূতন অভিধান or New Dictionary of the Bengálí with a *Bengálí interpretation*, compiled by Jagannáráyan Sharmá." That notice was drawn up from a specimen of the work with which I had been favoured by the author, in connexion with his own prospectus. The book is now published: and as well in justice to the enterprizing and intelligent compiler as in order to render the "Notices of Bengálí Dictionaries" every way as accurate as possible, I solicit insertion for the following corrected specifications.

The author's proposed minimum of 300 pp. small square form in double columns, has extended to 435 pages; which, on an average of nearly 18 words to a column, gives for the number of words explained between 15,000 and 16,000, or not far short of one-fourth part in excess of the number calculated on the original proposals, and stated in the "Notices" at 12,000. On the character and execution of the work I have nothing to add to my former remarks. I doubt not it will be found a valuable addition to our stock of Bengálí lexicography. Partial exceptions might no doubt be taken; generally speaking, however, the words are judiciously selected, the explanations given satisfactory; and for the most part there is a most praise-worthy exclusion of *impure* and exotic terms. The extremely low price of one Co.'s Rupee, at which a most useful and *purely* native word-book, numbering upwards of 400 pages, and embracing a large proportion of the best and most accredited terms of the language, is now offered, is a phenomenon in indigenous bibliography as praise-worthy as it is well-timed.

I heartily wish the compiler not only an extensive sale for his book, which indeed there can be no doubt it will have, but a speedy demand for a new edition of it; and am truly happy to be able strongly to recommend the purchase not only to natives, for whose use it is more directly designed, but to European students likewise, who will derive from it no small assistance in enabling them to arrive at a just conception of the proper meaning and application of Bengálí words as well as in conveying that meaning and application to their pupils in the Missionary and other Schools and in general discourse*.

I am, Dear Sirs, yours, &c.

CINSURENSIS.

* It is with much satisfaction I have learned that my former notice of this little work effected the sale, in a single order, of no fewer than 200 copies. The same notice led also to the immediate sale of nearly all the remaining copies on hand of No. 8, in the article referred to, viz. "Morton's Bengálí Dictionary with Bengálí Synonyms and an English interpretation."

REVIEW.

On the Education of the People of India. By Charles E. Trevelyan, Esq. of the Bengal Civil Service.

The education of the people of India is an extensive and important subject, and few there are better qualified than the author to place it in a clear and interesting manner before the English public. If extensive acquaintance with the state of Indian society, great zeal and devotedness in the promotion of education, and a correct knowledge of what has been done, and is now doing for the enlightenment of the country, be deemed essential to the proper discharge of the task he has undertaken, Mr. Trevelyan possesses no small claims to be numbered among the few who are qualified to perform it with ability. We were happy to hear therefore, that he intended to enlighten his countrymen on a subject of much importance to this country, but one which has been shamefully neglected and disregarded in England. We hail with satisfaction the appearance of this and similar works connected with India; for every attempt, however feeble, to draw the attention of England to the state of this country, and to the means of its improvement, will swell that tide of interest in Indian affairs which has already begun to set in, and which ere long will sweep away every vestige of selfish and narrow-minded policy. The time is at hand when the foul blot which has so long attached to our country shall be entirely obliterated, when it shall no more be said, that our only object in retaining and governing India, is to replenish the coffers of Leadenhall Street, or to enrich a few European adventurers. The Almighty Ruler of the universe, "who doeth according to his will in the armies of heaven and among the inhabitants of the earth," had regard to a higher object than this, in permitting this vast empire to be brought under the sway of the most enlightened and most religious nation in the world. And if our country be faithful to the trust committed to her, if she rule these millions with justice and impartiality, in the fear of God and for the promotion of the spiritual and eternal interests of the people, then we shall not fear for the stability of her empire, or dread the machinations of her enemies however numerous, for "the Lord is our judge, the Lord is our law-giver, he will save us." But if in this matter it be allowed us to attend to the instructions of God's word, to learn a lesson from the history of the past, and to consider the rise of nations, their glory and their fall, and to weigh diligently the causes of their

ruin, (and especially of the overthrow of God's once beloved people,) then may we justly dread that the days of our power shall soon be numbered, if we employ that power for low and sordid purposes instead of using it for the honor of God and the well-fare of this people. ENGLAND, WITH ALL HER FAULTS, IS A CHRISTIAN NATION. She takes the lead in every religious and humane exertion for the amelioration of human misery, and the enlightenment of mankind. To her under providence, has been intrusted the destinies of this vast empire, and upon the wisdom and justice of her councils, will depend in a great measure, the moral and intellectual, as well as the temporal improvement of the millions of India. Although it is now about 80 years since the British sway was acknowledged in India, the attention of our rulers has been directed to the improvement of the people by education only about 26 years ago, and even now the scanty sum of a lak of rupees only is allowed by the directors for this purpose. Europeans often complain of the unfitness of natives for situations of trust and responsibility, of the deadness of their moral sensibility, and their want of integrity in the discharge of their duty. These objections to the employment of native agency are alas ! too well founded ; but what have the rulers done to elevate their moral standard and to make them intelligent and trust-worthy ? What have we as a people, (and more especially as a government) done for the moral and intellectual improvement of a country which is the brightest gem in the crown of England ? Complaints for the past are unavailing, let us hope for better things for India in the future. The people of England are beginning to feel an interest in her improvement. The vast amount of information communicated to the English public especially by missionaries and religious Societies,—the nearness to which the two countries have been brought of late years by steam communication, and the public agitation of Indian subjects by large and respectable bodies, warrant the hope that she shall be no longer a *terra incognita*, but that her interests will be regarded in Britain in some degree commensurate with her extent and importance. The religious public of England have taken up the subject of India, and they are animated by a moral power and energy ; which, by the blessing of God, will soon bear down all opposition. These and other *signs of the times* encourage us to look for the speedy enlightenment of this too long neglected country.

Although the British legislature had appropriated a lak of rupees as far back as 1813 for the revival and promotion of literature and for the promotion of knowledge, yet the Indian Government did not begin to carry its intentions into execution till 1823. “ From this period the general committee of public

instruction must be regarded as the sole organ of the government in every thing that concerns that important branch of its functions," (i. e.) the education of the people. In the instructions addressed to the committee, the object of their appointment was stated to be the "considering, and from time to time submitting to government the suggestion of such measures, as it may appear expedient to adopt, with a view to the better instruction of the people; to the introduction of useful knowledge, including the sciences and arts of Europe; and to the improvement of their moral character."

This is the origin of the system of education now pursued by the Committee of Public Instruction, and whether the influential party in the committee interpret the instructions contained in the above resolution incorrectly, or whether they act up to its spirit and intention by openly opposing the Christian religion we know not, but one thing we do know, viz. that the object of the resolution can never be attained without the powerful aid of religion. *Christianity is the only foundation upon which a sound moral structure can be raised*, and without its sanction, and the infusion of its high principles, the "moral character" of the natives of this, or of any other country, will never be effectually improved. We make this straight-forward assertion in the face of the opposition it may excite, and with a perfect knowledge of its being derided by some who call themselves Christians, and we do so because we believe the Bible, and because we know too much of poor human nature, to believe for a moment, that *virtue*, the gift of God, can be made to spring in minds naturally corrupt by the application of any mere earth-born system of morals.

The improvement of the natives of this vast empire is a matter of great moment, and it is of no less importance to determine what is the *kind* of education which our rulers as Christians should patronize and encourage. That man is naturally a religious being—that however civilized or barbarous, he is under the influence of some kind of religion, and that a regard to the approbation of a superior power, and an apprehension of a future state of rewards and punishments, have a salutary and powerful influence over the springs of human actions, cannot be denied by any one who has paid the least attention to the study of human nature: if instead of encouraging these innate emotions of the natural man, and directing them in their proper channel, we lend ourselves to oppose and thwart the efforts of Christian benevolence, and to put beyond the reach of the inquiring mind the sources of religious knowledge, shall we not be deemed guilty of our brother's blood. But there is a *liberalism* abroad in our day which would sap the very founda-

tions of all religion and morality. Our would-be philosophers are verily wiser in their generation than all the wise and great men that have gone before them. They are to improve the world by banishing religion from all its affairs, they set themselves to fortify the youthful mind against error, and imbue it with virtue, by carefully guarding it against the influence of religion, lest it should be prepossessed by a system. As if it were better to allow the mind to grow up in all the luxuriance of religious ignorance, and indifference, through the fear of destroying the boasted energies of a spirit that should be free, and unchecked by early prejudice, than to teach it to know its Creator in the days of its youth, and to train it to curb those evil passions, which are too apt to increase with its growth. In youth, those habits are acquired and those principles imbibed which give a direction to the character and prospects of the future man. A *heavy responsibility* therefore rests with all who are intrusted with the education of the young; and it ought to be remembered, that much more is included in the education of a nation than teaching their youth our arts and sciences, our history and our literature.

A parent who should be only solicitous to give his children such an education as would enable them to construe an English or Latin author, or to demonstrate a proposition in Euclid, or to understand and discuss a metaphysical question, would not be thought to have discharged the duty which God had imposed upon him. He must have a higher and a nobler end in view, in their education. Their minds must be trained to habits of close application, to a distinct perception of right and wrong, and to an honest unwavering determination to follow truth wherever it may be found. But high as these intellectual attainments are, the cultivation of our moral feelings is no less important and difficult of attainment. If a right moral principle be not infused into the soul,—if it be not trained to the perception of the beauty of virtue, and the deformity of vice,—and if the affections be not trained to the love of the one, and the abhorrence of the other, the great ends of education are not attained. It is the cultivation of such mental habits, and moral principles, that contributes to the formation of the true patriot, the benefactor of his species, and the pride of his country. But how are these ends to be attained, and how are those moral principles, without which no man can be either a useful or good member of society, to be infused? Is sinful man, naturally liable to err, to learn his duty to his Maker and to his fellow-man, by carefully withholding from him, the highest and most distinct authority upon which such duties rest? Can the inhabitants of this country be raised from their

degradation and moral insensibility, by any other lever, than that supplied by the principles of the word of God? To what spot of the world, or what page of history, can the enemies of Christianity point, where this object has been attained without the aid of Christian principles? A parental Government is no less accountable than the parent of a family to attend to the *kind* of education it patronizes and encourages. It will be admitted by Christians, (and it is to such our argument is addressed,) that the principles of the Bible furnish the strongest motives to the practice of virtue, and are powerfully calculated to form good members of society. If this be granted, it will follow that those principles ought to be encouraged in seminaries for the education of the tender youth, when they are most likely to be powerful. Regarding the subject in a mere political point of view, it is astonishing our rulers have not seen, that to attach the natives of this country most effectually to our rule, they should encourage them to study not only our science and literature, but our religion also. The Romans acted more wisely in this matter. They either taught the nations whom they conquered to embrace their religion, or they adopted the gods of the conquered, and thus either way, the rulers and the ruled became the professors of the same faith. To pursue the latter policy is impossible for Christians, and the only path left is to encourage our subjects to profess the religion which we profess; and whatever objections may be urged against the means to be adopted, (and this is confessedly a subject of some difficulty,) every one acquainted with the principles of human nature, and the history of mankind, must confess that this would tend to consolidate our authority, and make the people one with us more than any thing else. But we take higher grounds than mere policy and expediency, for these are often fallacious. And we assert upon the authority of Scripture that it is the duty of every Christian Government, (a duty for which they are responsible to the Ruler of the universe,) to encourage religion and lay open to their subjects, especially in every educational scheme, the stores of divine truth, by every means which does not interfere with the liberty of the subject. But we are told the Indian Government is not a Christian Government. We are sorry that such a declaration has gone abroad and is gloried in—still we cannot understand how a Government appointed by the most Christian nation in the world, and consisting of Christian men, can cease to be Christian. We learn from the Bible that every Christian, in whatever situation he is placed, must act as such, in fact, whether he eats, or drinks, or whatsoever he does, he must do all to the glory of God. Now that a number of men professing to be Christians,

can consistently in a *collective* and *political* capacity act contrary to the principles of their religion, is a doctrine which to our plain apprehension appears inexplicable. Much has been said on the subject of Christian education in this country, and not a little irrelevant to the subject in discussion. The enemies of Christian education have taken shelter in the position, that the attempt to countenance Christianity, in the Government scheme of education, would defeat the object aimed at, and that the natives of this country would be for ever deterred from receiving the advantages of our science and literature. This position has been eagerly occupied, and triumphantly exulted in as impregnable. But it is a position we entirely deny; facts are quite against the assertion. It is a *fact* that Missionary Institutions, in which direct conversion is the avowed object, and consequently most likely to excite the prejudices of the Hindus, have been and are well attended. It is a *fact*, that where such institutions are established and well conducted, little difficulty is experienced in obtaining scholars; nay more, that many frequently abandon schools established on the *non-religious* principle, and flock to Missionary institutions. It is a further *fact*, that Christian books are read and studied in schools wholly superintended and supported by Hindus, without the least fear or apprehension of danger! Now these facts are stubborn arguments and will cause the supporters of an opposite system some difficulty to account for them. Missionary institutions, in which alone Christianity is countenanced, have many difficulties to contend with. The establishment and support of schools is but a secondary object with almost all Missionary Societies, and consequently the funds which are expended on this department of labour, are very limited. It ought also to be remembered, that the natives of this country are always more disposed to send their children to schools established by the authority of the State, than to others; as by patronizing those, they imagine, they are more likely to forward their worldly prospects, and obtain situations. It has also been industriously circulated, that the lads attending Missionary institutions are taught the Bible only, with the view of having them baptized as soon as possible, and that there they have not the advantages of so liberal and useful an education, as they may possess in other institutions. Yet in spite of all these detracting circumstances, our Missionary schools prosper. If then amidst all these difficulties, such institutions prosper, what might not be expected from schools in which it was at least countenanced, and patronized, by a paternal Government,—schools in which Christianity is not forced on the natives, (for to that we object as strongly as our opponents,) but respected and countenanced.

This plan has never been fairly tried. It has been attempted indeed, amidst the greatest difficulties, and in circumstances the most likely to excite prejudice and opposition, and it has succeeded; and we have no hesitation in asserting that it would succeed on the largest scale, if liberally supported.

But our objection to the scheme of education of which our author treats, is not so much that in the Government Institutions religion is not taught, as that it is *directly* and *openly* opposed, and its introduction watched against with an eager and persevering jealousy. Enough has been said of late in the public prints to prove this fact; and especially the last Report of the Religious Tract Society, contains an abundance of evidence to exhibit the spirit by which the system is animated. In a former age a Christian author had the hardihood to express himself thus: "I would repose the Hindoo system on the broad basis of its own merits, convinced that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of the Christian dispensation, to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society; for we know that the law is good, if a man use it lawfully." And in another place after praising the Hindus, he adds—"*Whenever therefore, the Christian religion does as much for the lower orders of society in Europe, as that of Bramha thus appears to have done, for the Hindus, I shall cheerfully vote for its establishment in Hindoostan*.*" To us, this appears exceedingly strange, and to a future generation, it will appear equally strange, that professed Christians in a heathen land advocate and defend, with all their influence and talent, a system of education from which Christianity is not only excluded, but by which they endeavour to lock up the stores of Christian knowledge from such of their scholars as might be voluntarily disposed to use them! While the works of Tom Payne, Bolingbroke and other infidels of the past age, are to be found in their institutions, *Christian books presented by a Christian body, are thrown out by one and another of them, and peremptorily ordered to be returned from a third, whose local Committee received them with gratitude.* This is lauded by a certain party in India, as a liberal and wise policy. Are we to regard all this as a timid and false expediency, or are we to look for its cause in a spirit of hostility and dislike to christianity itself! Regarding things a little beneath the surface, and accustomed to look into the secret springs of human action, we have reason to fear, there is a spirit at work proud and self-sufficient, boasting of the supreme excellency of reason, and disposed to regard the awful sanctions of religion, as the dreams

* Vindication of the Hindus by a Bengal Officer.

of fanaticism, or mere bugbears to frighten children,—a spirit which would designate all religion as the chicanery of priestcraft, the offspring of enthusiasm, the fruitful cause of contention and the garb of hypocrisy. We have touched upon this subject, not because we are afraid that the scheme will prosper, or that it will destroy the fond hopes of Christian benevolence as regards this country. It wants that innate moral energy without which no attempt to enlighten a degraded nation can succeed. There is a Spirit operating on the minds of this country infinitely more powerful than all that the sons of expediency, or the enemies of religion, can oppose to him, and he will overturn till all the inhabitants of this land shall be brought under his enlightening and sanctifying dominion.

Mr. Trevelyan gives a succinct history of the rise and progress of the Government scheme of education, and it may not be unacceptable to such of our readers as have not seen the work, to give the author's account in his own words.

"The history of the first efforts made by us" (says Mr. T.) "for the education of our Indian fellow-subjects may be told in a few words. The Muhammadan College at Calcutta was established A. D. 1781, and the Sanskrit college at Benares A. D. 1792. The course of study at these institutions was purely oriental, and the object of it was to provide a regular supply of qualified Hindu and Muhammadan law officers for the judicial administration. The next step taken was at the renewal of the Company's Charter in 1813, when 10,000*l.*, or a lak of rupees a year, was set apart 'for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories.' The subject was however regarded at that time in India with so much apathy, that no measures were adopted to fulfil the intentions of the British legislature till 1823. On the 17th of July in that year the governor general in council resolved, that 'there should be constituted a general committee of public instruction for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering, and from time to time submitting to government, the suggestion of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character.' Corresponding instructions were addressed to the gentlemen who were to compose the committee, and the arrears of the annual lak of rupees were accounted for to them from the 1st May 1821. From this period the general committee of public instruction must be regarded as the sole organ of the government in every thing that concerns that important branch of its functions.

"The first measures of the new committee were to complete the organization of a Sanskrit college, then lately established by the government at Calcutta, in lieu of two similar institutions, the formation of which had been previously contemplated at Nuddea and Tirlhoot; to take under their patronage and greatly to improve the Hindu college at Calcutta, which had been founded as far back as 1816 by the voluntary contributions of the natives themselves, for the instruction of their youth in

English literature and science; to found two entirely new colleges at Delhi and Agra for the cultivation of oriental literature; to commence the printing of Sanskrit and Arabic books on a great scale, besides liberally encouraging such undertakings by others; and to employ an accomplished oriental scholar in translating European scientific works into Arabic, upon which undertaking large sums were subsequently expended. English classes were afterwards established in connexion with the Muhammadan and Sanskrit college at Calcutta, the Sanskrit college at Benares, and the Agra college; and a separate institution was founded at Delhi in 1829 for the cultivation of western learning, in compliance with the urgent solicitation of the authorities at that place.

“Meanwhile the progress of events was leading to the necessity of adopting a more decided course. The taste for English became more and more ‘widely disseminated.’ A loud call arose for the means of instruction in it, and the subject was pressed on the committee from various quarters, English books only were in any demand: upwards of thirty-one thousand English books were sold by the School-book Society in the course of two years, while the education committee did not dispose of Arabic and Sanskrit volumes enough in three years to pay the expense of keeping them for two months, to say nothing of the printing expenses. Among other signs of the times, a petition was presented to the committee by a number of young men who had been brought up at the Sanskrit college, pathetically representing that, notwithstanding the long and elaborate course of study which they had gone through, they had little prospect of bettering their condition; that the indifference with which they were generally regarded by their countrymen, left them no hope of assistance from them, and that they therefore trusted, that the government which had made them what they were, would not abandon them to destitution and neglect. The English classes which had been tacked on to this and other oriental colleges, had entirely failed in their object. The boys had not time to go through an English, in addition to an oriental course, and the study which was secondary was naturally neglected. The translations into Arabic also, appeared to have made as little impression upon the few who knew that language, as upon the mass of the people who were entirely unacquainted with it.”

At this time a difference of opinion existed in the committee,—one section of it advocated the propriety of patronizing the oriental languages, and the other as strenuously maintained the necessity of encouraging European science, and the English language. The supreme Government, after frequently deliberating on the subject, came to the following resolution among others.

“2nd.—His lordship in council is of opinion, that the great object of the British government ought to be the promotion of European literature, and science, amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone.”

This decision was followed by the resignation of several members of the committee most warmly attached to the oriental side of the question, and some new members were appointed whose views coincided with those of the government. The committee thus remodelled persevered in carrying

out the intention of government, and continue to the present time in establishing English schools in every part of the country, so far as the funds placed at their disposal will admit.

Amidst much in the Government scheme of education to which we feel in duty bound to object, there are not a few plans proposed to be adopted of which we cordially approve.

"It is proposed (says Mr. T.) that public examinations should be annually held at each of the great towns in the Bengal and Agra presidencies, by officers appointed to make the circuit of the country for that purpose; that these examinations should be open to all comers, wherever they may have been educated; that those who acquit themselves well should be ranked according to their merit; and that the list so arranged, together with the necessary particulars regarding the branches of knowledge in which each person distinguished himself, should be sent to the neighbouring functionaries, to enable them to fill up from it the situations in their gift which fall vacant. The European officers generally take so little interest in the disposal of their patronage, and are often so much at a loss for qualified candidates, that they would gladly avail themselves of this mode of replenishing the lower grades of the native service. After the young men had once been appointed, their further progress would, of course, depend upon their merits and length of service.

"This plan, it will be observed, rests on a much wider basis than the Government seminaries. It is intended to encourage and reward mental cultivation wherever it exists; and to engage in the service of the country the best talent the country can afford, without any reference to particular places of education. The impulse, therefore, will be communicated to all alike. The boy from a public school will be brought into competition with the boy who has been educated in his father's house. The students from the Government colleges will contend with the young men brought up in the missionary seminaries. The Hindus and Muhammadans will vie with Christians of every denomination. There will be no distinction made, except that of superior merit. The emulation among the young men will extend to the conductors of the seminaries at which they are trained: the merits and defects of different plans of education will become apparent from the result of the annual examinations, and those which are found to be most successful will be generally adopted. The striking effects produced by literary competition, when much less free than this, and excited by much inferior rewards, will give some idea of what may be expected from a competition which will be open to all classes of our Indian subjects, and will be stimulated by all the influence and patronage of the Indian government."

It is to be hoped, that so liberal a resolution will be speedily carried into execution with justice and impartiality to all parties. The intention is both politic and enlightened; it remains to be seen whether the *acts* of the committee of instruction will correspond with their declared intentions, we shall watch its progress with some anxiety, for heretofore we have seen little to convince us that Native Christians or others taught in Christian institutions are as eligible to situations of trust and employment, under Government, as the alumni of the Hindu College, and similar institutions.

Much cannot be said in praise of the manner in which the author has executed his task, and we are free to confess, that we are much disappointed on the perusal of his book. The book is a mere compilation, principally taken up in discussing the propriety of substituting the English language for Sanskrit, Arabic, and Persian—a subject which we thought had been well nigh exhausted. There is little merit in triumphing over a prostrate foe, or reiterating oft-repeated arguments however unanswerable. Better far to allow the few remaining orientalists to rest in peace, and enjoy their *otium cum dignitate* amidst huge tomes of Sanskrit and oriental lore. We naturally looked for something more than this in a work on the education of the people of India. It would not be too much to expect to find a subject of so much importance treated with the ability of a philosopher, accounting for the existence of that thirst for knowledge which is happily so prevalent; and inquiring into the best methods for enlightening the minds and arousing the dormant energies of India. We expected the writer to give a fair and detailed account of all the principles and actings of the scheme he describes, approving of all its parts or exposing its defects. But all this is looked for in vain. Mr. Trevelyan is well aware that the scheme of education without religion is opposed by a large and influential party—a party who have been foremost and led the way in the intellectual and moral improvement of India. Why did he not honestly and directly state that the plan he advocates (if we may use the term, for it is difficult to discover his real sentiments) is founded on the principle, of excluding religion, not only so, but that it is *directly and openly opposed to Christianity*, in so much as Christian works are excluded from the Government school libraries, and the use of them thus denied to such of their scholars as of their own free will might be disposed to read them! If he thought this plan right and consistent with his principles as a Christian, why did he not defend it manfully before the Christian public of England, and if otherwise, why did he not express his dissent? He has only once alluded, in the slightest and most guarded manner, to the subject.

“Religious instruction forms no part of the object of the Government seminaries. It would be impossible for the State to interfere at all with native education on any other condition; and this is now so well understood, that religious jealousy offers no obstruction to our success. The general favour with which English education is regarded, and the multitudes who flock to our schools, prove this to be the case.”

Our author evidently felt he was treading upon dangerous ground, but this apparent anxiety to get rid of the whole

question does no credit to the author. This is not what would be expected from such a man as Mr. Trevelyan. If a friend to education on Christian principles, he should declare it fearlessly; if an advocate of the exclusive system, let him state his sentiments, as decidedly and unhesitatingly. We respect a candid and open opponent. It has been hinted, that it would be inexpedient for Mr. T. to enter into the subject of religion in his work. What! a religious man knowing the state of parties, and writing on the education of India, and the best means of its moral improvement, find it inexpedient to write upon a subject, which in the apprehension of every Christian, is the most powerfully promotive of the enlightenment of every individual? There is more of a worldly and time-serving policy connected with this, than of the fearless and candid spirit of heart-felt religion.

The doctrine of expediency we entirely nauseate. Expediency is the fearful source of every species of tyranny and oppression, and of all the ills which ever afflicted the human race. It is the mother of cruelty,—the daughter of cowardice,—the constant watch-word of the time-server. It animated the persecutors of the saints, and was their excuse for driving them to “wander in deserts and in mountains, and in dens and caves of the earth!” Let not Christians descend from the vantage ground of their high principles to conciliate the world. Every step they concede, instead of satisfying will embolden their enemies to demand greater concessions, until they are left without a vestige of Christianity except its name. Such has been the experience of the Christian Church from the beginning; and such doubtless will be its lot till the end of the world. But we have another ground of complaint against Mr. Trevelyan. Is it not strange, that in a work written professedly on the education of India, no notice is taken of the efforts of missionaries and religious societies to enlighten the country? Whatever objections may be urged by the enemies of missionaries to the modes of their operations, it will not be denied, that they have taken the lead in enlightening the population of India, by the establishment of schools as well as by other means; for who but they were the pioneers in this work, and spent their lives, their energies, and their talents, in its promotion? Any one unacquainted with the subject would not, from Mr. T.’s work, discover that the religious public had done any thing for the education of our fellow-subjects; from it he would not learn the existence of a single Christian School in India, and yet at the time of which he treats, the number of scholars attending Missionary Institutions far exceeded those in the Government seminaries. Did our space

permit, we would enter upon this subject, and endeavour to show what religious Institutions have done, and are doing, for the education of India. We hope ere long however to be able to return to the subject. In parting with Mr. Trevelyan it is hardly necessary to say, that though we feel in duty bound to expose his errors, and the manner in which he has treated his subject, for himself, we have no other feelings than those of respect and esteem, and we are sorry that we are obliged to animadvert upon his work.

THETA.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have taken place in our Missionary and Ecclesiastical circles. The following old labourers have returned and new ones arrived in our vast field of spiritual labour during the past month; the Rev. Mr. Pratt, chaplain on the Episcopal establishment; the Rev. G. Gogerly and Mrs. Gogerly.—Rev. J. Kennedy, Dr. Roer and Mrs. Roer, Dr. Somer and Mrs. Somer, and Miss Rhode, connected with the London Missionary Society, arrived in safety on the *Duke of Buccleugh*.—The Rev. J. Mack and Mrs. Mack of Serampore arrived on the *Exmouth*. It is quite delightful to witness such an accession as this to our Mission labourers. May the Lord long spare our dear brethren to labour amongst this deluded people.—We perceive by an advertisement in the *Friend of India*, that our good brother Mr. Mack of Serampore has taken the charge of the school so long under the excellent management of the venerable Dr. and Mrs. Marshman. We commend the school to all who wish well to the intellectual, moral and religious welfare of their offspring.—Letters have been received from Rev. J. McEwen, late of Allahabad, of a very recent date from the Mauritius. The vessel had made but slow progress, and had put into that port for the purpose of repairs, so that our dear friend was but at the Mauritius when he should have been in America. His health was not much improved. Mrs. M. was quite well.

2.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The Annual Examination of the pupils of the General Assembly's Institution was held in the Town Hall, on Thursday the 17th of January. The Rev. J. Charles presided on the occasion, and together with the Rev. Messrs. Meiklejohn, Ewart and Macdonald, conducted the Examination. The attendance was numerous and highly respectable. We recognized

amongst the visitors his Honor the Deputy Governor, the Hon'ble W. W. Bird, Capt. Birch, and many of the Ministers and Missionaries of the different denominations, and most of the friends of native education of every creed and colour. The number of pupils and native visitors was very great; in fact the large lower room of the Town Hall was as full as ever it has been our lot to see it. The several classes went through a judicious and searching examination,—at least as far as a public examination can be so, and in such a manner as to reflect the highest credit on their indefatigable teachers and their own evident industry. The senior classes in particular displayed an acquaintance with the higher branches of science seldom if ever equalled by the alumni of our best English Schools. Their replies were evidently the result of a thorough acquaintance with the whole range of science. Nor was the knowledge of our holy faith less accurate, while to us it was much more delightful. Essays were produced by the youth of the Institution on some of the most important themes connected with the truths of Christianity and the errors of Hinduism; portions of two of these were read to the audience by their respective authors, the one on the Resurrection of Christ by Behári Lál Singha, the other on the Evidences of Christianity, by Mohesh Chandra Bandopádhya.

The manner of treating these important subjects was lucid and full, and the mode of expression and idiom much more Anglicized than any Essays we have heard from the pens of native youth. We trust we shall be enabled to lay one or more of these Essays before our readers, that they may be able to judge for themselves. The Institution numbers at present upwards of 800 pupils, 600 of which are in daily attendance. The whole conduct of the establishment is under the direction of the Rev. Messrs. Ewart and Macdonald, the Rev. W. S. Mackay their esteemed and talented associate being absent for the restoration of his health. At the close of the varied exercises of the day, the Rev. J. Charles addressed the pupils in an appropriate and affectionate speech, commending their past diligence, and exhorting them to future and enlarged industry. It affords us considerable pleasure to know, and we are sure it will not be less delightful to our readers to hear, that the heads of this excellent seminary have a regular devotional exercise in the English language on the evening of every Sabbath at the Institution in Cornwallis Square, when several of the pupils regularly attend. We append a list of successful competitors for the several prizes awarded by the Institution and by private individuals to the most diligent and talented students.

The reflections induced by the examination of this excellent Institution, are not only varied but of a most pleasing and encouraging kind. We see in its success both as it regards number, attendance and attainments, the most complete answer to all fears respecting the influence on the native mind of the full teaching of our holy faith, and the most potent reply to every sneer and all the scoffings of the teachers of a mere philosophy, or of a more naked and repulsive scepticism. The Assembly's Institution is as a Mentor to the awakening mind of a vast people—it is a light not only of scientific but of religious truth to the bewildered sons of India. It addresses itself to them as they arise from the sleep of ages and says, *This is the way, walk ye in it*; and lest they should err from the path, it takes them even in childhood and youth and gently leads them beside the still waters and into green pastures. The prosperity of the Institution is an additional evidence of a truth often illustrated in the history of mankind, that integrity and straightforwardness in the path of duty will always ensure success. The real object of the Institution, *the conversion of the pupils to Christianity*, has never been a matter of secret,

—it has ever been openly and repeatedly stated, and yet with all the forebodings of the friends of an anti-Christian and God-excluding system,—with all the prejudices and envy of a crafty priesthood to contend with, and all the ignorance of the masses to overcome, the Institution is replenished with pupils, and many of those eager for the truth—*Magna est veritas et prevalebit*. While we thus rejoice in the success of this and all similar establishments in Calcutta in particular, and in India generally, we would neither forget ourselves, nor permit our esteemed fellow-labourers to be unreminded of the fact that all success in Christian matters must proceed from God the Holy Spirit. We do look for the day, and that not far hence, when the Spirit shall be poured out from on high on the pupils of this Institution, and on those of the Episcopal, London and Baptist Societies;—we do look for the day when the young men shall be as the Lord hath prophesied, they shall be in the last and best days of his Church. O Lord, hasten it in thine own good time. Having in former years expressed our opinions at large on the nature and tendency of the Assembly's Institution we shall not say more on the present occasion than wish it God speed with all our hearts, and accompany it with our fervent prayers that the Lord would pour out his Spirit upon it in all its branches; that it may be as a tree of His own right hand planting, bearing much and good fruit unto the praise of His holy name.

φίλος.

PRIZE LIST, 1839.

1st Class.

1. Behári Lál Singha, gold medal.
2. Shyámá Charan Datta.
3. Káli Charan Datta.

2nd Class.

1. Banamáli De.
2. Naba Kumár Pátra.
3. Kshetra Mohan Mitra.
4. Rámindra Sarkár.
5. Jagat Chandra Bandopádhyáya.
6. Dwárikánáth Basu.
7. Chandra Kumár Ráy.
8. Shib Chandrá Pál.

For best Essay, (English.)
Nimái Charan Dás.

3rd Class.

1. Parameshwar Sháha.
2. Brajanáth De.
3. Madhu Sudan Chandra.
4. Bishwanáth Mitra.
5. Tára Charan Sikdár.
6. Shrináth Mukhopádhyáya.
7. Dinonáth Dás.

For best Essay.
Tára Charan Sikdár.

For Penmanship.
Hara Káli Basu.

4th Class.

1. Lál Behári De.
2. Murári Mohan Sil.
3. Shyámá Shankar Dás.
4. Adináth Basu.

5. Naba Kumár Chakrabartí.
6. Naba Krishna Sil.
7. Rám Lál Láhá.
8. Gopál Chandra De.

5th Class.

1. Kailash Chandra Ghosh.
2. Rájkrishna Ghosh.
3. Nabin Chandra Láhá.
4. Lazim Mandal.
5. Gopál Chandra De.
6. Hárán Chandra Sil.
7. Tripurá Charan Sikdár.
8. Gopál Chandra Mukhopádhyáya.
9. Mahendra Náth Ráy.
10. Gobinda Chandra Chattopádhyáya.

Best Arithmetician.

Bhuban Mohan Padár.

6th Class.

1. Chandra Kumár Maitra.
2. Nanda Gopál Chandra.
3. Gopál Krishna Bhadra.
4. Rádhiká Charan Mitra.
5. Shrináth Bandhu.
6. Bhairab Chandra Chattopádhyáya.
7. Rám Chandra Mitra.
8. Dayál Chandra Basák.
9. Mádhav Chandra Basák.

7th Class.

1. Tára Charan Bandopádhyáya.
2. Gopál Chandra Dás.
3. Dinonáth Datta.
4. Naba Gopál Bhattachárjya.

5. Jagadcshtar Bhattácharjya.
6. Táriní Charan Mukhopádhya.
7. Kailásh Chandra Mukhopádhya.
8. Táriní Charan Datta.
9. Hirá Láí Láhá.

8th Class.

1. Kailásh Chandra Snr.
2. Ramnáth Ghosh.
3. Madhu Sudan Basu.
4. Shib Chandra Datta.
5. Rupnáryan Mitra.
6. Tárá Chánd Bandopádhya.
7. Rám Chandra Dás.
8. Umesh Chandra Ghosh.
9. Pyári Mohan Mitra.

For regular attendance.

Rádhá Krishna Sen.

9th Class.

1. Bijay Krishna Mukhopádhya.
2. Kanta Chandra Chattopádhya.
3. Umesh Chandra Ghosh.
4. Harish Chandra Mukhopádhya.
5. Jádhab Chandra Sarkár.
6. Sáradá Prasád Datta.
7. Dwárikánáth De.
8. Grish Chandra Ráy.

10th Class.

1. Chandra Shekhar Datta.
2. Táriní Charan Mojumdár.
3. Godádhhar Ghosh.
4. A'nanda Chandra Chattopádhya.
5. Aliráj Dás.
6. Sharbeshwar Chattopádhya.
7. Brindában Mitra.
8. Naba Gopál Bandopádhya.
9. I'shwar Chandra Borál.

11th Class.

1. Nabin Chandra De.
2. Jiban Krishua Pálit.
3. Nabin Chandra Bhattácharjya.
4. Táraknáth Bandopádhya.

5. Harish Chandra Mitra.
6. Shrináth Datta.
7. Rup Chánd Kar.
8. Beni Mádhhab Datta.
9. Nanda Krishna Mojumdár

12th Class.

1. Mádhhab Chandra Chattopádhya.
2. Umesh Chandra Ghosh.
3. Dinonáth Sil.
4. Baikanthanáth De.
5. Beni Mádhhab Ghosh.
6. Mritunjay Dás.
7. I'shwar Chandra Ghatak.
8. Bholánáth Bandopádhya.
9. Bishwanáth Sen.

13th Class.

1. Beni Mádhhab Dás.
2. Rádhá Charan Chaudhuri.
3. Nabin Chandra Bandopádhya.
4. Jadunáth Sarkár.
5. Durgá Charan Dás.
6. Kshetra Mohán Basu.
7. Jay Gopál Gáuguli.
8. Naba Krishna Ghosh.
9. Padma Lochan Ghosh.
10. Shrináth Ghosh.
11. Grish Chandra Datta.
12. Nabin Chandra Dás.

14th Class.

1. Jádhab Chandra Dás.
2. Harish Chandra Datta.
3. Beni Mádhbab Datta.
4. Durgá Charan Sil.
5. Grish Chandra Datta.
6. Prasanna Kumár Basu.
7. Harish Chandra Datta.
8. Gobinda Chandra Singha.
9. Umá Charan Ghosh.
10. Grish Chandra Bandopádhya.
11. Gobinda Chandra Mukhopádhya.
12. Pyári Mohan Basu.

FOR PROGRESS IN BENGALÍ.

2nd Class.

- Banamáli De.
Máuk Chandra Sen.

3rd Class.

- Bipina Behári Shom.
Kailásh Chandra Mukhopádhya.

4th Class.

- Naba Kumár.
Gopál Chandra.

5th Class.

- Gopál Chandra Mukhopádhya.
Bhuban Mohan Padár.

6th Class.

- Shrináth De.
Chandra Kumár.

7th Class.

- Bhabání Sen.
Táriní Mitra.

The gold medal, given by D. MacFarlan, Esq. for the scholar most distinguished for general eminence throughout the year, was, on the present occasion, gained by Behári Lál Singha, the first scholar in the first class. The monitorial class were not considered as competitors for this prize, during the past session.

The silver medal, given by Rev. Mr. Charles, for the best essay on the Evidences of Christianity, was gained by Mahesh Chandra Bandopádhyáya.

Other two silver medals, for the best essays on the Hindu Sects, and on the Resurrection of Christ, considered as a branch of the Christian Evidences, were also gained by Mahesh Chandra Bandopádhyáya, who is decidedly the best English scholar in the institution. He belongs to the monitorial class.

3.—THE ANNIVERSARIES.

The season for holding the Anniversaries of the various religious and benevolent institutions has nearly come to a close, and we can say on a review of the whole, that it has been good to be there. They were characterised by a spirit of devotion and well-tempered zeal, equal, if not superior, to that of former years. God was evidently in the midst of his people. We have already recorded accounts of the Bengal Auxiliary and Calcutta Baptist Missionary Societies, the Ladies' Native Female School Society, and the examinations of the Parental and High Schools: it remains for us therefore to give an outline of those meetings which have been held since our last.

On the morning of the last day of the year a devotional meeting was held in the Circular Road Chapel consisting of the Missionaries and their families, the native preachers and catechists, of the several Missionary Societies labouring in Calcutta. The Rev. W. Morton delivered an address in Bengali to the native preachers and Catechists on *the position which they hold to their native Christian brethren as Christian teachers to a Christian people, called out of and living amongst a heathen people*. The discourse was founded on Matt. v. 14, &c. &c. It was a lucid and opportune discourse, and evidently interested the parties for whom it was designed. After which the Rev. J. T. Thompson of Delhi delivered an address to *the Missionaries, their wives and families, on the position which they hold to the native Christian teachers and converts generally, as the founders of the Church of Christ in a heathen land*. The discourse was characterized by great simplicity and good sense; many of the remarks were most judicious and evidently the result of a long and varied experience. We wish it were in our power to place them before our Missionary readers. The devotional parts of the service were conducted by the native preachers Shujáatali (Baptist) Rádhánáth (London Missionary Society) and the Rev. Messrs. Ellis and Ewart of the Baptist and Scottish Missions.

On the morning of

THE NEW YEAR'S DAY,

the united churches in Calcutta met in the Union Chapel for the purpose of consecrating the year to God by supplication and prayer. The congregation was large and attentive. The Rev. W. Yates addressed *the members of the Churches on their duties as it regarded the conversion of the world*. The Rev. J. Penney addressed *the young*, especially the children of the members of the Churches. The Rev. T. Boaz addressed *the inquiring but hesitating*, portion of the audience, and the Rev. D. Ewart spoke a word in season to *the thoughtless sinners*. The devotional parts of the exercises

were conducted by the Rev. C. Piffard and Rev. R. Bayne. The hymns were given out by the Rev. J. Bradbury.

On the evening of the 4th January

THE CALCUTTA BIBLE ASSOCIATION

held its 17th Anniversary in the Town Hall. The Chair was occupied by the Venerable the Archdeacon of Calcutta. The Report, read by the Bible Secretary, the Rev. T. Sandys, was very interesting, and we hope will excite in the minds of others what it did in our own. The accompanying resolutions were adopted by the meeting and will we trust be followed out in the coming year.

I. That the Report which has been now read be received, and that it be printed and circulated in the hope that it may be instrumental in exciting among the Christians of this Presidency earnest endeavours to communicate the Volume of Divine Inspiration to all such individuals as may be found desirous of reading the same.

II. That this Meeting desires to record its thankfulness to Almighty God for his goodness in having enabled the Association to proceed thus far in its labours, and would be encouraged to persevere in diffusing the Holy Scriptures among the various classes of the population in this city and its vicinity.

III. That this Meeting feeling that all its labours if unaccompanied by the Divine blessing will be totally unavailing to promote the extension of the Redeemer's Kingdom, earnestly entreats the prayers of their fellow-Christians, that the influences of the Holy Spirit may descend, and cause the Sacred Scriptures which have been disseminated, or which may be hereafter disseminated by this and every kindred institution, to be instrumental in opening the minds of all such individuals as receive them, to attend to the things which belong to their everlasting peace.

IV. That the following gentlemen be the Committee and Office-bearers for the ensuing year :—

President, the Ven. Archdeacon Dealtry.—*Vice-Presidents*, the Committee, &c. of the Calcutta Auxiliary Bible Society.—*Committee*, Geo. Alexander, Esq. Rev. C. C. Aiaton, W. Balston, Esq. Rev. K. M. Banerjea, J. T. D. Caméron, Esq. W. Byrn, Esq. Rev. J. Campbell, J. A. F. Hawkins, Esq. G. E. Henwood, Esq. R. S. Homfray, Esq. P. Lindeman, Esq. C. Kerr, Esq. D. W. Madge, Esq. J. Richardson, Esq. W. H. Perkins, Esq. M. D'Rozario, Esq. T. W. Smyth, Esq. W. Ryland, Esq. H. Woollaston, Esq. Rev. T. Boaz.—*Bible Secretary*, Rev. T. Sandys.—*Cash Secretary*, J. M. Vos, Esq.—*Minute Secretary*, Rev. R. Bayne.

V. That the Thanks of the Meeting be presented to the Chairman for kindly presiding on the present occasion.

The following gentlemen addressed the meeting on the occasion: the Rev. R. B. Boyes, Rev. T. Boaz, Rev. C. Piffard, Rev. T. Sandys, Rev. Mr. Piffander, Rev. K. M. Banerjea, J. W. Alexander, Esq., Capt. Roxburgh, and W. Byrne, Esq.

The Rev. T. Boaz in seconding the third resolution spoke at length on the certainty of success in the work of missions, both as based on the infallible word of God and the convictions of good and bad men equally derived from that all-instructive source. We can neither doubt or discuss the question of success,—it is beyond our province; but we may and can discuss the merits of the measures adopted by men to effect that success, and it does become us as Christians to pause and inquire and reform if we could discover what that was which was an Achan in the camp. The speaker thought that that very anxiety manifested by Christians to seize hold of every convert and speak of it as a triumph was one cause of failure, and

the desire to ascribe much of the honor of that triumph to human plans and human views was another. There was a fear lest we passed the solemn truth contained in the resolution as a mere abstract proposition, while we failed to adopt it as an operative principle. Why have we not a convert accompanying every Bible? Why are our sermons so powerless when compared with those of many of the heralds of truth? He did not ask these questions in a desponding tone; far from it, he was not prone to that;—he did not ask them from any other motive than to lead to deep, serious and prayerful inquiry into the great subject of conversion. Why was it that we have not had more success? rejoined the speaker, why? Because I fear we have been supposing ourselves rich, while we are poor,—that we have been content to drink at the stream instead of the fountain,—to wield the weapon of our warfare with a feeble and impotent hand,—that we had leant more to an arm of flesh, than to the arm of the Almighty One. Let us put our entire confidence in God, rely entirely on the Holy Spirit for success, and we should have such a blessing poured out on us as we could not contain.

The Rev. Charles Piffard in moving the fourth resolution said that he thought much success had attended Missionary efforts. The congregations were more numerous, more stated and the hearers more anxious for the truth. The scriptures might be distributed to almost any amount.—W. Byrne, Esq. thought that the measure of success had been equal to the means employed. He dwelt with considerable feeling and truth on the blessed effects which had followed the spread of the Gospel in England, and amongst all classes. The Venerable the Archdeacon both at the opening and the close of the meeting spoke with his usual fervour and simplicity on the importance of supplication and entire dependence on the Holy Spirit to ensure success.

The meeting was well attended and we hope will be followed by some good effects. The wants of a large portion of our much neglected fellow-Christians were feelingly adverted to—the Portuguese population. We sincerely hope that the prominence which has been given to this subject both from the pulpit and the press of late, will awaken attention and labour towards this large mass of nominal christians, who are but in too many instances living as the very heathen.

On the 8th of January the 10th Anniversary of

THE RELIGIOUS TRACT AND BOOK SOCIETY

was held in the Town Hall, J. C. F. Hawkins Esq. C. S. in the chair. The Report, which is an unusually interesting document, was read by the Rev. J. Macdonald. The resolutions passed by the meeting will be found below. The Rev. J. Charles in moving the first resolution addressed the meeting in a speech replete with eloquence, instruction and piety. He dwelt on the catholicity and utility of the institution—on its conservative influence as it regarded the most important truths of our holy faith—the prevalent errors of the day; viz. those of philosophy and religion; the former robbing the word of God of its proper place in education and general science,—the latter endeavouring to blast the noble work of the Reformation. We have seldom listened to a speech which we could more have wished to rescue from oblivion than this—but our wish is in vain.

Resolution I. That the Report now read be approved, published, and circulated; and that in adopting this Resolution, we do at the same time renew our declaration of firm adherence to the Christian principles and Catholic bonds of this Religious institution.

Resolution II. That the claims of India and of surrounding lands upon us as Christians, have been by no means as yet adequately met by

us; and that we hold ourselves bound in the sight both of God and man to make renewed exertions through this Society for the diffusion of the Gospel of Salvation over this spiritually benighted land.

Resolution III. That, as a Christian Society, we desire thus publicly to avow our total dependance for success in our operations on the Holy Spirit of God; and whilst we mourn over our past neglect, we desire in future to plead for and rely upon His divine blessing in all our ways more than we have hitherto done.

Resolution IV. That the following Christian friends be requested to act as Committee, and Office-bearers for the ensuing year.

Honorary Secretaries.—*Minute and Corresponding Secretary.* Rev. J. Macdonald. — *Cash Secretary,* G. Alexander, Esq.—*Superintendent of Depository,* Mr. G. C. Hay.—*General Committee,* J. W. Alexander, Esq. Rev. C. C. Aratoon, Rev. T. Boaz, Rev. R. B. Boswell, Rev. J. Bradbury, Rev. J. Campbell, Rev. Jas. Charles, Rev. J. D. Ellis, Rev. D. Ewart, J. A. F. Hawkins, Esq. Rev. A. F. Lacroix, Rev. W. S. Mackay, Rev. W. H. Meiklejohn, Rev. W. Morton, Rev. J. Penney, Rev. C. Piffard, Capt. Roxburgh, Rev. T. Sandys, Rev. Jas. Thomas, J. Vos, Esq. and Rev. W. Yates. The Meeting was addressed by Rev. Messrs. Boswell, Boaz, Piffard and Ellis, and J. M. Reid, Esq. G. Alexander, Esq. &c. &c.

4.—CALCUTTA MECHANICS' INSTITUTION, AND SCHOOL OF ARTS.

Long have we felt the imperative necessity for the formation of some institution in Calcutta, in which amusement and instruction should be so combined, as to arrest the attention and secure the affections of the vast number of young men in our city, who, from the absence of such a resort and from the very nature of the climate, have been in many cases driven into practices at once repugnant to their ideas of propriety and ruinous to their respectability and morals. We hope the Mechanics' Institute, the prospectus of which we now introduce to our readers, will have this tendency; it has our best wishes.—We understand that a public meeting for the formation of the Institution will be convened at an early date.—ED.

On Friday evening the 11th of January, a third preliminary meeting was held to consider the expediency of establishing a Mechanics' Institution for Calcutta. The following gentlemen were present: the Rev. Messrs. Boaz, Atkin and Campbell; Messrs. Corbyn, Spry, Pearse, Morris, Byrne, J. M. Vos, Crow, G. Grant, C. Grant. It was resolved that a public meeting should be convened at an early date at the Town Hall, at which certain resolutions and rules for the Society will be submitted for adoption. The following prospectus has been drawn up by Mr. C. Grant.

Prospectus.

The attention of a few individuals, European, East Indian, and Native, has lately been directed to a consideration of the success which has invariably attended the establishment of Mechanics' Institutions in Great Britain, America, the African and European Continents; the ameliorated condition of the useful classes for whom such institutions have been peculiarly adapted, together with the general spread of scientific and practical knowledge amongst all within their influence.

With a sincere desire to extend to this country the benefits which have elsewhere so manifestly resulted from the institutions referred to, they have freely and deliberately discussed the practicability and propriety of forming such an institution in Calcutta; and prompted by the deep conviction on their minds, both of the feasibility and importance of carrying such an object into immediate effect, they now at length venture to call the public attention to the subject.

This they would not do were it not that, in their firm and united belief, the measure proposed is one calculated, not merely to advance the general cause of science in the East, by a wider dissemination of its principles, and to encourage the cultivation and improvement of the useful arts, too long neglected, but to ameliorate the condition of a vast body, whose real interest and advancement have been overlooked and retarded, by the prevailing errors of early prejudice, and the want of that kind of knowledge which would enable them to appreciate the value of mechanical science in a practical point of view, the only point in which (the wisest agree) it can be truly valuable.

Whilst almost all classes of East Indian Society have long felt and regretted the want of seasonable and available sources of amusement, blending instruction with recreation, it must have become equally obvious to every reflecting mind that the growing state of that Society has other and far more serious subjects of regret, other claims on its consideration,—claims which it may be observed most materially affect their moral and physical condition and advancement in life.

Whilst Europe provides for her numerous offspring sources of profitable employment for the exercise of their industry; whilst the intellectual and manual energies of her people are diverted to the creation and advancement of a thousand useful arts and numerous works of public utility, individually and collectively, adding to the comfort and happiness of all,—India! rich in talent, activity, and the means of wealth, presents but one object for the ambition of a less favoured progeny—the pen. To that, and that alone are their earliest views directed, and should this solitary and fondly cherished object cheat their expectation, to what can they turn? Are there any in this city who have not known many such events? Are there any to whom the distress and deprivation of hundreds have not presented themselves in the persons of well educated and gentlemanly youths, taught from earliest boyhood to count all other pursuits as unbecoming or beneath their regard.

Amongst the beneficial changes, then, which it is but fair to expect may follow the establishment of a Mechanics' Institution in Calcutta, the removal or diminution of evils like those cannot be regarded as the least important.

The interest which the subject has already excited in the very body to which the preceding remarks more particularly apply, strengthens the hope in which the friends of the design most warmly indulge of ultimate success, and they fondly hail it as the promise of a more healthy feeling in the social condition which it is their object to improve.

With these motives and views before them, the public will, it is trusted, appreciate the design to which its attention and assistance is now called, and in that hope its promoters at once proceed to state the primary objects of the "*Calcutta Mechanics' Institution.*" They are the Instruction of Mechanics in the principles of the arts they practise: the general diffusion of scientific and useful knowledge amongst the members of the Institution, and by their influence amongst all classes of society.

These are simply the objects in view, and the means by which it is hoped to attain them are—

1st.—The establishment of Lectureships on the different arts and sciences.

2nd.—Distinct classes for mutual communication and inquiry on the subject of lectures or given subjects.

3rd.—The formation of a Library of reference and circulation.

4th.—A Reading Room.

5th.—A Museum of Models.

6th.—A School of Design, when the funds of the Institution warrant the measure.

7th.—And lastly, by the establishment of an Experimental Work-shop and Laboratory provided with Instruments and Apparatus.

In conformity with the general design of the Institution, and that its benefits may be within the reach of all, it is intended to fix the rate of admission and subscription at as low a standard as circumstances will allow.

The proceedings of the *Calcutta Mechanics' Institution*, as elsewhere, will be conducted by a President, Vice-President, Stewards and a Committee of persons, hereafter to be chosen from the members to whom as early as possible after the promulgation of the laws, the entire management will be confided.

In strict accordance with the plan and character of the Institutions at home it has been thought proper to retain the title of a *MECHANICS' Institution*, adding to it *and School of Arts*, as such Institutions are far more general in their nature and operation than any one unacquainted with them might from a hasty glance at their titles be led to imagine.

In designating this therefore, the *Calcutta Mechanics' Institution*, and School of Arts, it is that it may be evident that it is perfectly Catholic in its design and application. It is neither partial or limited; its aim is good, direct and universal—the improvement and advancement of the Indian community, its art and manufactures.

To all, then, whose avocations in life, whose pursuits, tastes or predilections lead them to the necessity or desire of acquiring knowledge, an earnest invitation is now given to partake of the benefits offered; with an equal hand, let them be assured, that whether as the mere source of amusement, the means of scientific research, or the school of humbler arts, the man of rational pleasure, the philosopher and the artisan will find the certain gratification of their desires.

Calcutta, January 11, 1839.

Messrs. Boaz, Corbyn and Spry, were nominated as a sub-committee to arrange regarding the lectures to be delivered, in order that the public may be informed at the ensuing meeting of the subjects of the lectures, and of the names of gentlemen prepared to deliver them.

5.—BOMBAY SEAMEN'S FRIEND ASSOCIATION.

The Report of this most praise-worthy institution, which was lately published, contains very interesting details of the benefits accruing to the numerous sailors frequenting this port, from the "Sailor's Home," the opening of which we noticed in our last volume. The average number of inmates which it contains, is about twenty. They are decently boarded and lodged, in a large airy house on the borders of the esplanade, the expenses of their entertainment being generally paid by the consignees of the vessels to which they have belonged, or by the government; and they enjoy the advantage of regular daily worship being conducted in their presence by the Rev. Geo. Candy, the Secretary, the Rev. Dr. Stevenson, or some other friend of their conversion and edification, and have access to a select library. There is a temperance tavern connected with the institution, conducted on the responsibility of the manager. The operations of the Association in reference to the distribution of books, and the preaching of the gospel, are scarcely so extensive as we have seen them in its early days; but we hope that there will be renewed zeal connected with them.—*Oriental Christian Spectator.*

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 82.—March, 1839.

I.—*A short Account of the Life and Death of the late*
Rev. J. PENNEY*.

If God had not designed to raise man to an amazing height of glory, he would not, in all probability, have marked the beginning of his existence in his entrance into, passage through, and exit out of life, with so much insignificance, vanity, and degradation. The grandeur of the end, contrasted with the meanness of the beginning, serves to display the exceeding riches of divine grace. It is on this account that some of the most exalted characters have been raised from the lower walks of life, and that not many wise after the flesh, not many mighty, not many noble are called by divine grace. Our beloved brother, the late Mr. Penney, was in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the great city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion: and in this respect may we not say: “Is not this a brand plucked out of the fire?”

He was a pattern to all young persons of the manner in which they ought to honour their parents. Though he devoted much to the service of God, he did not say to his mother, “It is a gift by whatsoever thou mightest be profited by me;” but as soon as he was able, contributed to her support and continued to do so to the day of her death. It was a familiar observation of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind, were prospered by divine Providence in the after parts of their life.

It pleased God at an early period in life to make our friend acquainted with that Saviour whom to know is life eternal.

* This account of our excellent brother is taken from the sermon preached on the occasion of his death by his friend and fellow-labourer, Rev. W. Yates, in the Union Chapel, Dharamtallah.—ED.

In his youth he came under the care of the celebrated Joseph Lancaster, whom, with all his failings, he believed to be a truly pious man. His conduct in time of trouble and in seasons when his religious feelings were excited, made a deep impression on the mind of Mr. Penney. He never forgot how he at those seasons would often walk up and down the room through the whole night, pouring out his soul unto God in a singing kind of voice, with all the sweetness of the nightingale.

The impressions which he had received under Lancaster in London were deepened and matured under Mr. Porter a Baptist minister at Bath, whose church he joined, with a considerable number of others, all in the bloom of youth, and his companions in the ways of piety. At this period of his life he frequently heard the Rev. W. Jay, at Bath, and his sermons had a powerful effect upon his mind and upon the formation of his future character.

At the time he went to Bath, he was to a great extent ignorant of his character as a sinner in the sight of God. He had "a zeal for God but it was not according to knowledge; for he, being ignorant of God's righteousness, and going about to establish his own righteousness, had not submitted himself to the righteousness of God." It was so ordered, however, that the family at whose house he lodged, particularly the lady of it, like another Priscilla, took him and instructed him and expounded to him the way of God more perfectly—made him understand that he was a condemned sinner and exposed to endless ruin, and that there was no possibility of escaping this condemnation and becoming righteous in the sight of God, except by faith in Jesus Christ who is the end of the law for righteousness to every one that believeth.

As Christ after his baptism was led by the Spirit to be tempted by the Devil in the wilderness, so our friend after his public profession, was exposed to a severe trial.

From his situation in Bath, as the teacher of the Lancasterian school, he was ejected on account of his denominational views. There were certain parts of the Catechism relating to Baptismal regeneration which he could not conscientiously teach or insist upon the boys' learning. On this ground the Committee of the school discharged him. His old master entered very much into the views of the Committee, and became very cold and distant towards him. This reduced him to distress and penury, and I have often heard him say, was one of the most trying parts of his life. But when the Lord had tried him, as he did Joseph in Egypt, he brought him out of all his troubles, making good his own word, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The day previous to that on which he was to leave Bath, without the means necessary to carry him to London, a kind friend on the Committee, who, though of their number, was not of their counsel, invited him to sup with him, and as he was taking his leave put into his hand a letter, which upon being opened, was found to contain a £10 note, with many good wishes for his future prosperity and usefulness. This our friend regarded as a direct interference of Divine Providence, by which he was enabled to proceed on his journey. The meat supplied by ravens could scarcely have surprised or gratified the prophet more.

After this painful event he was employed by Mr. Loyd, a very liberal minister of the Church of England, who did not require him to teach what he did not believe, but who behaved to him in all respects as a father would to a son. How often in the most thankful terms has he spoken of the kindness of these his benefactors. Some time after this, he met with his old master Lancaster, who frankly confessed to him how sorry he was, that a difference of opinion on a religious rite, should ever have produced the smallest diminution of esteem and affection for him—and added, that so far from loving him less, he now esteemed him the more for honestly following the convictions of his conscience. If a man's ways please the Lord, he will make others to be at peace with him. Every one must, in his sober moments, approve of the man who to the best of his judgment seeks to do the whole will of God.

Some time before he came to India Mr. Penney became connected with the church of the Rev. Mr. Palmer of Shrewsbury; and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the mission, and frequently did he reflect on all that occurred with the liveliest emotions. How many are the advantages of early piety! Instead of filling the mind with gloom at the recollection of the haunts of vice that have been trodden, and the scenes of iniquity that have been passed through in youth, it fills the mind with the most delightful feelings arising from the recollection of days spent and friendships formed in the ways of God, and leads it forward to the anticipation of brighter prospects, to a world where sin will never be admitted, where the service of God will be without imperfection, where friendships will be renewed and perfected, and where death will be known no more.

The address delivered to him at his designation, by his pastor the Rev. J. Palmer, was so appropriate, and so careful-

ly reduced to practice in the after part of his life, that we shall readily be excused for inserting the substance of it in this place. The reader being made acquainted with the fact that the advice here given was embodied in the life, will be able by it to form a better estimate of that life than by any thing we could advance. The substance of the address was as follows.

MY DEAR BROTHER,

You have for several years professed to know and fear the Lord and have felt an attachment to his cause. You now more particularly profess to give yourself up to God, and to the prosperity of his Church. It was a Gracious Providence who led you to Shrewsbury and placed you where you now stand. You have witnessed a good profession before many spectators, who consider you as set apart to a most important, arduous and interesting undertaking. We have had no one from this Church who has been so called before. Your desire for yourself and our earnest prayer to God for you is, that you may occupy your station honourably, pursue your calling usefully, and finally end your work gloriously. And now suffer me, my very dear brother, as your affectionate pastor, to intreat your attention, and to request that you will ever bear in mind the important advice and direction which I intend to enforce from the following words of the wise man.

Trust in the Lord with all thine heart ; and lean not to thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths.—

Prov. iii. 5 and 6.

Notice, my brother, the words in connection with our text. How kind is every sentence ! and how worthy of attention is every expression ! May every part, and particularly the portion we have selected be deeply engraved on the fleshly tables of your heart, that you may be enabled all your days to reduce to practice this holy admonition, to the praise and glory of his grace, who hath called you out of darkness into his marvellous light.

In the text there are *four* things to be noticed. *First*, an exhortation to a hearty confidence in God. Trust, &c. *Secondly*, A caution against self-sufficiency, Lean not, &c. *Thirdly*, Divine direction respecting the whole of your conduct. In all thy ways, &c. *Fourthly*, A promise of Divine guidance. He shall direct, &c.

I. You have an exhortation to place implicit confidence in God—you are wholly and unreservedly to trust in him. Remember that there can be no confidence in God without knowing him. To rely on God without a knowledge of his holy character would be presumption. Trust must be founded on knowledge, as it is written, “Blessed are they that know thy name, for they will put their trust in thee.” May this confidence and this blessedness be yours. Remember that to trust in God you must trust in him alone, by giving up every other reliance. “Let no other trust intrude.” “Cursed is he that trusteth in princes.” You have always needed the help of God, and know something of the vanity of leaning upon creatures. But in the situation and character which you now stand, you will have especial need to cultivate this Christian grace. How necessary that you should have faith in God to support you under all your trials, and all your sacrifices. You will soon witness the awful majesty of God on the wide and troubled ocean. You will soon be in the midst of strangers in a strange land, and alas ! in a heathen land. You may be called to suffer oppression, persecution and temptation. But in the midst of all these

things you are called upon to confide with the whole heart on the mighty God of Jacob.

If you, my dear brother, put your whole trust in the Lord, then the blessing of the Lord will accompany you. You shall be as Abraham when he left his Father's house—you shall be as Ruth when she left her kindred—you shall be as David when he contended against Goliath; as the Hebrew children when they refused to bow down to an idol, and as Daniel upon whom no manner of hurt was found, because he trusted in God—you shall lack no good thing—you shall not be moved, neither shall you be ashamed or confounded. Trust therefore in the Lord with all thine heart.

II. You are faithfully cautioned against self-sufficiency. "Lean not to thine own understanding"—which supposes that there is in us a proneness to think highly of our own understanding and of our own plans. There is nothing more dangerous to ourselves, or more heinous in the sight of God, than the pride of preferring our own limited understanding to the infinite wisdom of our heavenly Father. It is the two evils spoken of by the prophet, viz. the forsaking of God and the hewing out to ourselves broken cisterns, which instead of affording consolation in time of need, will only be productive of sore disappointment and mortification.

There are many men wiser than ourselves from whom it will be well to receive counsel, and from what I know of your temper, I conceive that you will readily yield to your seniors and superiors in the work. You are entering on a work where others have preceded you and will therefore, I am persuaded, feel it both your duty and pleasure to honor, to love, to consult, and I need not say to submit to them, who are older, and capable of affording you advice. But take care that you do not trust to an arm of flesh—your seniors however excellent are but men, and are not to be *entirely* trusted. If any man lack wisdom let him ask of God—let him diligently inquire at the temple, and from the oracles of divine truth—he will then learn the will of the Lord concerning him, and will refrain from leaning to his own understanding. While you are thankful for the friendship and counsel of your brethren, forget not to seek divine direction, that the blessing of the Lord may be with you to make you happy, useful and beloved by your brethren.

III. You are directed through the whole of your future and daily conduct—in *all* thy ways acknowledge Him. You are exhorted to acknowledge God in the *Church of Christ*, by growing in grace, and knowledge, that you may be a pillar in the house of God. The cause of Zion must be espoused by you. Zion must always be near your heart, and occupy your thoughts. If I forget thee, O Jerusalem, let my right hand forget its cunning, &c. must be your language. Let the afflictions of Zion be your afflictions, and her prosperity be your joy. You will acknowledge God in your *Schools*, by your activity, and anxiety for the welfare of your pupils, and more especially you will be concerned for the salvation of their souls. Teach them the commandments of the Lord, teach them their state by nature and practice. Speak to them of the love, the mercy and the power of Jesus to save to the uttermost. *Feed my lambs.*

You are called upon to acknowledge him in *public life*, both before the righteous and the wicked. Let the righteous see that you are on the Lord's side, and that you aim at his glory in all you do—let them see that you are his servant, and that your heart is in his work. Let the wicked know that your heart is not with them, because your speech and conduct reprove their evil deeds. Be ye separate and touch not the unclean thing. In your *private life* you are particularly directed to acknowledge him as a husband, a relative, and as a friend. Be careful that while employed in cultivating the vineyard of others, you neglect not your own. Remember

that declension in all the important duties we have mentioned commences in the closet, and without a strict attention to this duty you can never glorify God in your body, soul, and spirit, which are his. It is in the closet we acknowledge past mercies, and our dependance on him for future good.

IV. For your encouragement here is a gracious and sure promise—a promise on which you may rely, and which remains for you to plead with certain prospect of success. With this promise you may safely face every difficulty and overcome every obstacle. *He shall direct thy paths*, through all the darkness and mazes of this sinful world. As the God of *providence* he will order your steps, and supply your necessities. “The earth is the Lord’s and the fulness thereof” As the God of *grace* he will lead you to living fountains of water. He can do more than you can ask or think. No good thing will he withhold from them that walk uprightly—from them that wait on him. If we acknowledge him in all our ways, he will acknowledge us in return, by communicating his grace which will save us from evil. He will direct you where to go, and when to go. He will make the path of duty straight and plain before you. He will guide you by his watchful eye, and unerring counsel. You shall hear a voice behind you, saying, This is the way, &c. He gave to his people Israel a cloud by day, a pillar of fire by night.

He will not only shew you what he would have you do, but he will afford you wisdom and strength to do it. He will bless you in your deeds. Having directed you to a sphere of labour, he will sanction those labours, so that you will not complain that you have laboured in vain.

If you persevere in acknowledging God, he hath promised to continue his goodness, and will make your path as the just, which shines brighter unto the perfect day. He will never leave you nor forsake you, but will keep you by his power, through faith unto salvation.

This promise will follow you to the valley of the shadow of death, where if you confide on Him he will lift upon you the light of his countenance, so that you will fear no evil.

Happy will that day be when he will receive us *all* to the paradise above, with “Come ye blessed of my Father,” &c. Having guided us by his counsel, he will receive us to glory.

Conclusion. With these observations, my dear brother, I now commend you to God, to the gracious care of our heavenly Father, praying that the good will of him who dwelt in the bush may be with you. May the blessing of the Lord God Almighty be upon you. May the atoning blood of Christ purge your soul and keep your conscience clean. May the Holy Spirit seal you, and may great grace be upon you. Remember frequently the text, and reduce it to practice. Amen—Farewell! Farewell! dearly beloved in the Lord—Farewell!

Mr. Penney arrived in India on the 1st of February 1817. He was sent out by the Baptist Missionary Society at the request of the Brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty in connection with that to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here, and had the opportunity and privilege

of knowing and witnessing his deportment both in private and public from that time to the hour of his death, through the long period of two and twenty years. In what I have advanced of the commencement of his course, I have stated to the best of my recollection what I have heard him relate in different conversations ; but in what I now advance, I speak as an eye-witness, and there are many present who can confirm my testimony. His character, his conduct and his end form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence of ten years with him under the same roof, I do not recollect receiving from him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity, and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favorite studies in his leisure hours were Algebra, Botany and Conchology, but he never suffered these studies to encroach on the duties which he owed to God and men.

As a husband, a father, and a friend he was invariably kind. In the former of these relations I have seen it, and in the latter as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favour seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness and philanthropy do they make him !

In his character as a Christian were displayed sincerity, and love, zeal and consistency. He had a deep-rooted aversion of all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace, by whomsoever they might be obtained. He was forward in every good word and work to the extent of his power, and the good he did in one place was not marred by the evil he did in another. He was not the saint abroad and the

tyrant at home ; but was a regular steady light, reflecting, as a star of the first magnitude, the lustre of divine truth on all around him.

His efforts as a preacher of the gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured his attention. He was always an acceptable preacher, and had his education and practice been made to bear directly upon this work, there is no doubt he would have been one of the first order. But it was as a teacher of youth that he was most distinguished. In this capacity he was admired and loved by all who came under his instructions. He formed a high estimate of the importance of his work, and this is always essential to inspire the mind with ardour and perseverance in a difficult undertaking. The light in which he viewed it, may be seen from the following extract made from one of his sermons.

“ Another legitimate part of the work of the Lord is the instruction of children. We will not call it as some do a secondary consideration, but a primary one, because the work of the Lord cannot prosper without it, any more than a fire can be kept up without fuel. Educating the rising generation, training them in the fear of the Lord and guiding them in the paths of virtue and piety is indeed the work of the Lord ; nothing bids fairer for the future welfare of the Church than the attempt every where made to impart to children moral and religious instruction. It will not only better the moral condition of society, but promises to perpetuate to future ages the name of our adorable Redeemer. It will prove a blessing to millions unborn, when our bones are mouldering in the grave, and when our spirits are with God. David says in the language of prophecy, “ Thou shalt arise, and have mercy on Zion, for the time, yea, the set time to favour her is come ; for thy servants take pleasure in her stones and favour the dust thereof.” Children are these stones, and his servants take pleasure in them when they adopt means to instruct them in the way of the Lord. This is the first process by which they are shaped and prepared for a place in that building which shall be to the praise and honour of our Redeemer, who is the chief corner-stone. By these means we shall erect a superstructure, more magnificent and beneficial than the temple of Solomon. No part of the work of the Lord is more interesting and encouraging, for we have seldom to say, unto whom is the arm of the Lord revealed ? The toils and labours of this department meet with a rich reward. The tender plants under our fostering care grow up under our eye ; they bud, they take root, they blossom, and bear fruit. What has proved more beneficial than Sunday Schools ? How many plants have they introduced to the Church, to the ministry and to the missionary field. One of the most useful and zealous missionaries now in the field with us once related the following circumstance in his life. ‘ When a youth as I was one day wandering about the city in which I lived on a Lord’s-day heedless and careless, passing down one of the streets, I was

arrested by the sound of singing, I went to the door to listen, and while riveted to the place with attention, one of the teachers entering laid hold of me and thrust me into the room. I was soon noticed by the other teachers, and placed in a class. It pleased the Lord to bless the instruction. I joined the Church, the Church called me to the ministry, and when in the ministry my soul yearned for the salvation of the heathen. The simple circumstance of thrusting me into the school was the turning point in my life, and although I could never afterwards recognise the hand, yet whoever he was, he was to me an angel of light.' This is not a solitary instance: many more are on record. The Methodists, a numerous and useful body of Christians, have acknowledged that nothing has proved more beneficial to their denomination than their schools for the sons of ministers. It has furnished them with efficient members, faithful ministers and with zealous missionaries. Our brethren at Ceylon have seen the goodness of the Lord in this department of labour. One of the most useful men in this country though but little known except to our respected East Indian friends was a Mr. Burney. To say that he was the means of the conversion of a hundred persons would be saying too little. If the Christian Churches in this country expect to vie with the Churches in Europe and America, more must be done in training up our youth, and instructing them in the truths of the Gospel, that the man of God may be thoroughly furnished for every good work, that there may be a seed, a generation to serve the Lord, and that the work of the Lord may appear unto his servants, and his glory unto their children. All then who are engaged in preaching the Gospel, and instructing the rising generation, are engaged in the work of the Lord."

The secret of our friend's success in teaching, appears to have lain in the rare union he exhibited of authority and kindness. He let his pupils know that he was their master, and he made them to know equally well that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong. It is nothing but the combination of these qualities, with competent knowledge, that will make a successful teacher. All these our friend possessed, and hence the high esteem he justly secured among all his pupils, and the satisfactory proof they have given of it since his removal.

Beside his Missionary brethren, the immediate circle of his friends, the following Institutions or Bodies will severely feel his loss. The Benevolent Institution of which he was so many years the teacher. The Bethel which he had undertaken to supply on the Sabbath. The Baptist Auxiliary Missionary Society of which he was the active Secretary. The Church in Circular Road of which he was a worthy Deacon. The Ladies' Society for Female Education of which he was the President, and the Juvenile Society of which he was always the zealous friend. For a man that was living to Christ in so many ways to be removed, though it may be to his eternal gain and to the happiness of the Church above, is a great affliction to the

Church on earth. When he preached in this place* on the first day of the new year, little did we imagine that the light which was burning and shining in the midst of us was so soon to be extinguished. But the deed is done; and since he who has done it, loves his own cause better than we do, and is able to raise up other instruments to accomplish his purposes, we bow with submission to his holy will, and to the inscrutable dealings of his all-wise providence, and say, ‘The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.’

The removal of our friend was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. Elijah conveyed in a chariot of fire scarcely disappeared more suddenly, or entered more quickly into his rest. The day in which the cold hand of death was laid upon him was his birth-day—and it was a very singular coincidence of events that his birth, his arrival in India, and his death should all have taken place on the same month and on the same day of the month. On that day I was invited to dine with him. I met him a little after four in the afternoon, in good spirits apparently, though I afterwards learned he was suffering at the time, and vainly wished him many happy returns of the day—never for a moment thinking that was to be the last birthday he would keep, and much less fancying that it was to be the last day of his life. While sitting at the table I observed he partook of no food, and asked the cause. He replied he did not feel well, and shortly afterwards retired from the table. Mrs. Penney first went to see what was the matter, and came and asked me to see him. From the coldness of his hands and head he appeared to me like one death-struck. Medical aid was immediately called in, and every means used to check the disease and produce a reaction in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally—and under it our friend was in great pain and exceedingly restless through the night, and at eight o’clock in the morning expired.

The first remark that he made to me after he lay down on the couch was, “I shall not go down any more.” This alarmed me at first, though I afterwards found by his repeating it, that he meant only to say he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under the paroxysms of pain he said several times, “It’s hard work.” Once he said, “Well there is a country where there is no pain, for there will be no sin *there*.” As the disorder increased I asked him if he thought he was going? He replied,

* The Union Chapel.

“Yes, I suppose I am, it is rather unexpected; but it is of no consequence, for I suppose death always comes unexpected at last.” I asked him at another time how he felt in the prospect. He answered, “I am not afraid to die, I have no elevated joys in the prospect; but I have a firm hold on Him who is able to save.” I inquired of him again whether he found the promise true and the grace of Christ sufficient. He said, “Yes, sufficient to prevent all murmuring. Sinner as I am, what have I but that grace to trust to: by that I am what I am.”

To the doctor early in the morning he observed, as he had done to me, that he was not afraid of death. To one who came to see him he said, “So you have come to see how I behave myself at last.” To another he said, “All is well—all is well.” Perceiving that life was drawing rapidly to a close I asked him once more if he had any thing he wished to communicate before he left us. He replied, “Take care of my wife and children—I commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy I leave what I have. That is all—and so my affairs are soon settled.” After this he continued gradually to sink away till at length he expired in peace without a sigh or tear or groan. ‘Blessed are the dead who die in the Lord.’

Allow me now, my friends, to apply this solemn warning of divine providence. There are many young persons present who have lost a teacher and a guide, and will you not now reflect on the instructions he gave you while he was with you? Will you not recollect his address to you in this place on new year’s day, and the devout prayers he then offered that you might be as plants growing up in youth, and that you might be as corner-stones polished after the similitude of a palace? Remember that you will hear him no more, but you have yet to meet him at the bar of Jesus, and if you despise the Saviour and neglect his gospel, he will be a swift witness against you; but if you put your trust in him, and prepare to meet your Judge, he will then say, Behold, Lord, here am I and the children which thou hast given me.

Are there not some thoughtless sinners here? Learn then from this sudden death, that it is time for you to prepare to meet your God. You may fall as suddenly as our friend, and what then will be your condition? Will you not in hell lift up your eyes, being in torments? Here is an example of the uncertainty of life. Suppose God should give you only twelve hours, and those hours of severe pain, do you think you would be prepared? Alas! it is to be feared you would not. Then now attend to the great work of your salvation, and seek

the Lord while he may be found, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither you are hastening.

This event speaks loudly to all the professors of religion, and to them it says, Be ye also ready, for the Son of man cometh at an hour when ye think not. Gird up your loins, quit yourselves like men and be strong. Be diligent that you may be found of him in peace, without spot and blameless. Yea, give all diligence to make your calling and election sure : for if ye do these things ye shall never fall ; but an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Build up yourselves in your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Finally, be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

II.—*The Oratorio.*

“Abhor that which is evil.”—“Abstain from all appearance of evil.”—“Whatsoever is not of faith is sin.”—“He that doubteth is condemned ; because, not of faith.”—“Prove all things.”

These are plain and direct statements of holy writ. They declare the duty of every believer in the Bible, in regard to EVIL. Does evil exist ? “*Abhor*” it, in its very nature and principle. Is evil under any appearance, or of any kind, presented to you for participation or commission ? Then “*abstain*” from it. Is there any thing proposed to you of which you have no “faith” or persuasion that it is right before God ? then to do that thing, in that state of mind, is *sin*. And what is the consequence of such sin ? You are “condemned” for it in the sight of God ; and on this plain ground, that to be indifferent about the right or wrong of an action is itself an evil principle. Words cannot be plainer or more direct than these, as to the duty of Christians, in regard to the evil which exists and abounds in the world. Let any man who regards the revealed will of God as the supreme standard of his heart and life, of his principles and his actions, of his enjoyments and pursuits, turn to these passages for himself, and he will find, that, in their original connexion and evident application they mean what has now been said—they are found in Rom. xii. 9, 1 Thess. v. 22, Rom. xiv. 23.

Now let us apply this to the subject of this paper. *If* the ORATORIO be evil, then a Christian is bound to abhor it—if it be presented to him, then is he bound to abstain from it—if he attend it, not being convinced that it is a right thing, he sins—and if he so sin, he is condemned of God ; and surely no good man would purchase, or desire to purchase, his pleasures at such a price. Those therefore

who would please God, whilst desiring to please themselves, will certainly inquire, "Is the Oratorio a good or an evil thing? Am I sure that it is right to attend it? Can I go to it without doubt, judging by all the light which I have, or can have on the subject? Have I reason to believe that God will justify or condemn me in this proposed act, taking His revealed mind as my standard of decision?"—This leads us naturally to the last passage prefixed, the divine command, "*Prove all things*"—that is, in application to the Oratorio. "Prove it"—"make proof of it," as is done to metals—bring it to that test of Christian practice, to which all things shall be brought on the judgment day and by which alone we can with certainty now judge:—if it abide that test, then receive it; if not, reject it.

Now here our subject divides itself into two parts—the *first*, what is the Oratorio? and the *second*, what saith the Law regarding it?—In the first, we may consider the *elements* of the case; and in the second the *merits* of the case.

I. The *Oratorio*, says one of the most popular of our lexicons, "signifies a kind of sacred drama, generally taken from the scriptures, and set to music." This is a definition which will not be disputed. The word is Italian; and at once points out to us the origin of the thing itself, which was devotional, or connected with Church-worship. In a land where the devotion of the senses was mistaken for that of the Spirit, and where "the lust of the eye, the lust of the flesh and the pride of life," soon became ministers of the altar, music was carried out beyond its just proportions, and in various forms absorbed the devotions of men. The land of "Opera" gives name, as well as origin, to the "*Oratorio*:"—the former however was purely secular, the latter was purely religious;—the one was designed for the theatre, the other only for the church. In process of time the Oratorio has been sundered from its primary relation to the House and worship of God—it is conjoined with the Opera in its objects, and all its concomitants, so as to be distinguishable only in name and subject;—the same orchestra performs them, the same auditors attend them, the same programme contains them, the same day includes them, the same motives in attending them are avowed—the play, the concert, the ball, the Oratorio, are but *one* now in the eye of the world.

Still however the Oratorio maintains the *internal* character given in the definition. It is a kind of "sacred drama"—a continuous representation in words, of certain events or objects revealed in Holy writ, and generally in the very words of scripture:—the verbal is accompanied by musical representation, in which it is attempted, by the power of music, to convey certain ideas corresponding with the character of the words, or of the action described in the words. Thus in the grand Oratorio of the MESSIAH by Handel, there is a continued verbal and musical representation of the history of our Lord Jesus Christ from His birth to the final judgment, and to the Halleluiah Chorus of the redeemed in Heavenly Glory—and this is given in about fifty texts of scripture, selected as the most descriptive, and put toge-

ther in the most effective manner, the whole being set to music of the highest order. The effect of such a composition is strictly dramatic; if we only substitute the idea of verbal and musical action, for that which is scenic and personal. The same principle applies to the Oratorio of the CREATION, only its words are not so literally scriptural, although the subject of representation is equally sacred and holy. The successive scenes of creation—the productive energy of the Eternal Spirit of God—the sublime words of Jehovah, “Let there be light”—and the grand first truths of religion as declared in Ps. xix., “The Heavens tell forth the Glory of God,” &c.—are successively introduced in this sacred opera. The musical representation of Chaos in this piece, with all its grand concords and splendid discords, is considered as one of the highest displays of representative music, and as one of the nearest approaches of sound to sight in the communication of ideas.

These two Oratorios are placed by general consent at the head of all sacred music with which we are acquainted;—and, by the advocates of such musical performances, these are ever pointed to as the noblest and most sublime. Now be it observed, that these embody the two most sacred subjects in the universe, the *Creation* of the world by God, and the *Redemption* of it by the same Glorious Lord as Messiah. Out of the former springs our existence as creatures of the Almighty, with all our relations, duties and awful responsibilities:—out of the latter, springs our existence as Christians, redeemed sinners, heirs of eternal life and glory!—The former event was the revelation of God the Creator—the latter was the revelation of God the Saviour—the former made us accountable, the latter has rendered us salvable. *These* then are the *themes* of our two chief Oratorios—*subjects* divine—*words* sacred—the *supreme object* in both is ALMIGHTY God himself—and the *acts* His works of Creation and Redemption—the *mode*, musical representation—the avowed *object*, the love of music—the *accompaniments* in nine cases out of ten, operatic and orchestral selections—as if by a public and palpable (though silent) index, to demonstrate the latent end of the whole. With the intentions of the composers of these pieces, we have nothing to do—neither have we any thing at present to do with the uses to which such splendid productions *might* be turned, if consecrated solely to the service of God—we now speak of that which has been and now is—and the Oratorio as practised at present, whether in Europe or India, is “a kind of sacred drama, generally taken from the Scriptures, set to music,” and performed for *public amusement*, as certainly as the Tragedy of “Othello,” the “Comedy of Errors,” the Pantomime of “the Magic Rose,” the opera of “Der Freyschutz,” or the “Overture to Jupiter,” or the “Men of Prometheus.” In short, the Oratorio is now a *sacred subject* turned into a *worldly amusement*—the *music* alone is sought and considered—and he who would attend the Oratorio as a *devotional* exercise, or a *scriptural* service, would be hailed with the smile of doubt, the sarcasm of scorn, or the gaze of wonder.

II. We have thus considered the Oratorio in its practice—let us now turn to examine its merits as good or evil.

Here we are ready to admit that the *music* of an Oratorio, like any other music in the abstract, is quite lawful and good—that the melody and harmony of sound combined in it, constitute one of the sweetest pleasures of this world, and one of the highest delights of which the senses are cognizant. An ear for music is a sweet gift of God, which his servants in all ages, who have possessed it, have prized, and used in his service. The “saint, the savage and the sage” have alike felt its power—and the sweet notes of the voice, or of the instrument, are witnesses to the goodness of Him who has made *sound* the medium, not of benefit only, but also of pleasure.

We are ready also to admit that the *words* of the Oratorio are not only, as such, unexceptionable, but are of the purest and loftiest description—they are in fact divine—and this is the very burden of our complaint. In this respect the Oratorio is immeasurably above the mass of vocal music employed in our common worldly concerts;—in the latter, song is too generally but the expression of fallen human passion, or depraved human feeling, from which every thing holy or heavenly is carefully excluded—in the former, the language in itself is a part of that very truth which is given to sanctify and save the children of men.

Were the strains of the Oratorio employed for the object of the Bible revelation,—were this even the *avowed* object, as in the public praises of the sanctuary—then might we glory in such a manifestation of love to God and devotedness to His worship. Did men thus meet together to sing, chaunt or recite those words “The Heavens tell forth,” &c., or that grand Heavenly Chorus, “Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!”—did our Town Halls resound with such words as these in their very spirit and for their very original object, who that loves God and His Christ, would not rejoice and say, Truly His kingdom is come, for His will is now done and sung on earth as it is in Heaven! All these things we admit, and rejoice in admitting—for we love music above any other mere earthly pleasure of which the senses are cognizant, and we love the words of God far above all music however dear and sweet;—but, this admission affects not the merits of the case now under consideration.

We object not to music, we object not to sacred things; but, we object to and condemn all musical representation of sacred things for mere worldly amusement, for mere musical entertainment. This we hold to be sinful, on this clause of Divine Law, “Thou shalt not take the name of the Lord thy God in vain—for the Lord will not hold him guiltless that taketh his name in vain.” This commandment evidently forbids every light, irreverent and unworthy use of this Blessed name, in whatever form. It forbids all false swearing—all unnecessary oaths for civil purposes—all flippant appeals to the name of the Almighty in common conversation—all hypocritical mention of God in external devotion—for there is a complaint against those who honour Him with the lips, whilst the heart is far from Him;—and where is the right-minded man, who cannot perceive that

when the name of God is used for the *mere* purposes of musical entertainment, and where the undeniable object is to exalt the *powers of music*, and not to magnify the power of Jehovah, that in such a case the name of God is used "*in vain?*" that is, "*in vain*" as to *Him*, whose name it is? Were He considered as supreme in the enactment of the Oratorio; and were the conventional end of it to magnify His name by the direct consecration of music to Him, then, as we have already seen, the result would be different. But when the name of the Almighty is subordinate and used only for the sake of the accompanying music, then is it most manifestly taken in a "*vain*" manner. Now, what applies to the *name* of God, applies to all that is *divine* in its nature;—such are the *perfections* of God considered as His; such are His *operations* considered as His also—and such too is *Revelation* when regarded as proceeding from Him:—to use therefore these in the manner above described, for the mere enhancement of music, or the entertainment of the public, is an act in direct violation of that command which has been already quoted. If I make an unbecoming use of my friend's *name, actions or correspondence*, it is considered by the world itself as a *personal injury*—much more must this principle apply to that *name* which is "*above every name*"—and to that *word* which is "*exalted above all His name*"—and to those *works* which constitute the substance of that word of glory? May we not on this occasion apply those words of the Apostle and say, "*The invisible things of Him from the CREATION of the world are clearly seen, being understood by the things that are made, even His eternal power and GODHEAD—so that they are without excuse—because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools and changed the Glory of the incorruptible God—into what?*" (for here the parallel ceases)—Into a *common concert* of vocal and instrumental music, for public musical entertainment; into an *Oratorio* of the "*creation*" of God Almighty, accompanied by a selection of profane Italian song and popular operatic music, the theme of the play-house, and the favorite strains of the public orchestra! If the praises of the Almighty are thus to be offered up at the feet of public *Taste*, and if the words and works of Godhead are thus presented as incense at the shrine of *music* as a common pleasure, and all without sin—then may we indeed say with the sweet-singer of Israel, "*If the foundations are destroyed, what shall the righteous do!*"

Even the fable of "*Jupiter*" and "*Prometheus*" (names lately in public entertainment associated with that of God and his Spirit) might bear a little witness in such a matter—for, "*when Prometheus made men of clay, and stole fire from heaven to animate them, Jupiter being angry, sent him to be perpetually punished by the gnawing of a vulture.*" Let professed christians learn from the "*Men of Prometheus*" themselves, that even the votaries of Jupiter deemed it sacrilege to steal fire from the heavenly altar for the purposes of human pride or human vanity! When the men of Bethshemesh of old looked into

the sacred ark of the Lord with profane curiosity, even He smote of the people fifty thousand and three score and ten men—and the men of Bethshemesh said, “Who is able to stand before this HOLY LORD GOD!” When Belshazzar of old too made a feast at Babylon and caused to be brought out the sacred vessels which were taken out of the house of God in Jerusalem, it is written, “The king and his princes and his wives and his concubines drank in them—they drank wine and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone; In the same hour came forth fingers of a man’s hand and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote: Then the king’s countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” In that night was Belshazzar the king of the Chaldeans slain! “Now these things are our examples to the intent we should not lust after evil things, as they also lusted and fell.” Those are remarkable words of the inspired writer—“OUR GOD IS A CONSUMING FIRE!” The God of *us* Christians, as well as of the Jews, is a “consuming fire.” And this is actually stated for an object corresponding with that for which we now contend; warning the Hebrews against irreverence and presumption, the writer says, “Let us have grace, whereby we may serve God acceptably with reverence and with godly fear; FOR, *our God is a consuming fire!*”—Surely then it is neither right nor safe, in the sight of an omnipresent God, to utter the holy strains of an Oratorio for the conventional end of worldly amusement, or musical enjoyment. Let wise men judge, whether even a *doubt*, on such a subject, be not weighty enough in its consequences to merit caution and candour—and whether to act in the face of such a doubt, where the glory of God is involved, be not worthy of condemnation. To us nothing seems plainer than the fact, that the Oratorio is, as a public amusement, a direct, thorough, and public violation of the third commandment of the moral law—that it infers a sin of the same order with Polytheism, image worship and Sabbath breaking, forbidden in the other three commandments of the first table—that God “will not hold guiltless” those who for mere musical purposes profane his holy name, either as performers or auditors,—and guilty before God we leave them.

To the view of the subject which has now been laid down, exception has been taken by some and speciously urged by others—and it may not be out of place to glance at what is so said on the other side of the question.—Not that we have ever met with an *argument* in defence of the Oratorio as a public amusement—although we have met with the sneer, the scoff, the insinuation, the vituperation, the calumny and the falsehood, which have been the hereditary weapons of those who hate strict obedience to the word of the Lord from the days of Cain to the present hour—not, we say, that we have yet met with an argument which could take off the edge of the third commandment as applicable to the common Oratorio—yet still we may notice one or two of those attempts at reply, which have ventured into the light.

It is said, “Is not the musical part of the services of the *sanctuary* VIII. T

a *little Oratorio*, performed every Sabbath day?"—True—if *ou* please ; but this is only a confirmation of our argument. What would you say to the *prayers* of the sanctuary being rhetorically spoken, and recitations from the prayers of your Church given, for the *same* end and in the same manner ? And where is the difference between these two, prayer and praise, save this that the latter is more the service of the Heavenly world than the former ? What would you say to the chaunting of Italian song in the immediate sequence of the Holy services of the sanctuary ? Is this the Oratorio ? Judge ye.

But, "it is the custom of Britain, it is even the custom of Europe, to have the Oratorio ; and even *serious* Christians attend it." Be it so—it has been the custom of the world to sin from the beginning, but is sin not therefore to be protested against ? Is there such a thing as a legal right to sin, either through prescriptive custom, or a prevailing majority ? The Christian regards the Law of his God only ; and, in doing so, he sets the Infinity of One against the numbers of the world, and the eternity of his Lord against the duration of human custom—he laughs to scorn the idea of being ruled by the multitude or by the wise few. His king is one, and his commands are ten, and these may be summed up into two. Europe, Britain, London, Calcutta, are mere fellow-subjects in his sight—they must stand or fall as he does—therefore such an appeal is lost on him. As to "serious" Christians, much as he may question a fact, to which his own knowledge and experience run counter, and which is supported on no competent authority, he will yet further doubt, whether their attendance has been the result of *serious* prayer, of *serious* meditation on the law of God, of *serious* regard to the interests of the church of Christ, of *serious* concern for personal sanctification, and of *serious* contemplation of the coming of the Lord.—Oh, "*serious* Christian" say, is the *Oratorio* a scene in the midst of which you would wish to render up your spirit to that Blessed Lord who by his own blood hath "redeemed it from this present evil world ?" Sincerely indeed may such a Christian pray, "From *sudden* death deliver me !" But we maintain on the other hand that the Oratorio has been a subject of reprobation and condemnation with a multitude of "righteous over much" Christians in Britain for the last fifty years. Just before the commencement of that period a grand commemoration of Handel was held, by the performance of the Oratorio of the Messiah, in London ; and out of that circumstance arose that able and popular volume of sermons, (also termed " the Messiah,") by the well-known friend of Cowper, John Newton, minister of St. Mary, Wolnooth. From that time till now there has ever been a band of "righteous over much" Christians to protest against the unchristian profanity of the Oratorio—and the leading Religious Journal of England, annually and almost monthly pours forth its well directed artillery upon the laical and clerical partizans of such wretched compromise. These things are not done in a corner, and why then are some ignorant ? Whether it be new or not in Calcutta (and those who have lived longest in it can best tell), for Christian ministers to protest against such things it is not new in Britain—and we shall append to this article a short *British* extract, which will at least

take off the edge of novelty from this subject. We are treading a path in which we see the footsteps of many saints; and even if we did not see such, we are satisfied, for we see God there, when we see His Law.

There are some who plead a *special* exemption from the application of our argument to men in general, by saying, that "it *may* be *possible* to attend devoutly and enjoy seriously the Oratorio, so as actually to be benefited by it." The self-deception of the sincere, and the hypocrisy of the false, are so endlessly ramified, as well as deeply rooted, that it is impossible to say whether the theorist in this case knows or believes what he says—but even if he does, it affects not our cause in the least. For our appeal is not to the opinion or even alleged experience of an *individual man*, but to the plain *Law of the Eternal God*. If the common Oratorio be a breach of that law, it is evil; and it were perfectly vain even for an archangel to tell us that he could be benefited by countenancing sin. Let it not be said that this is "begging the question;" by no means—for this objection is not a reply to our former premises that the celebration of the Oratorio is a breach of the third commandment; it is a mere individual difficulty thrown in our way to entangle our progress after we have carried our first grand position. We thus then deal with it and say, "Search and try your supposed edification, and see whether your devotion has not been more sensual than spiritual:—see also, whether you are not more desirous of *supposing* that you have received benefit, than sure that you have attained it."

But granting that there has been benefit derived during the performance of an Oratorio, does this alone prove that it is good? A man may have witnessed a murder and been benefited, a man may have been hearer of a volley of oaths, and been benefited; but *not directly*. A man may have been so singularly abstracted from other circumstances, as to have fastened only on the words of scripture, and meditated on the omnipotence of God or on the love of Messiah, whilst others were entranced with the burst and flow of sound; but what honest man would from such a supposed exception maintain, that the *object* of the Oratorio was to magnify the Lord, or to commune with Christ?—No—the very necessity which exists for urging such an individual exemption is a giving up of the question on its general basis. So must it ever be; where the principle is bad, but the practice sweet, there will never be wanting a soft tempter within to say, "Cast thyself down from thence, for it is written, 'He shall give His angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" But what said our Lord to these specious words—"It is written, Thou shalt not tempt the Lord thy God!" Objector, go, and do likewise!—seek not safety on the precipice—seek not devotion in the operatic Oratorio!—"Happy is he which condemneth not himself in that which he alloweth."

The plea is sometimes urged also, that Oratorios are generally "got up" to serve some *charitable* object, in regard to individuals or institutions, and therefore that men may set down their names or give their presence on such occasions, merely for the *sake of the*

charity. Now there is no acute man of the world who is not aware that is a specious *fallacy*. For, is the *end*, in this case, good? Of course charity or almsgiving is good. But what are the *means* employed for this end? Are *they* good? Determine this with us first on the abstract ground, and then we shall come to the full decision. If the public Oratorio as formerly considered be good, then the question is settled without regard to the charity, and so two good deeds are done instead of one;—but if the Oratorio be evil, then two evil deeds are done instead of none, for then evil is done that good may come, and the outward good becomes a real sin, for it was only a lure to the sin;—in such a case, (apart from personal motives,) the “Charity” becomes a sanctified temptation! In these days the world dances for joy, that it may give food to the starving; it sings in merriment, that it may give clothes to the naked; it performs comedies and farces, that it may console the widow and comfort the fatherless; it calls a mighty feast of all manner of dainty viands for itself, that it may by a mighty effort save them that are ready to perish! Oh pure, lovely and disinterested charity! Oh benevolent and self-denied world! how mighty thy influence, how beautifully adapted thy means and thine ends! Thou callest the gospel foolishness, and its ministers enthusiasts—but where is wisdom and sobriety like *thine*? Thou dancest, and behold charity appears!—Thou singest and behold, benevolence springs forth!—Thou playest on thy stage, and alms flow out from its boards!—Thou feedest thyself gorgeously at thy public board, and immediately thy love goes forth! nay, when thou wouldest be universal in thine act, when thou wouldest promote music and devotion, pleasure and religion, amusement and charity—when thou wouldest honour the masterpieces of man, and magnify the word of the Almighty;—when thou wouldest reward thyself, glorify the Author of thy being, and bless thy servants in one sweep, then thou enactest the “Oratorio of Creation,” or representest in music the awful solemnities of human Redemption! Oh wise, pure and lovely world!—*Christian*, is this what thy Lord called charity? Is this the charity by which you would be tried in that great day when the Judge Messiah shall say, “Inasmuch as ye have done it unto one of the least of these, ye have done it unto ME!” Was your charity at the Oratorio done unto HIM? Oh, “let Love be without dissimulation!” Our Master’s love was seen on the *cross*, and think you, does the world expect to see ours at the *concert*? Our Master said, “It is more blessed to give than to receive,” and He gave himself for man. Go thou and do likewise, and thou wilt not need the melody and harmony of music, sweet as indeed they are, to solicit or extract thine alms.

Once more, and we are done with objections or replies, if they be worthy of the name. It has been said by some, “*all* our ministers do not oppose these things—but some of them by their names and others by their presence countenance the Oratorio.” So it has been spoken, and so it has been printed, and so it has been published. The fact is indisputable, and undenied. We were aware that it was expected it would be so, and we now know that it is so. We retract not one syllable that we have written—we alter not one jot or tittle, where the plain commandment of God is concerned, no, not from

deference to that office with which we ourselves have been invested even as well as they. If we have *erred* in our zeal for the law of our common Lord, then let our error be exposed; the subject has excited much and serious discussion amongst men who are neither scoffers, calumniators, nor selfish despots of public opinion—it has been talked of on the basis of its own merits, by members of the flock of Christ, and those not to be despised for poverty, ignorance, or obscurity (if a Christian minister can consider these as grounds of distinction)—some, not unknown or uninfluential in society, have come to a decided opinion and have acted upon it. Others have said, “Where ministers go, shall we halt!”—All this is no secret—and the world understands how to use the discovery. To Christians we would say, remember that even Paul was once obliged to withstand Peter to the face for dissimulation through the fear of man, and desire to please the Jews—and remember also the Bereans, of whom it is said that they were more noble than others, because that whilst “they heard the word readily, they *searched whether these things were so or not.*” The Bible, the Bible is the religion of Christians—it is the only rule of faith and practice—turn to the scene on Sinai, and consider what it tells of God—and see whether you could then sit down and chaunt in the strains of the Oratorio, for the amusement of the public, these solemn words—“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain!”

J. M. D.

Extract from Newton on the Oratorio.

“Whereunto shall we liken the people of this generation, and to what are they like? I represent to myself a number of persons of various characters, involved in one common charge of high treason. They are already in a state of confinement, but not yet brought to their trial. The facts, however, are so plain, and the evidence against them so strong and pointed, that there is not the least doubt of their guilt being fully proved, and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom, to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources, they call in the assistance of music. And amidst a great variety of subjects in this way, they are particularly pleased with one. They chuse to make the solemnities of their impending trial, the character of their Judge, the methods of his procedure, and the awful sentence to which they are exposed, the ground-work of a musical entertainment. And, as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adapting the style of his music to the very solemn language and subject with which they are trifling. The King, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them with his goodness. Undesired by them, he sends them a gracious message. He assures them that he is unwilling they should suffer: he requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall be certainly accepted; and in this way, which he condescends to prescribe, he offers them a free and a full pardon. But instead of taking a single step towards a compliance with his goodness, they set his message likewise to music; and this, together with a description of their present state, and of the fearful doom awaiting

them if they continue obstinate, is sung for their diversion, accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments. Surely, if such a case as I have supposed could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility !

“ But is not this case more than a supposition ? Is it not in the most serious sense actually realized amongst ourselves ? I should insult your understandings, if I judged a long application necessary. I know my supposition *must* already have led your thoughts to the subject of the *Messiah*, and to the spirit and temper of at least the greater part of the performers, and of the audiences. The holy Scripture concludes all mankind under sin. It charges them all with treason and rebellion against the great sovereign Lawgiver and Benefactor ; and declares the misery to which, as sinners, we are obnoxious. But God is long-suffering, and waits to be gracious. The stroke of death, which would instantly place us before his awful tribunal, is still suspended. In the mean time he affords us his gospel, by which he assures us there is forgiveness with him. He informs us of a Saviour, and that of his great love to sinners, he has given his only Son to be an atonement and mediator, in favour of all who shall sue for mercy in his name. The character of this Saviour, his unspeakable love, his dreadful sufferings, the agonies he endured in Gethsemane, and upon the cross, are made known to us. And as his past humiliation, so his present glory, and his invitation to come to him for pardon and eternal life, are largely declared. These are the principal points expressed in the passages of the *Messiah*. Mr. Handel, who set them to music, has been commemorated and praised, many years after his death, in a place professedly devoted to the praise and worship of God ; yea, (if I am not misinformed) the stated worship of God, in that place, was suspended for a considerable time, that it might be duly prepared for the commemoration of Mr. Handel. But alas ! how few are disposed to praise and commemorate MESSIAH himself ! The same great truths, divested of the music, when delivered from the pulpit, are heard by many admirers of the Oratorio with indifference, too often with contempt.

“ Having thus, as I conceived myself bound in duty, plainly and publicly delivered my sentiments, of the great impropriety of making the fundamental truths of Christianity the subject of a public amusement, I leave what I have said to your serious reflections, hoping it will not be forgotten ; for I do not mean to trouble you often with a repetition of it.”

III.—*Journal of Missionary labours in the district of Olassa.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I send you a portion of my Journal, for the *Observer*, should you think it worthy of a place in that excellent periodical. My reasons for sending it are three-fold.

1. The baptism of the converts recorded in the accompanying journal, may serve to encourage the labourers in the cause of the Lord Jesus, inasmuch as it evinces that while we may be lamenting with the prophet in his affecting exclamation, “ Who hath believed our report, and to whom is the arm of the Lord revealed,” many may be seeking the way of truth and salvation, and many may be actually walking in that way.

2. Its publication might be the means of bringing before the public some information as to the Hindu law of inheritance in the case of native converts. Since the baptism of the converts whose cases are recorded in this journal, I have searched in vain in the pages of the *Observer* for

information on the above subject. It would have been acceptable and useful to me. The state of the law should be made public, that missionaries and native converts may know how to proceed and what redress to seek in cases of the baptism of natives*.

3. I have thought that perhaps the case of these converts (who have for the sake of Christ "suffered the loss of all things") being made known to your numerous and respectable and pious supporters, some friend or friends to the cause of the Redeemer might be disposed to render them pecuniary assistance. A piece of land has been given to the mission, on which we should like to locate them, but they want houses, two pairs of bullocks, and some other articles necessary to the cultivation of the land. The sum of 150 or 200 rupees would suffice for our purpose†.

I am, Gentlemen,
Cuttack, January 13th, 1839.

Yours in the labours of love,
C. LACEY.

November 15th. About 8 days ago a deputation of two men arrived from Olassa, a district of Orissa, lying about 36 miles north of Cuttack, on the great Jagannáth road. The name of the elder man is Sebosaho, and the name of his companion is Lockhundas. Sebosaho is by caste a Boisya, and Lockhundas, is a Bristnob of the Mahantee caste. They are both men of reading and intelligence. After a short stay at Cuttack, during which we had a good deal of conversation with them, they were dismissed, accompanied by three of our native brethren to their villages. The native brethren accompanied them to give us a more perfect knowledge of their circumstances. After remaining some days among them, Ramachandra, a native preacher, returned in haste, and brought a most interesting report of their experience and number; he was desired by them to ask me to pay them visit, and if I should see fit, to baptize them. Accordingly I fixed on Nov. 16th to commence my journey to Olassa, and dismissed Rama with this intelligence.

16th. At 4 o'clock this afternoon I left home, after commending myself and family to God. I engaged bearers as far as Chotia, where I arrived about 11 o'clock. I slept in the palanquin in the street till about 4 o'clock, when I was awoke by the beating of the drums of the 6th Regt. N. I., commanded by Colonel E———. The regiment was on its march from Cuttack to Dinapúr.

17th. At half-past four I left my palanquin, mounted my horse and proceeded on my journey. The morning was cool and the air refreshing; the fields every where are loaded with rice, and great abundance of food is provided for man and beast. Passed the 6th regiment on their march, and arrived at the new sarai at Brahmunaakool about 8 o'clock. Here I halted till the evening, sat and walked in the sarai till my bottle of water and loaf of bread arrived for my breakfast. While waiting, Captain A———, a relation of Sir A. A———, came into the sarai and invited me to spend the day in his tent, and breakfast with him. Spent the time till tiffin in various conversations and reading. The Captain gave me some information about the creed and political principles of his uncle Sir A——— A———. At half-past four dined with the mess of the 6th, and after dinner had a long and warm argument with Captain A., other officers taking either side of the argument. The argument was the possibility of the salvation of the heathen. At 8 o'clock after reading and prayer in Captain R.'s tent, and an affectionate farewell, I set out on my journey. It was dark but I crossed the Brahmaanee with safety and arrived at my tent about 9 o'clock. The Colonel and officers pressed me hard to remain with them over the Sabbath and have divine worship, but I thought duty said, go forward. I promised to spend the day with them at Khundita their next resting-place.

* We shall endeavour to place the subject in its true light soon.—Ed.

† We shall be very happy to convey any donation to our esteemed friend.—Ed.

18th. Soon after I rose this morning the Bristnab inquirer was at my tent. After breakfast we had worship in my tent, and he bowed with us before the Lord. Read and explained the following scripture, "I am the light of the world, whosoever believeth on me shall not walk in darkness." We then set out for Arada, the village of Sebosaho; stood in the street before his house, where he presently joined us, and we preached to the people, and had much conversation with them. Had some conversation with Sebo, and pressed him to relate the state of his mind; he did so in some measure, but was evidently almost overwhelmed with the exigency of his circumstances, and the importance of the profession he was about to make. To use his own emphatic words, darkness had fallen upon his earthly affairs. He has a wife and family, four brothers and of which he is the eldest and in some sense the father, a good house, a comfortable farm, and endeared relationships, all which are at stake if he embraces christianity. I perceived that he trembled from head to foot, and the confidence with which he expressed his attachment to Christ when at Cuttack appeared to have forsaken him. Spoke to him tenderly but faithfully, and exhorted him to confide in the promise and care of God. A biragee named Jogeedas was more confident, and avowed his determination to serve Christ; but biragees have nothing earthly to lose. The native brethren spoke to the people, and we came away. Sebo's resolution at present is not equal to a profession of christianity. Jogeedas came away with us, and Lockhundas, says Sebo, will not be long before he joins us. Lockhun returned to deliver a message to Sebo to be firm and fearless, and leave his domestic affairs in the hands of providence.

In the afternoon we visited several villages beyond Arada, in which several other inquirers live, but none of them with the exception of a goorea and a fisherman made their appearance. Their landlord has taken a bond from them not to read our books, or have any communication with us under a penalty of 100 rupees. Several of the villagers collected around us in the streets, and the women appeared in the gardens behind the hedges, and in turn we proclaimed the truths of the gospel unto them. Then we proceeded to the Cutcharee where the Zemindar and his people were collected to the number of twenty or more. They thought we were a party from the regiments passing, and ran away in a great fright: one man in bolting through a hedge struck his forehead against a tree and bruised himself severely. I called to them and told them that no man pursued. They immediately recognized my voice, and one by one returned. Their fear soon changed into indifference and contempt, which ended in plain straightforward abuse. Such is the meanness of these and all other official Hindus, let a man be clothed with power they will cringe and tremble and fly before him; but irrespective of qualities, disposition or character, let him appear without power, and he will be degraded, and insulted. As we went to and returned from these villages, we saw Sebo, and he appeared to have more courage and resolution than when we saw him in the morning. Was much delighted with the remarks and appearance of a young man, a goorea, he weeping said, They may slay me if they please, yet will I serve Christ. The fisherman also gave me much pleasure. Returned by way of Khundita where the 19th Regt. N. I. was encamped. Called on ——— who I think loves the Lord Jesus Christ.

19th. Early this morning the 6th passed my tent and took coffee under the tree where I am fixed, and Colonel E—— pressed me to dine with them to-day, so I promised, as we shall in all probability see each other's faces no more. Made proper arrangements for the labours of the native brethren, and directed them to call on me at Khundita in the afternoon. Breakfasted with Captain R. and dined with the Colonel. He heard with interest the account I gave of the inquirers in this neighbourhood, and finally said, If God has called them they will come whatever may oppose, and if they come not you may be sure they are not called of

God, and so may be glad that they remain. However it occurred to me that concentrated difficulties may prevent obedience to the call of God, and so I could not but feel anxious, and try what I could do to weaken and scatter them. The apostle travelled in birth till Christ was formed in their hearts to whom he wrote. The native brethren called for me about 4 o'clock; they speak encouragingly of the inquirers. This evening Lockhundas arrived, and has determined to devote himself to Christ; so that two are now come. He says Sebo will join us in the morning. Had a deal of conversation with Lockhundas, and am quite satisfied about his experience, as I have always been since I have known him.

20th. Early this morning Sebo arrived at my tent, and I had much conversation with him; he is no novice either in Christian knowledge or Christian experience. It is the Lord's doing and marvellous in our eyes. His brothers have been persuading him to disinherit himself in their favour; against this I dissuaded him. He requested to be baptized immediately and so end his difficulties at once. I could not agree to this, but advised him to return to his house and inform his friends and neighbours of his intention, promising to meet him by the river side and baptize him in the afternoon. Sonantana also, a Bonea, came yesterday and again to-day, and is to be baptized at the same time. These two accordingly went to their houses and informed their families and friends. The Bonea is an acquaintance of Sebo and Lockhundas, and has been acquainted with the gospel for years. The wife of the latter is willing to accompany her husband, and 'be what he is,' as she terms it. At three o'clock I started for the river side near to the house of Sebo, accompanied by the native brethren. When we arrived before Sebo's house every thing was quiet and I supposed the people, seeing his determination, had agreed to suspend all opposition; however in this I was mistaken, for Sebo no sooner rose to follow me to the river than his next younger brother placed himself in the road and demanded where he was going? At the same time he fastened his gamchia, a kind of coarse cloth handkerchief, round his arm and held him fast. Here a scene of forcible opposition commenced which I shall not attempt particularly to describe, but only notice some of its more prominent occurrences. I informed the people, who had now arrived in some numbers, that they ought not to forcibly detain the man; but this was of no effect. I passed gently on without attempting to interfere, and Sebo managed to get forward somewhat after me. When we had got out of the village the people brought out Sebo's wife and child. The former ran up to her husband like a person wild, and snatching his upper garment from his body, pressed it to her face, and wept and wailed over it, as over the dear relic of a long lost friend; she was frantic with grief. Now they placed his little daughter at his feet, who looked up to her parent and with tears asked him to save himself and her and return. I looked at Sebo's face and saw portrayed there every mark of husbandly and fatherly affection, but his resolution failed not—no not for a moment: he remonstrated against such means to shake his resolution. The mother and daughter now returned weeping over the cloth they had taken away; they were attended by a number of females the wives of Sebo's brothers. His brother who had hitherto held him fast by the arm loosed his hold and fell at his feet beseeching him to remember his own credit and the credit of his brother's house. Here he lay with his forehead on Sebo's feet and his brother's feet fast in either hand. He wept much, but Sebo told him, he did remember and would still remember them all; he appealed to them, if he had not done the part of an affectionate brother to them? "Yes," they answered, "and" said he, "I will continue to do so, but it is vain thus to dissuade me. I am resolved, and you cannot hinder me." The whole band of

his relatives now united in persuading him to defer his baptism till to-morrow, hoping to carry him off in the night into the jungles beyond the authority of the Company's police. Sebo looked towards me for a reply and his brothers asked me to defer the ordinance. I told them I could not recommend him to do so, as themselves knew what their design was. About this period an old acquaintance of Sebo, a brahmin, came up and sitting down in a circle he reasoned the matter over with the candidate, noticing the discredit which by this step he would bring upon himself and family. To these arguments Sebo replied in a clear and manly manner. Then his zemindar or landlord came up in his palanquin, and tried to influence him by reasoning and by threats, but he produced no alteration in the man's resolution, he persisted upon having his liberty, and said that he had given himself to Christ to-day, and would not change. Seeing no hope of Sebo being liberated I sent Jahnoo to inform the police officer at Khundita that he was detained, and that official arrived in about an hour. At first he ordered him to be released, but on the representation of his brothers he demanded that Sebo should first sign over his property, farm, &c. to his next brother and make himself responsible for all debts owing to the family. This of course he refused to do, though he promised to pay all he owed and offered to give a written engagement to that effect. At length it was proposed to carry him before the deputy collector which as it would carry Sebo further from his house he agreed to, though the case was one with which the deputy collector could not interfere. He passed on therefore the distance of a mile with little interruption, and arrived on the large road at Khundita. Here we fell in with a burkundaz of Mr. Mills the magistrate, and all agreed to hear what he would say to the business. This man asked Sebo if he was perfectly voluntary in the affair, and on his answering in the affirmative, the officer ordered the people to release the prisoner for such Sebo really was. He also assured them that if they did not he should apprehend the whole of them for making a disturbance.

Sebo was now released, and we immediately moved towards the Kursua river. Before we reached the water however he was again seized, but again liberated and we arrived at the water's brink. I had no opportunity for a preparatory service so late was the hour and so noisy were the people. Having walked with the three candidates into the water to a proper depth the people rushed in also and formed a close circle around us leaving me just room to baptize. The multitude were very noisy till I began to speak and then being curious to know what this celebrated muntra was which was of such an amazing power as to deaden the subject of it to all earthly ties, and cause him to lose caste, they became silent as possible.

Lockhun das was first baptized. I asked him the following questions before the people. Do you believe in the existence of one God? Yes I do. Do you believe that the being whom the Hindu shāstras call Brumha and all the gods and goddesses, as well as all the objects of Hindu worship, are false, and do you renounce them for ever? I do. Do you feel that you are a guilty, condemned and helpless sinner? Yes. Do you rely on Jesus Christ for salvation? I do. Will you till death keep his commandments? I will serve him until death. Lockhun had a poita, a copper-clamped tool-see-wood necklace, hung in a copper chain, and a small tool-see necklace which he now broke off one by one and threw them into my hand. The people groaned and uttered their curses and predictions while he did this. He was now baptized in the name of the sacred Trinity, the words being accompanied with a short explication for the understanding of the hearers. The baptism of the other candidates was conducted in the same order. As soon as the baptism was over the ruder

part of the people left us and returned to their houses, and about 50 remained with us, who were affectionately attached to Sebo, and were much softened by observing the manner in which he had been treated and also the patience and love he had displayed under this evil treatment. As soon as we had changed our clothes we set out for my tent, a distance of two miles on the great Jagaunáth road. The candidates joined hands with each other and the native brethren and commenced singing a christian hymn. The cadence was wild, but inexpressibly sweet and the surrounding jungles echoed with the sound, and responded to the sentiments expressed by the happy songsters. Never had they heard such sounds before, and so interesting and important was the occasion that I could not refrain from tears as I silently passed along. When they arrived at the end of a pathway which led to the villages, the people desired to take an affectionate leave of Sebo, they expressed their attachment to him and asked him to continue to feel favourable to them. Then they parted. The evening till 12 o'clock was spent in conversation, prayer and praise.

21st. This morning after breakfast and worship I accompanied Sebo to his house, wishing to see him in the safe possession of his house, family and property. He is the proprietor, being the elder brother; the farm is held in his name, and he is responsible for all debts, &c. Lord William Bentinck altered the law of inheritance as it affected Christian converts. As we walked up to the door we found it open and Sebo walked in; however in half a minute afterwards his next younger brother walked him out again, and pushed him into the street, without allowing him to see either wife or child; then he placed himself in the doorway to prevent his re-entrance, and finally closed and fastened the door, telling him he had no business there. I remonstrated with them, and so did Sebo, but to no effect. After about an hour we came away. Have determined to send Rama and Sebo to Cuttack to-morrow, to present a petition to the magistrate for the recovery of Sebo's family and possessions.

In the afternoon I walked with Sonantana to his village Nursinghapoor. Sonantana assured me there would be no difficulty with regard to his wife and children, as the latter are small, and his wife answered him when he came that she would accompany him in case he should become a Christian. He said therefore that we should have nothing to do but ask her to come forth and she would be ready to do so. I suspected however that after his departure the woman would be dissuaded and influenced by his brothers and caste, and when we arrived this proved to be the case. Sonantana found his house empty save of a bullock. His wife and children were gone. In vain he demanded her of his relatives; they said they knew nothing of her. He waited about two hours, but no persuasion could induce the people to give up the man's wife and children, and we came away without them. Poor Sonantana hung down his head very sorrowfully.

Nothing could equal the astonishment of the people to see a wretch who had dared to pull off his necklace and violate the laws of caste. He might have had ten heads and a hundred arms to excite their curiosity. They however took special care to keep at a most respectable distance from us lest the wind which had blown upon our bodies should blow upon them and pollute them. It was curious to see what large semicircles they formed as they took their positions to stare at us. As to giving away a book, that was out of the question. They asked me where they were to find water to purify themselves if they should receive our books. The road from my tent to the village lies through a beautiful plain, and several shady groves of mango, palm, and other trees. As we left the place we informed the man who had detained Sonantana's wife and family that a petition would be presented in his name to the magistrate, to which he

answered that as he knew nothing of the woman it would be foolish and useless to petition in his name. As we retired, the people hooted and jeered us out of the village, using every epithet of indignation and abuse. Thus our native friends are stripped of their all, of their wives and children. Sonantana feels this very keenly, his wife was so decided, and gave him so prompt a reply when he asked her if she would accompany him. Sebo also feels much the unkindness of his brothers, but he has more strength of mind and principle to bear his loss. It now remains to be seen whether the magistrate will or will not restore to them their property and families.

22nd. Early this morning Rama accompanied Sebo, and Dotaree accompanied Sonantana to their villages, hoping that their friends might be disposed to come to some accommodation: they returned about nine o'clock entirely unsuccessful. Sonantana saw his wife in his brother's house, and she was instructed to say to him that she would hang or drown herself rather than accompany him. Things being so I have concluded to go myself to Cuttack for a few days till this business is fairly brought before the magistrate. It is of little use remaining here, with affairs in their present state and the minds of the people so hostile even to the hearing of the message we bear. The native brethren will start immediately. I shall follow in the cool of the evening.

December 4th. I have made no entry in my Journal since the 22nd of November, and I shall supply some information under to-day's date. This afternoon I started for Olassa again and arrived at Chotia about nine o'clock, after an uncomfortable ride owing to the darkness of the night and the perplexity of the way. I slept in a bazar-house comfortably till about three o'clock next morning when I was disturbed by three or four of Jagannáth's pundas or pilgrim-hunters. They occupied the next room, and as the wall between us was only the height of six feet even a whisper could be heard. They knew me and my business. They commenced by singing filthy obscene songs, and then explaining them in low filthy language with the most unblushing and beastly freedom. Then they repeated the history of Rabana, Kongse and Balé, three fabled demon princes, noticing the manner in which they were destroyed by their incarnations Krishnoo, Ram, and Baman, of course intimating that I and all Europeans are the off-spring of these demons, and that in a while the time would come when our amount of merit would run out and Kalinka would appear and destroy the demons. Ever and anon they lavished their obscene abuse upon such unclean demons. About four o'clock I arose and pursued my journey, and arrived at my tent about ten o'clock hungry and weary. Some time after my arrival I felt unwell, but a copious perspiration relieved me. Since I left my camp in this place it will be proper now just to notice what has been done towards the recovery of the families and property of our new converts. As soon as I arrived in Cuttack, Sebo and Sonantana presented petitions to Mr. Forbes, the acting magistrate, praying that he would restore to them their wives and children and property. The petition of Sebo was immediately rejected by the above named gentleman; he told the petitioner that as he had become a Christian and lost caste he would get nothing*. The native Christians tell me that the magistrate consulted the native officers, and adopted their advice at once, so that they might as well have had a prejudiced, idolatrous, partial native magistrate, and indeed he could have come to no more unjust and unrighteous a decision. The above decision is not according even to the law as it stood before the alteration of the inheritance clause by Lord

* Can any thing be more sad than this? Surely our Missionary friends will not allow this matter to rest.—ED.

William Bentinck. Then, the law would allow the Christian his wife if she were willing to accompany him, and would also give him one or more of his children, if not his personal property. The inheritance law however has been ameliorated, and now the Christian convert is not subject to the loss of his property. To strip Sebo therefore is not only unmerciful and unrighteous, but in violation of the regulations by which the above named gentleman sits to administer laws. It is evident he was either ignorant of the law—in which case no person ought to hold so responsible and serious an office as that of magistrate, or else the petition was rejected to exhibit before the world with which he was surrounded the magistrate's aversion to Christian efforts among the natives. Sonantana's petition was received with little more grace, and after a few questions it also was rejected with an intimation that he would get nothing. Sonantana feels much disappointed because his wife promised to come over to him, and would do so at once if he could be allowed to see her, but she is inaccessible. Their petitions being thus rejected, I directed Sebo to present a petition of appeal to M. Mills, Esq. acting commissioner, who received it kindly and has ordered the proceedings from the magistrate's office, and I expect he will restore to the petitioners their right. May God by his Providence and Spirit guide his deliberations and decision.

On December the 22nd we had a good day at Cuttack, the largest increase at one time we have ever had. In the afternoon seven of the school children were baptized, five girls of Miss Kirkman's charge and two boys, one from the English school, and one from the native boarding school. Mr. Sutton baptized them in the new baptismal tank adjoining the chapel. A good many natives stood on the large road to witness the ordinance. In the afternoon the seven children and the three Olassa converts were received into the church, and received the Lord's Supper. I endeavoured to impress the minds of these interesting converts with the importance of enduring to the end that they may be saved, exhibiting the difficulties and enemies they will meet with and must overcome. The chapel was nearly filled with native attendants and the scene was very cheering. Not more than one or two members of the church were absent. I felt that the opportunity was delightful, and longed for a recurrence of it on every Sabbath day. To return to my work here. Since I left this for Cuttack, one of the inquirers, a fisherman, has been to my tent: he came it seems with the intention of remaining, but not finding me there he returned to his house, to wait my return. He has fewer difficulties in his way than those of higher caste. He is a poor fisherman, with a large family. Jogee-das is gone away. The zemindar of these parts has been among his villagers, and has caused those who are suspected to be favourably disposed towards christianity, to enter into a bond not to hear us or receive our books. Some moreover are confined, and some are sent into the territory of a tributary neighbouring rájá.

This evening KrupaSindhoo accompanied me to the village of Khundita. The people were very awkward and suspicious, but we succeeded in collecting in two places a good number of people. We argued and reasoned with them, but a book they would not receive. They said it would bewitch them. O that more of the divine power were displayed! O that the word of God might run and be glorified!

6th. This morning Sebo and Sonantana went to their houses to see whether or not their friends were disposed to come to any accommodation with them about their wives and children: they returned without success. Sonantana however saw his wife, and talked with her. Myself, and the native preachers went to Hurreepoor market, where for four hours we by turns preached to and argued with the people. They heard moderately, but would not receive a book, as they said it would bewitch them.

7th. This morning we started for the large village called Kámá, distant from my tent eight miles. There in turn we preached to and conversed with the people in three places. They heard tolerably. Only six books were distributed. We arrived at the tent about six o'clock very wearied. The roads were dusty and the sun was hot. To-day again Sebo and Sonantana have been to their houses, with no better success than yesterday. Sebo's people told him that if he were not off they would beat him. Sonantana's wife told him to prepare a house and she would come; but this is merely to prevent him appealing to the commissioner and is the dictation of her detainers. These people have been to Cuttack and have presented a petition to Mr. Forbes the magistrate, complaining that we went into their house, and took away their caste and honour. None but Sonantana entered any house, and that was his own, to seek for his wife; and moreover when we inquired after the woman the person who presents this complaint desired us to look for her in the house, and now complains as above stated. What however is most remarkable in this case is that whereas the petitions of the native Christians were disdainfully rejected, this false complaint was immediately attended to and witnesses summoned to prove the charges!

8th. To-day I divided our strength into four parts, and took four directions among the villages, myself accompanying one of the native brethren went to Moogapá. The people heard badly and none would receive books, lest they should be bewitched as they said. Sonantana has been to speak with his wife, but there appears to be no probability that she will be allowed to join him, and he will be obliged also to appeal to the commissioner, for the recovery of his wife and children.

9th. This morning we separated into two bands. Gunga and Doitaree and Sebo went to Suntara market, distant eight miles, and met there a large congregation. They heard middlingly and received a few books. An ill-disposed individual however afterwards came up and alarmed the fears of the people and they returned the tracts. Myself, Bamadab, Bhikaree, and Lockhun went to Karjung market, where we had several opportunities of preaching to and conversing with the people. We distributed about forty tracts. Returning to my tent I found a letter from Cuttack written in reply to a note I addressed to G. Becher, Esq. respecting some land of his in this neighbourhood. I insert it here, as it displays the kindness of the donor, and as it refers to an event which will be of interest and advantage to the cause of the mission. Mr. B. says to Mrs. Lacey, "Will you kindly inform Mr. Lacey about the ground at Khundita that he wants, that I shall be very glad to see a Christian village established there, and he may have any of the ground there that belongs to me, that is unoccupied. There will be no difficulty in regard to rent. In fact I should probably present it to the mission if it be found suitable to its objects." Our newly baptized Christians are turned out of house and all, and this looks like a providential interposition for their relief. Khundita is only a mile or a mile and a half from Sebo's village, so that he can now be fixed there and maintain his correspondence with the numerous inquirers in these parts, otherwise they would many of them fall back and lose their impressions.

This morning I received a letter from a Bristnab who lives on the mountains near Podmapoor, expressive of his approbation of our labours, but observing that he saw no reason why we should be seven years doing what might be done in seven days. He would have the government give orders for all their subjects to worship God. The deputation returned with a New Testament in Oriya and six or seven tracts, besides a letter. To-day Sonantana returned from his village much cast down; his wife sent

word to him that he need not come any more, for that she would not follow him. She also told him that if he continued to visit her village, her people should beat him. This is evidently dictated by her friends; but she is a safe prisoner, and there is no hope by gentle means of Sonantana recovering his family. Sebo is in the same case, but has more fortitude than his friend.

10th. About three o'clock this afternoon I dismissed Bamadab and Bhikaree to Balasore to assist our American friends there; Gunga and Sebo and Doitaree accompanied me to three large villages, two miles distant. The shameful Gowrang pooja*, is extensively practised in one of these villages. We had several stands, and a good many people who heard the word of God. However they were but ill disposed, this being the neighbourhood of Sonantana's village. In one place they called out Victory to Gowrang! The last place we preached in was Nursinghpoor from which I hardly escaped without broken bones. I saw we should have some disturbance and knew the people would exercise no mercy towards the native brethren and not much towards me. I therefore dismissed them first and held the attention of the crowd till they had got fairly off. Now however I found a difficulty in getting away myself and in vain attempted to reason the people into moderation, therefore turned and walked away covered with a shower of dust, sand, and broken pots. As soon as I had passed the corner of the village they assailed me with more serious missiles in the nature of large and small clods, as dry as stones. Any one of these had it fallen on the head or chest would have been quite sufficient to have brought me down. The people crowded the gardens and enclosures by which I had to pass to assail me, but I passed through the shower without a serious blow, though the clods sung by me on all sides. Having passed the village they pursued me into the open plain, throwing after me with all their might and using the most filthy expressions. Then they meanly attacked my horse and syce, and had I not run to her rescue she would soon have got loose from her keeper. They scampered as they saw me returning, but followed again when I departed. In the four large villages which I have visited to-day I saw not a single police-officer, though in those villages there must be several thousand people. I feel disposed to complain to the magistrate of the outrage, but with the specimen of law and justice before me, I should probably get no redress and so give the people opportunity to triumph. Not a book was taken.

11th. The kanungoe of one of the villages told me to-day that they were uniting to petition the magistrate that my labours should be confined to the town of Cuttack, and that I should not be allowed to go about in the country. I recommended him by all means to try what could be done. Sonantana went once more to see his wife, but to-day she refused to see him. Her friends have discovered their place of meeting. Nothing therefore remains which he can do but to appeal his case before the commissioner. I have been employed with people about my tent to-day, and many have heard what under the divine blessing is able to save their souls. Sebo is a valuable man. No person could contend with him. He reasons so clearly and with such force that their mouths are closed. His Gooroo,

* The Gowrang pooja cannot be described without great violence to every feeling of decency and modesty, yet it ought to be known. A woman is obtained and being stripped naked she is placed on an eminence. There flesh and liquor are offered to her, the person officiating taking all sort of freedom. Then they all worship this object, and, after eating and drinking till they are drunk, they all have intercourse with the object of their worship. It is truly a deed of darkness, and is perpetrated in the night. In the morning the scene breaks up, and the worshippers separate. All classes mix in this worship.

an aged, fat, black, brahman, has been to-day, and he contended with him manfully. The old man looked at his disciple very significantly, but could not answer a word.

12th. As soon as the sun had in some measure gone down I made to Khundita to examine more particularly the ground which has been made over to us. The whole piece contains twenty acres, and there is a line of bazar houses in one corner. It will support several families. They will however require houses, bullocks, &c. One hundred and fifty rupees or £15 would build three houses and purchase two pair of bullocks, &c., but how and whence is this to be had? There is building ground, wells, &c. upon it. After seeing the ground we had a long discussion with about thirty people on the large road till it was dark. No books were received. I feel that for this time my labours must close in Olassa. The people hear badly, no books are taken, and my time may be more profitably spent in another part of the vast field before me. The inquirers are frightened at the ruin attendant on embracing Christianity, and none appear strong enough to break through their difficulties. I have therefore concluded to leave Olassa to-morrow.

C. LACEY.

IV.—*The state of Missionary feeling in the father-land; an address delivered at the Monthly Missionary Prayer Meeting at the Lal Bazar Chapel, on Monday evening, February 4th, 1839. By the Rev. JAMES KENNEDY.*

We have met together for a most important object. If rightly apprehended by us it cannot fail to engage the fixed attention of our souls. The mere act of approaching the throne of the Divine Majesty, is well fitted to banish listlessness, and to pervade the mind with serious feeling. Have we any knowledge of God and of ourselves, and can we lightly engage in an exercise so solemn? If on any occasion the mind should be collected, and should fix itself with all its energy on one object, should it not be, when we address that great and holy being with whom we have to do? And if one season of prayer be possessed of more thrilling interest than another, surely that season is, when the children of God assemble themselves for the special object of pouring out their souls for the entire overthrow of Satan's kingdom, and for the universal establishment of Christ's kingdom in the world. When we meet to present this petition, we meet for an object which cannot be deemed too important, and which cannot have too exalted a place in our minds. How various and how strong should be the emotions excited on an occasion like the present! how sad, and yet how joyful! The present state of the human race—the vast majority far from God, and degraded and cursed by sin—God's authority trodden under foot, his glory tarnished, and his name dishonoured—millions entering the unseen world

unsanctified and unpardoned, having in themselves the elements of eternal woe—eternity stretching out before them, uncheered by the faintest ray of hope :—these scenes, so full of horror, and so fitted to overwhelm the mind, cannot fail to present themselves, if we have any right conception of the object of our meeting. Blessed be God, these are not the only scenes which the present occasion ought to bring before us. There are scenes as pleasing and transporting, as those we have mentioned are gloomy and depressing. A Saviour provided—an atonement made, reflecting the highest honour on the Divine Government, and meeting man in the depths of his wretchedness and guilt—invitations published, announcing a complete salvation, and embracing all mankind—a Sanctifier sent, to subdue the stubbornness of men, and to induce compliance with Heaven's invitations—a goodly band restored to the divine image and favour—a deep and influential conviction spreading among them, that it is one of their highest and most sacred duties, to obey the divine command to make known what God has done for them, and to plead with others to accept his proffered mercy—some measure of success granted to their efforts in answer to their prayers—cheering symptoms of decay and of approaching ruin in the systems by which Satan has for ages kept millions in his chains—promises given of a world filled with the knowledge and the love of the Most High—the certainty of this triumph over sin and misery declared and dwelt upon—heaven thrown open that we may see it filled with an innumerable company from our world, and that we may have some conception of their noble character, their dignified employments, their eternal joys—God himself rejoicing over them, and glorified in them—all these scenes, so fitted to inspire us with bliss, rise up before us, as closely connected with our meeting. Let the world think of such an occasion as it may, let us, my Christian friends, be assured that it has a transcendant importance, and let us all have that solemnity of mind which so well becomes us.

Professing as we do a firm belief in the statements of revelation, we have no reason to be ashamed of expressing and of feeling a strong interest in the object for which we have assembled ourselves. Let us look at the example of the world, and when we witness its zeal in cases of infinitely less moment, let us be ashamed of the disproportion which exists between the warmth of our feeling, and the greatness of the object for which we have met. When a council is held to concert plans for advancing the temporal welfare of an empire, or even of a province, how much interest does it frequently gather around it ! How anxious are men to learn the result ! How much do

they talk—how much do they think about the deliberations of such an assembly ! We have met, not to concert plans, but to act out a plan which heaven itself has concerted for advancing the spiritual and eternal welfare of our race. We have not to do with an empire, but with mankind. We have not to do with the dying body, but with the undying soul. We have not to do merely with the well-being of man in this brief and perishing world, but chiefly with his well-being throughout eternity. For the accomplishment of our object, we are not left to the schemings of human wisdom, but we have for our guidance an unerring plan, on which is stamped the seal of heaven. We have assembled ourselves to act out that part of the plan, by which we are required to pray that ‘God’s will may be done on earth, as it is in heaven.’ If we pray aright, our success is not uncertain, for God has declared ‘I will yet for this be inquired of by the house of Israel to do it for them.’ Let me then again beseech you, to have impressed on your minds, the dignity and the importance of the present exercise.

Besides engaging in direct prayer to God, on occasions like the present instruction is drawn from the word and the providence of God to imbue the mind with devotional feeling, and to encourage and to stimulate us to increasing fervour in prayer, and increasing vigour in action. This part has been devolved on me on the present occasion. Having very recently arrived in this country, and only a few months having elapsed since I left our dear native land, the subject which presents itself as most appropriate for me, is *the state of Missionary feeling at home.*

There is a strong and growing attachment to the Missionary cause. I believe the Missionary feeling was never so deep and general, and so much the fruit of principle as at present. It has not taken so firm a hold of the Christian public as it must take before the world is converted—it has not led to the efforts and sacrifices which the spiritual necessities of the world demand, but it is making rapid progress, and it promises to have at no distant period a sway over the Christian mind, which shall give it a zeal, and a perseverance which with God’s blessing shall bring all the nations of the earth under the influence of divine truth.

There is no subject which gets so much prominence in many of our best *religious periodicals* as the subject of missions to the Heathen, and there is no subject which receives more of their warm commendation, and of their efficient support. I was delighted with several articles I read a short time before I left, manifesting a hearty attachment to the missionary cause, and an intense concern for the salvation of the world. When

periodicals give so much prominence to an object, it is surely a proof it is exciting no small degree of public attention. As the periodicals to which I have referred are the organs of religious communities, it is evident that through the various sections of the Christian church, a strong feeling is existing and spreading which is full of hope to our guilty world. The improved tone of feeling in works of this class regarding the evangelization of our race is very striking. The marked contrast between the attention given formerly to the missionary enterprise, and the attention given now, cannot fail to be observed by those who have been for some years familiar with these publications. This improvement must be very gratifying to all who have the mind of Christ, and it deserves special notice in every account of the state of missionary feeling in the father-land.

As might be expected from the fact which has been stated, Christian missions to the heathen are the subject of frequent *conversation*. When Christians meet together to spend two or three hours in the enjoyment of social intercourse (if I can judge of such seasons from those I have myself attended) there is no theme more frequently brought forward, and conversed about, than the duty, the practicability, and the unutterable importance of diffusing the knowledge of salvation to the ends of the earth. For one to maintain that the time is not come to make efforts for the diffusion of Christianity, that the heathen are happy as they are, and that it would be a pity to disturb and to overthrow the settled order of things amongst them—for one to maintain such sentiments is generally and justly considered fatal to his claim to the possession of piety. These views, so fondly entertained, and zealously defended by nominal Christians for many years, are fast disappearing even among them, and it is now by no means rare to hear the acknowledgment made by those who are strangers to the power of godliness, that missions to the heathen are highly praiseworthy. Individuals are yet met, who maintain the unchristian sentiments we have mentioned, but their numbers are comparatively few, and are rapidly decreasing. By real and by nominal Christians, the acknowledgment is commonly made, that this is the work of God, and that it is their duty to support it. Is not this favour, which God has given to this cause in the eyes of the people, an encouragement to hope that he is about to arise to bless it with great and hitherto unknown success? God's people when conversing about the missionary enterprise, may differ in their views regarding some of the plans which are adopted to diffuse the truth, but regarding the duty of sending the Gospel immediately to the heathen, and the awful

guilt contracted by withholding our helping hand, not a doubt is expressed. The great principle is avowed that it is the duty of the church to care for the world, that the church is chargeable with heavy guilt for having slumbered so long, and for the limited and feeble efforts it is yet making, after having been in some measure aroused to discharge its high trust. Far be it from me to say that Christians at home are fully alive to their obligations to the world. A great change must be effected when this can be said with truth. Happy for themselves, and happy for the world shall the time be, when the people of God shall have all the zeal for the divine honour, and all the pity for our perishing race, they ought to possess and to manifest. It is, however, very pleasing and animating to hear the healthy sentiments which are often expressed regarding the evangelization of the heathen, as the expression of such sentiments is eminently fitted, by the blessing of God, to bring the mind into a state of fitness for the efforts and the sacrifices, which we have reason to think this work shall demand, before it be accomplished. One great thing is done when the principle is avowed. From the avowal of it we may hope it may be acted upon, and may effect the desired good.

We have been speaking about the prominence given to Christian missions in conversation, and about the cordial approbation of them which is generally expressed. Connected with this we may mention the eagerness with which *information* on this subject is sought by many. Two volumes have been recently published, which have been read by thousands with the deepest interest. We refer to Williams' Narrative of Missions in the South Seas, and to Medhurst's work on China. These works have been perused by many, who had known very little about the missionary enterprise, and the effects have been very beneficial. The particular fields of labour, of which these volumes treat in so interesting a manner, have been by them thrown open to the view of many, and the whole missionary cause has received the benefit. Several in the highest ranks have come forward in consequence of perusing these volumes, publicly to testify their attachment to this good work, and to give substantial proofs of their attachment, by contributing liberally for the support of the various missionary institutions. A short time after Mr. Williams had published his volume, a nobleman sent him a letter thanking him for his excellent work, and enclosing an order to his banker for a large amount which he directed to be distributed among various missionary societies which he mentioned. This is a specimen of the good which has been done, not merely to one missionary society, but to the missionary cause in general, and

not merely to missions in one part of the world, but to missions throughout the earth. Besides these volumes, communications from missionaries who are yet in the field of labour, and from others who have returned home, have excited great attention, and have been attended by similar beneficial results.

The consequence of this extended information, and this increasing interest has been *enlarged contributions*. Christians are becoming more and more convinced that they are mere stewards of God's property, and that they are guilty of robbing God, when in the disposal of the property he has given them, they do not consult his will and seek the promotion of his glory. Their duty on this point has been clearly and forcibly stated to professing Christians, and on thousands a very happy impression has been made. It is true that selfishness in its various forms still pleads for what is due to the cause of God, and that its pleadings are often heard above the divine command, and above the cries of a perishing world. Alas that it should be ! Alas that Christians should be so unlike their master ! Still we believe this dreadful sin of laying out on themselves what God has committed to them for the good of the world is now seen more than ever in its true character by God's children, and many symptoms are discerned of an abhorrence of the sin, and of a resolution by divine grace to abandon it. The result is, the funds of missionary societies have improved greatly during the last few years. At the last anniversaries almost all societies for the diffusion of the Gospel showed a great increase in their income. Several had some thousands of pounds over the preceding year. We cannot say that right principle has prompted to all the contributions which have been made. Many have doubtless contributed in compliance with custom, and from a desire to avoid singularity. Some have probably given for the support of the missionary cause under the influence of an excited feeling which had not for its elements love to God and love to man. Many are the improper motives through which many contributions have been made. Still we believe that a very large portion of the funds of missionary Societies is the free-will offering of hearts devoted to the service of God, feeling their obligations to his grace, and longing to see his kingdom triumphant in the world. Is it not delightful to see the children of God consecrating their silver and their gold to the cause of Him to whom they owe their all ?

As the result of the enlarged income of missionary societies, their *operations* have been extended ; new missions have been formed ; old missions have been re-inforced ; veteran

soldiers in the foreign service of the king of Zion have been cheered, their courage has been revived, and their faith has been strengthened, while those who have been the means of imparting to them this joy have themselves experienced a joy which devotedness to Christ's service alone can give.

It is worthy of remark that a great number of *auxiliary societies* have been formed. In some parts of the country, there is scarcely a congregation which has not its auxiliary in aid of some missionary society, and in those congregational social meetings, which have of late years been frequently held in various parts of our native land, in the addresses which have been delivered, a prominence has been given to this good cause in some measure worthy of its excellence and importance.

One thing more I must mention as encouraging. Many are anxious to *devote themselves to the preaching of the Gospel* among the heathen. Many have lately applied to be set apart to this work. There are not a few whose hearts God has disposed for this service; who are ready to leave kindred and country, and to go far hence among the gentiles, to publish to them tidings of peace. To those who are preparing for the Christian ministry, Christian missions afford no common interest, and the question of personal consecration to the work is often considered. Even from those who arrive at the conviction that it is their duty to remain at home, we may expect a hearty attachment to this cause, and those who arrive at the conviction that they ought to join the missionary ranks we may hope to find good soldiers of Jesus Christ, who shall 'not count their lives dear to them so that they may finish their course with joy, and the ministry which they receive of the Lord.' The spirit which prevails among the rising ministry is truly cheering, and should excite ardent gratitude in the breasts of all who love the prosperity of Zion.

Above all, we hope there is an increasing measure of the spirit of *prayer*. We trust Christians are becoming more deeply impressed with the truth that it is 'not by might nor by power, but by the Spirit of God' that the regeneration of the world is to be accomplished. Would that this truth took full possession of the mind! Then and not till then shall we see glorious days—days of purity, and peace, and hope—Satan defeated, Christ's cause triumphant, and mankind saved. We do not see yet in Christians at home that entire dependence on the divine blessing, and that unwearied and fervent and believing prayerfulness which is inseparably connected with great success. Still we believe that indications are not wanting of an increasing measure of trust in the arm of God,—of that trust which above every thing besides is required in all who take a part in this heavenly enterprize.

Let us be thankful for the progressive zeal of the Christian community in our father-land. Let those of us who have given ourselves to the ministry of the Gospel among the heathen, be encouraged by the fact, that we have so many who follow us with their sympathies and prayers; who hold us up unceasingly in their supplications at the throne of the heavenly grace; who implore the Spirit of the living God to sustain and to succeed us in our work. Let us all, my Christian friends, be thankful for the missionary feeling which prevails among our brethren, which has so promising an aspect towards the world in general, and which regards India as one of its most interesting spheres of labour. Let us pray that the Spirit of the living God may extend and strengthen this holy feeling; that he may give it a victory over selfishness; that he may by means of it remove those evils which afflict the church, impeding its usefulness, and marring its beauty; that he may give it the commanding eminence in the soul to which it is entitled, and may thus prompt to deeds of spiritual heroism, which shall put to flight Satan and his host, and in God's name effect the emancipation of the world.

Is not the state of things in India encouraging? Is it not a delightful fact that there are many Europeans in it who fear God, and call upon his name? This is a subject which should never be referred to without exciting heartfelt gratitude. When those of us, who now come to this land of darkness to preach the Gospel, mingle with Christian friends, who can enter into our feelings, and cheer us on to our work, how thankful should we be for the difference between us, and those who first landed on this shore as missionaries of the Cross! There were none to welcome them to this land; to sympathize with them in their mingled feelings when contemplating their arduous undertaking, and to bid them God-speed in the name of the Lord. How different are our circumstances! We are surrounded by Christian friends, of whose prayers and sympathies we are assured. We have the inestimable benefit of Christian fellowship which the first missionaries were denied. Let this difference excite our gratitude, and stimulate our zeal. Well may we 'thank God, and take courage.'

Though our eyes are not blessed with seeing the success for which we pray and long, are there not many things in the present aspect of the native mind to cheer us with the hope of a great and glorious change? In what God has done, and in what he is doing in this land, do we not hear him speaking loudly to us, and is not 'Go forward' his command to all his people?

My Christian friends, let us endeavour to realize our situation in this country. God has we trust called us by his grace,

and made us heirs of glory. He has commanded us to reflect the light which has shone upon us. We are in a land of thick darkness. We are called to be in our various situations witnesses for God among this heathen and wicked people. Do we bear a worthy testimony for him? Do we in all our conduct manifest the purity and the loveliness of the Christian character? Placed as we are in one of Satan's strongholds, do we keep up a faithful testimony against his usurpation, and do we employ all the means in our power to lead all around us to love and honour and obey the King of heaven? Does the constant spectacle of a people, whose moral sensibilities have been awfully blunted by an abominable system, who have for ages been in spiritual thralldom, transform us into a likeness to our divine Saviour, who was consumed by his zeal for his Father's house? Let us examine ourselves. Does residence in a land like this where we are surrounded by the worshippers of dumb idols, and by the deluded followers of the false prophet, and where we cannot be a single day without coming in contact with them, awaken all our energies and make us zealous defenders and propagators of the truth? I appeal to those of you, my Christian friends, who have been a number of years among this people. Christians at home are apt to suppose, that if they dwelt among the votaries of superstition and idolatry, they could not be worldly-minded, and lukewarm in the cause of their master. They imagine that the view of a people worshipping the creature more than the Creator; giving to senseless idols the worship and the honours due to God; revelling in abominable wickedness under the very sanction of their religion, would fill them with zeal for the glory of their covenant God, would penetrate them with grief for the dishonour cast upon him, and would call forth their tenderest pity for the millions perishing around them. Christians at home are apt to suppose that these should necessarily be their sentiments, and that, having these feelings, they could not fail to be consistent and devoted. Have you, my Christian friends, found by experience these anticipations to be well founded? Have you not rather found that residence among wretched idolaters has a tendency to weaken your abhorrence of their sins, and to deaden your apprehensions of their danger? Has not an intimate acquaintance with them a tendency to be injurious rather than beneficial to our spiritual welfare? Our safety is in prayer, and watchfulness. Without the upholding arm of God, it is certain we shall not act worthy of the truth, and worthy of that holy name by which we are called. O then let us plead for ourselves, that amidst the moral pollution which meets us at every step, we may keep our garments undefiled—that we may be kept in the way of holiness—

that our zeal may be ever active, and our pity ever tender. If we be holy, compassionate and diligent like our Divine Master, how inexpressible shall be our own happiness, and how salutary an impression may we expect to be made on the minds of the heathen, and the Muhammadans with whom we come in contact ! ‘ God, even our own God, shall bless us.’ Let it be impressed on our minds that we are thus to be happy ourselves, and to do good to others, by our having a character resembling that of Christ, and let us never forget that we cannot have this character in any other way than by habitual prayerfulness.

While praying for ourselves and for all who love Jesus in this land, let us implore the divine blessing to attend the efforts which are making for the in-gathering of ‘ those who are out of the way.’ There is nothing more apparent than that success to these efforts must come from God. Without his aid, we ‘ shall labour in vain, and spend our strength for nought.’ The gospel may be faithfully and affectionately preached, and yet without God’s blessing not a soul shall be converted. What do we then require above all things in India? Much is doing—in many ways the knowledge of the great salvation is being diffused ; many thousands have a speculative acquaintance with the leading doctrines of Christianity. One thing, however, is lacking. We do not see an extensive reception of the truth. There are very few ‘ who believe the report.’ The vast majority of those who have some knowledge of the doctrine which we preach, refuse to give it a place in their hearts, and continue to follow lying vanities. Is not this fact fraught with instruction ? Does it not teach us our weakness, and impress upon us the absolute necessity of the out-pouring of God’s blessed Spirit ? If he should descend, and sanctify all the knowledge which has been lodged in the minds of the inhabitants of this city, what a glorious scene should be presently witnessed by us ! What a shaking should there be among the dry bones ! What a vast number should be seen arising to the enjoyment of spiritual life, and of spiritual liberty ! What a glorious band should stand forth as witnesses for the truth, willing to live, and willing to die for the sake of Jesus ! What vigorous assaults should be made on the kingdom of Satan, and what signal victories should be gained ! How should the soldiers of the Cross break forth on every side, and under the command of their Captain make irresistible onsets on the kingdom of darkness ! Well then might be said of Calcutta, what was said of Samaria, when through Philip’s preaching it received the truth, ‘ There was great joy in that city.’ If all the knowledge of Christ which is possessed in India and throughout the

world were sanctified, how joyful should be our world ! What a different aspect should the earth assume ! What gladness should prevail in the habitations of men ! God should be glorified and angels should rejoice. We should immediately see the brightest and the best days which our world ever knew.

How *desirable* is it that the cause of God should prosper ? Can any thing more desirable be conceived ? Is it not desirable to see ‘ the wilderness and solitary place made glad, and the desert rejoicing and blossoming as the rose ? ’ Is it not desirable to see ‘ waters breaking out in the wilderness, and streams in the desert ? ’ Is it not desirable to see man rising from his degradation, emancipated from his chains, and enjoying spiritual freedom ? Is it not desirable to see those gods, whose cruelty is a lie against the benevolence of the living God—whose limited influence is a lie against his universal government and his universal presence—whose impurity is a lie against his holiness,—cast away with abhorrence, and to see the true God enthroned in every heart ! Let us look at the bearings of such a change on God, on man, and on the whole intelligent universe—let us look at its bearings on time and on eternity, and let us be convinced that our wishes for its accomplishment cannot be too ardent.

We are however *unable* to effect such a change. We cannot by our own strength drive Satan from our own hearts. After he has lost that place in our souls which he has so unworthily occupied, we cannot without divine aid repel his efforts to gain his former seat. We might as soon expect a spark to remain unextinguished on the bosom of the ocean as to expect the permanence of Christian principle without the aid of heaven. If this be the case with those who are renewed in the spirit of their mind, how unable are we to deliver those who have long been under Satan’s bondage—whose understandings have been weakened, whose consciences have been seared, and, whose hearts have been polluted by devotedness to his service !

God is *able* and *willing* to effect the desired change. Is not his amazing love in the gift of his Son, a proof of his willingness to save the world ? Is not the atonement his Son has made sufficient for the spiritual necessities of the race ? Are not the invitations of the Gospel free as the air we breathe, and extensive as the bounds of the habitable earth ? Is not the Holy Spirit able to abase the proudest heart, and to melt the most stubborn soul ? Are not the promises of the regeneration of mankind as explicit and as full, as can be desired ? Can any doubt then remain on our minds regarding the ability and the willingness of God to convert the world ?

Our path is plain. Let us plead with God day and night for the influences of his Spirit, to remove every obstacle which retards the advancement of the truth, and to effect a saving change in the hearts of men. Let us never cease to offer fervent and believing prayer for the progress of the Gospel, thus expressing our dependence on the Most High, and giving to him the glory due to his name. Let us at the same time labour with all the energy we possess, thankful that God has called us to so great and so honourable a work, and that he has opened up so wide a field for the exercise of our principles. Let God's voice be heard by us in that affecting providence by which this city has suddenly lost one who has been for many years 'a burning and a shining light.' By the death of our brother Penney, God is calling upon us to do whatever our hands find to do with all our might—'to work while it is called day, knowing that the night cometh when no man can work.' He has been called away while fully engaged in his labours to the enjoyment of his rest. Let us follow him, and let us 'follow all those who are now through faith and patience inheriting the promises.' Time is short and very uncertain. Much is to be done. Let us be active. Let our every talent be consecrated to our Master's service, and let us habitually seek the glory of God and the good of souls. Let us be 'steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know our labour shall not be in vain in the Lord.' Amen,

V.—Education.

[From the Oriental Christian Spectator.]

I.—THIRD ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION IN BOMBAY.

With a view to record the progress of education in this Presidency, when it is conducted on those principles, which, as Christian spectators, we decidedly approve; and in the hope that some practical hints may be furnished to the friends of this all-important cause in districts of the country, as yet less favoured than our own, we insert the following extracts from the Bombay newspapers.

The third annual examination of the General Assembly of the Church of Scotland's Institution at this Presidency, took place on last Friday. The business of the day commenced exactly at 11 o'clock, Dr. Smyttan, M. D. in the Chair: and, while the inferior classes were being mustered and dismissed, we were enabled, amid a very crowded audience, to distinguish the following respected individuals—Col. Dickinson, Miss Dickinson, and Mrs. Wemyss, Capt. and Mrs. Donelly, Sir R. Arbuthnot, C. S., W. Frere, Esq. C. S., Mrs. Williams, N. Maltby, Esq., Madras C. S., the Misses Bayne, Capt. and Miss Sinclair, Capt. Grant, Archdeacon Jeffreys, W. Church, Esq., J. P. Larkins, Esq., Doctor and Mrs. Graham, Capt. Candy, D. A. Eisdale, Esq., Doctor Mackie, the Reverend Messrs.

Allen and Boggs, American Mission, the Reverend J. Mitchell, Poona, Doctor and Mrs. Stevenson, &c. The youth of a great portion of the principal native families were also present; and amidst a very crowded audience of natives we could observe Mulla Rustonjee, chief Parsee priest, Manuckjee Cursetjee, Nowrojee Dorabjee, Manuckjee Cursetjee, Surat, Mirza Bazurg, from Shiraz, &c. &c. The general appearance of the scholars, from the varied colours presented, by the diversified costume, peculiar to their several castes and countries, was very striking and picturesque. Here were youths from Persia, from Muscat, from Zanzibar, from Abyssinia, from Cahul, from the Indus, and from every district between the delta of that river and Cape Comorin, and all, apparently, highly exhilarated and ardent, if we may judge from their proficiency, in the pursuit of knowledge. The order in which the examination was pursued with the several branches of study, will be found below; and we may remark that the exact systematic method in which the whole of the proceedings were carried on, was, to us, extremely gratifying. The minor classes being dismissed, the spirit of the work then commenced; and out of the various exercises in which a most creditable and praise-worthy proficiency and scholastic attainment were displayed by the pupils, under a very rigid examination, we can only in this brief survey, notice a few of the most important.

After one of the scholars had recited, in a very humorous manner, the litigation between "*nose and eyes*," which most of our readers will remember having also done in their youth, the boys of the second and first classes sustained an examination, relative to the definition, derivation, and analysis of sentences in English reading, with respect to their separate clauses of subject, predicate, &c.; in all which they evinced much readiness and forwardness. The histories of the rise and fall of the several Asiatic monarchies, commencing from the days of Nimrod, were then gone over. The setting up of the Persian empire by Cyrus; the usurpation of the Magi; the overthrow of the empire by the demigod Alexander; its restoration under Ardaseer Babigan, were all traced up even to minor details, in a manner that greatly surprised us. The history of India, with its local geography, was also gone over with great accuracy; and also the sacred geography of the Scriptures, with an account of the government, sects, and calamities, of the Jews. The shortness of time, and the demands of other important studies, made it necessary to abridge the examination of each class as much as possible; but from the magnificent specimens which were set before us, we are assured that the pupils of this noble institution are advancing rapidly in all those intellectual attainments which humanize the heart and civilize the habits.

The classes which studied ornithology under Dr. Wilson, and "mental philosophy" under Rev. Mr. Nesbit, acquitted themselves with great credit. The various orders of the birds, divided into their respective tribes and families, with their several characteristics and distinctions, were detailed with much perspicuity; and portions of essays were read showing forth the wisdom and goodness of God, as exhibited in the organization of birds. One of these essays was the production of an Armenian young man, connected with the institution, and it certainly would have done credit to any seminary in Britain. The others were also exceedingly good and amusing. The Armenian, we speak of, was examined in mathematics by a Persian gentleman, and he demonstrated, in Persian, the 47th proposition of Euclid in a manner which recalled to mind the learned days of Almanzor. In the theological examination, we heard the distinction between the "*argumenta a priori* and *a posteriori*" laid down with great exactness; the laws of matter and mind, with the several ethical duties

belonging to man, were also treated of ; and in fact the handsome and scholar-like manner in which each successive branch of study was handled, tended more strongly to impress us with the truth of the Chairman's remark, that the institution was an honor, not only to its venerable founders, but to India, and, particularly, to Bombay.

We have omitted to make mention of some elegant exhibitions of penmanship in the native languages, and of a profusion of translation from the English into various vernacular tongues—a branch of instruction which to us appears very important, and to which much attention has evidently been directed. We were gratified to see so great a number of native gentlemen present ; and we understand that apologies were received from some of the most eminent of them. The Honorable the Governor, along with an apology for his absence, sent, with his usual unbounded liberality, a donation of five hundred rupees for the benefit of the institution.

The routine of the examination being concluded, the Chairman rose and said—

“ Now that the business of the day is nearly brought to a close, you will all, I think, be inclined to agree with me, that in what has passed before us there is strong ground for congratulation. We may congratulate those who have so wisely planned and superintended the system and measures pursued in this institution, and also the subordinates who have so ably discharged their duties, because their labours have yielded so much fruit. We may congratulate the youths themselves who have so largely participated in the benefits of the institution. We may congratulate every well-wisher to his fellow-creatures because there is here an efficient instrument of so much moral good,—for Bombay in particular, but also for all India. This is a means well calculated indeed to promote the happiness of her sons, both for time and eternity, and to advance her to the highest rank in the scale of civilized nations. Thirty years ago, when I first came to India, and indeed in the existing state of things for many years after, no one could have *imagined* such a pleasing scene as we now witness. Britain would seem, in times past, to have acted the part of a harsh and partial step-mother to India. Now, in the happy change of the spirit of the times, she extends to her the privileges of her own cherished children. Nay, she even goes beyond this, for where will you find in Great Britain the blessing of so high and complete an institution as this, *gratuitously* offered to all ranks and denominations of its inhabitants alike. An all-wise and over-ruling Providence has given India to Great Britain, and extended her conquests, even in opposition to her professed wishes, and, no doubt, for some great and good purpose. We cannot surely be opposing the designs of a beneficent God in thus seeking to advance the moral and social condition of its inhabitants.

“ In the progress of conquest, some infliction of suffering and of wrong may be unavoidable, but in the introduction of such institutions as this, there is much of a redeeming quality ; for even the injurious effects of conquest may be mitigated, when it carries to benighted natives such blessings in its train. Let us then persevere. By so doing we shall be fulfilling our duty as men and as Christians, and India will be grateful. I am glad to perceive, from the large and respectable attendance here this day, that an occasion like this proves so attractive. I have been requested to mention that our worthy Governor has expressed, by note, his regret at being unable to attend, and given at the same time an unequivocal proof of the interest he takes in the progress of the institution, by accompanying his apology with the liberal donation of five hundred rupees for the general objects of the seminary. The Hon. Mr. Dunlop has also intimated that indisposition alone has prevented his being present. Franjee Cowas-

jee, Esq. and several other native gentlemen, some of the younger members of whom are now present, have likewise apologized for their absence."

The Rev. Dr. Wilson then addressed the Meeting in substance as follows—

"As the business of this day requires no farther explanation than has been given in the course of the examinations, I shall content myself with giving a few necessary notices connected with the practical arrangements of the institution.

"There are at present 280 *pupils* who regularly attend this seminary. Of these 17 belong to the upper, or college division; and 263 to the lower, or school division. In the college division, we have several partial students who attend one or more of the classes, while they engage in business during the greater part of the day. Had our accommodations been more extensive than they are, our numbers, I doubt not, would have been greater than those of which we have to report. We have severely felt our want of room; but we are hopeful that in a short time we shall have all the place which we require. The Committee of the General Assembly have most generously voted us the sum of three thousand pounds sterling, and that at a time when they had no great funds at their disposal, as a contribution toward the erection of a public edifice; and our friends in India have evinced a similar liberality by already subscribing for the same object about seventeen thousand rupees, a sum so little short of what we require, that I cannot doubt that our wants will in due time be all supplied. The Government, sensible of the benefits which we confer on the community, will, we trust, provide an appropriate site for our buildings.

"I last year noticed the division of the institution, with a view to its accomplishment of the objects both of a *school* and a *college*. The arrangement was in the first instance made on my own responsibility, though of course with a perfect knowledge of the fact, that it was in no degree incompatible with the views of my constituents; and I have received from the convener of the Assembly's Committee, (Dr. Brunton) the most express approbation of the plan on which I acted. The result, as far it is apparent, has in real beneficialness equalled all our expectations. For the higher department of our work we have been able to draw material, not only from our own school, but from every similar seminary in this place, and particularly from the schools of the best private teachers. Our usefulness has been consequently greatly extended. We wish it to be known that we are willing to receive from any quarter students of proper qualifications.

"With regard to the *agency* of the institution I would observe, that we have received a most important accession in the person of the Rev. Mr. Murray Mitchell, who has just arrived from Europe, and who, in addition to his other duties as a labourer in this field, will receive special charge of the mathematical and physical departments. I think it right and proper to express the gratitude which we feel to Providence for directing us to such able and competent teachers of the school division, as those who are engaged and connected with it, and particularly Messrs. Smith and Leckey, whose appearance this day must have made a deep impression on those who have witnessed them. I believe that they are all actuated by those sacred motives which so well become a seminary of this nature; and that they will enjoy the sympathy of many a Christian heart when it is known that they are contented here to exercise their talents and attainments for a remuneration far below what they would receive in many situations which they could easily occupy.

"The *system* which we here attempt to pursue, is now so well understood and generally approved, that it is unnecessary to make any particu-

lar statement respecting it. It has attracted pupils from a great distance. The more that come to us from the provinces, I would say, when alluding to this fact, so much the better, and for this very plain reason: they will prove, when properly trained and instructed, the most effective agents in the illumination of their native districts when they return to them. Too much had been expected from, and now unreasonable disappointment was felt with, the youth of the presidencies who had proceeded as teachers into the interior, and who, it ought to have been seen, could scarcely be supposed to be suddenly appreciated by persons of strange tribes, and strange manners, and who themselves had no few difficulties in the way of accommodating their procedure to the circumstances in which they found themselves when remote from their parents and connexions, and the sympathy of their instructors and their companions in study.

“ During the past year an accession had been made to the number of students in the college division who are *candidates for missionary labour*. This is a circumstance demanding the fervent gratitude of all who long for the regeneration of this great country; and who know that its own children, when duly prepared by human culture and divine teaching, must be the most effective instruments in preaching the doctrine of reconciliation throughout the length and breadth of the land.

“ The confidence which the natives repose in us has been tested by some liberal subscriptions to our building fund, and by their having made, in some instances, a small payment as an acknowledgment of the benefits which we confer on their children. I cannot but view it as an unfortunate circumstance for the advancement of education in India, that it is not only pressed gratuitously on those who are able and willing to pay for it; but that scholarships in great numbers have been founded for the attraction of many who stand in no particular need of support, and whose talents give them no special claim to its reception. I say not this from a jealous feeling toward the institutions which have generated the evil to which I refer; and I say it without objecting to remunerating monitors for their services in aiding in the work of instruction.

“ But I must conclude. What we are most anxious to receive from you all, is the benefit of your prayers, for we are conscious that we are entirely dependent on the Divine blessing. I hope that many of you will bear this in mind; and that you will remember this infant but promising seminary in your intercessions at a throne of grace.”

After prayer by the Reverend Mr. Mitchell, of Puná, the Meeting broke up.

2.—EXAMINATION OF THE ASSEMBLY'S SCHOOL AT FORT GLOUCESTER.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Conceiving it may be gratifying to many of your readers, who take an interest in Mission Schools generally, I beg to forward you a few memoranda of an examination of the School at Fort Gloucester maintained in connexion with the Scottish Mission Establishment in Cornwallis Square, held on Thursday the 7th current. The Rev. Messrs. Morton and Piffard of the London Missionary Society conducted the examination, having been invited for that purpose to accompany the Rev. D. Ewart of the Assembly's Mission to Fort Gloucester. The number of pupils on the lists is thirty-six, of whom thirty-four were present. There are five classes containing respectively eight, four, seven, ten, and seven lads. The first class were examined in the first thirty-three pages of Marshman's History of India, Lennie's English Grammar, to page 112, Clift's Geography of

Europe and Asia, and Arithmetic to Reduction. The second class in Clift's Geography of Asia, the first 78 pages of McCulloch's English Grammar, Arithmetic as far as Multiplication, and the whole of the English Instructor, No. 3. The other classes in the Instructors Nos. 3, 2, and 1 respectively.

The School is taught by a native, who was himself brought up in the Assembly's School under Messrs. Duff, Mackay and Ewart; it has also enjoyed the advantage of frequent examination by Charles Orr, Esq. the superintendant of the Gloucester Mills who resides on the spot, and who takes a deep interest in the progress of the boys. Two-thirds of the expense of the School are contributed by the proprietors of the Mills, the remainder is drawn from the Mission Funds—an arrangement, as creditable to the philanthropic and liberal views of the former parties, as it is advantageous to the pupils, to whom it secures the permanent oversight of the Assembly's able and excellent missionaries. These gentlemen frequently visit Fort Gloucester by whose watchful care, in conjunction with the very praise-worthy efforts of the native teacher, and the local encouragement of Mr. Orr, the School has been brought to its present prosperous condition. Repeated changes of masters, we understood, and one long interval in which the School was entirely broken up, had greatly retarded the progress of the boys; they are now, however, making rapid advances towards a very respectable proficiency. Their English pronunciation, in particular, is singularly distinct and correct. Many of them read with great care and propriety. The chief defect apparent is one too generally prevailing; namely, an *ad literam* mode of translating from English into the vernacular, similar to the *verbatim et literatim* practice formerly in use in our Latin Schools at home; one more injurious however to the pupils, as preventing them from acquiring the power of free and idiomatical rendering, cannot be named. In translating from English into Bengali it proves especially so; as occasioning not only a defect of verbal accuracy of a barbarous and unidiomatical character, but also numberless inversions of the vernacular idiom in accommodation to the order of English sentences. The interlinear verbatim renderings into so-called Bengali, in the English Instructors of the School-Book Society are deserving of the severest reprobation, and ought at once to be discarded, as greatly contributing to keep up and extend so vicious a mode of tuition, to the prevalence of which is largely to be attributed the strange inefficiency of many young natives in their own vernacular tongue, who yet read and write English very respectably indeed. The great object of our Schools should assuredly be to qualify the comparatively small number who can ever extensively profit by them, for transferring into their own tongue, for the benefit of the mass of their countrymen, those extended views derived from the study of true science and European literature generally, by which the mental and moral improvement of the natives of India is to be effected. It is utterly futile to look for the accomplishment of this great object in any other way. Whatever therefore gives to a small fraction of the natives a certain modicum, or, if you will, even a somewhat extensive acquaintance with European science and literature in all its branches, but at the same time fosters the self-conceit of foreign attainment, and indisposes or unfits them for making a true and liberal use, for the national advantage, of their personal stores of knowledge, is evidently conferring no general benefit on the natives of India, whilst often doing extreme mischief to the individuals so circumstanced. We were delighted to find the Scottish Mission School distinctly aiming at the very object we are now contemplating; and have reason to know that the error we detected and have pointed out above, will be corrected and guarded against in future.

It is gratifying in no ordinary degree to witness the extension of the benefits of a *truly* liberal education. In a lonely spot, in a manner, like Fort Gloucester for instance, to find the eagerness of commercial and manufacturing enterprise associated with a philanthropic and truly Christian zeal to bless the surrounding youth, chiefly the children of those employed in the establishment, with education and moral instruction, is a most consolatory proof, amidst the many discouragements yet existing, that knowledge is extending; knowledge, too, accompanied as it ever must be, to prove a *real* blessing, with the regulating power of religious principle. Here, while these privileged youths are acquiring correct and very extensive information in true Geography, History, &c., they are drinking in also the ennobling truths of our divine Christianity, not forced upon their acceptance but simply laid before them as parts of the circle of European information, and left to work their own way by their own intrinsic power alone. It was really surprizing to the examiners how large and accurate an acquaintance had been obtained by the boys of Fort Gloucester with Scripture History, both of the Old and New Testaments. A new era is unquestionably commencing in which the countless millions of Asia are to be raised to the enjoyment of all the blessings derivable from knowledge guarded and sanctified and animated by Christianity. To this our efforts, to this our expectant point; already *those* are proving efficient, under a divine blessing, and *these* thereby sustained in their largest expansion, are re-acting to stimulate to daily increasing efforts in the cause of truth and virtue, to the glory of God and the happiness of fallen but regenerated man.

At the close of the above examination a number of suitable prizes were distributed to the most deserving of the pupils, among whom may be named the two senior of the first class, Perí Mohan Bhos, and Mádhav Chandra Ghashi. The whole of the lads seemed highly delighted with the notice taken of their diligence and general good conduct; and in the stimulus to future effort at excellence both in attainment and behaviour, consists indeed the chief advantage, after a knowledge of the actual state of education by the conductors of such establishments, arising from frequent examinations of them.

I am, Dear Sirs, Yours, &c.

CINSURENSIE.

3.—REPORT OF THE GENERAL ASSEMBLY'S ENGLISH SCHOOL AT PU'NA, FOR 1838.

This School still continues to advance the important object, for which it was established, the promotion of religious and general knowledge. Many gentlemen have done me the favor of visiting it during the year, and have uniformly expressed themselves pleased with the system of teaching pursued, with the studies, and the progress of the pupils.

It is only *nine* months since I had the second annual examination. I have been induced to make a change in the time, as this season is on several accounts the more convenient.

It will be seen from the above list of classes, that the number of boys in attendance is now 92. This was exactly the number on the list at the time of the examination. Several of the best boys have, however, during the year, removed from the station, or have gone into service; so that those who have benefited, less or more, by the school, considerably exceed one hundred. The attendance has on the whole been good; but it is my intention, when the school meets again on the 1st January, 1839, after a short vacation, which has now been granted, principally for the health of the teachers, to adopt a new principle:—the payment of a small sum by each boy as entry money, which payment will be required

to be repeated every time that he remains absent without leave for more than a short period, which will be specified. Heretofore no charge whatever, except for books has been made on the scholars.

Mr. Mainwaring, the Chaplain of the station, who kindly occupied the chair on the day of the examination, in reference to it, says, "My dear Mr. Mitchell, I regret that there were so few of the supporters of your English school present on Friday, to hear the excellent examination which your scholars afforded. Their proficiency was the cause of much gratification to me, as it must be to every one who is interested in the promotion of education among the inhabitants of this country. The reading of the classes examined, was most correct in all respects; and their progress and answers in Geography, History, &c. &c. were most creditable to themselves, and the institution in which they have been able to obtain such useful knowledge. I have much pleasure in giving this testimony to your most useful establishment at this station, and believe me,

"Sincerely yours,
(Signed) "EDWD. MAINWARING."

"Poona, Dec. 10th.

During the year, I have had the pleasure of receiving a donation of school books, maps, globes, &c. from the General Assembly's Committee for Foreign Missions, which has been of the greatest consequence for the efficiency of our labours; but otherwise the school has been, and still is, entirely dependent for support on the liberality of the Indian public. I hope, however, that as the General Assembly's fund increases, I shall receive more abundant, and stated aid.

The school is entirely under my own superintendence, and, when at home, I spend in it daily a considerable time instructing the higher classes. Mr. Taylor, the teacher under me, aided by two monitors, conducts the school during the part of the day, when my other duties prevent my attendance. I have every reason to be satisfied with the zeal and diligence of Mr. Taylor, whose labours are most unremitted.

Dec. 14th, 1838.

JAMES MITCHELL,
Missionary, Church of Scotland.

VI.—Australia.—2.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In proceeding to complete the outline of a few papers on Australia, my present object is to view this territory, in the character of a *penal settlement*. By this survey we shall be able in some measure to appreciate the merits of the *transportation* system, and to discover whether or not it has promoted the real welfare of the colony, and of the mother-country. The prominence which this system demands, in the opinion of the writer, in the present series of papers, arises from the fact, that for several successive years, the subject of transportation has engaged the attention, and engrossed the energies of not a few persons, distinguished in the annals of British History, as philanthropists and statesmen. In order to make, on an extensive scale, this important experiment, and to execute a plan, in which the temporal and eternal interests of millions have been involved, the British legislature, selected the south-east coast of New Holland. On these shores for the last half century the scheme has been fully developed, during which period it has assumed different aspects, and possessed various characteristics.

The history of New South Wales as a penal settlement, may not improperly be divided into *three* eras, under each of which the Government

has sustained a distinct character, and been considerably modified by public opinion. The *first* of these eras, which continued about twenty years, was emphatically a reign of terror, under its sway some of the worst principles of our fallen nature were exhibited, and the most alarming practices indulged in.

To form this penal settlement, a fleet consisting of eleven vessels embarked from the shores of Britain, and at length anchored in safety in Sydney cove. They contained I believe, about five thousand prisoners, besides troops, and some civil servants. On the landing of the men they were employed in felling timber, and clearing ground for agricultural purposes; in erecting public buildings for the civil and military departments, and in providing huts for their own accommodation. The *second* fleet, the vessels of which were laden with government stores, to supply the necessities of the infant settlement, was wrecked, if I mistake not, near the coast of New Holland. This catastrophe was followed by consequences of the most appalling description. In a short time, famine, disease, and murder, reduced the establishment to one-half of its original number.

The manner in which murder was perpetrated requires a more particular account. To prevent some of the inconveniences of a scarcity of provisions, the following expedient was adopted by the overseer. While the prisoners were employed in moving heavy logs of timber, the overseer of the gang, would call from the line, one after another the athletic men, leaving such as were enfeebled by sickness, to be crushed to death, under the ponderous load of the falling trees. At this period of the penal history of this fair country it was no uncommon occurrence for the overseers to kill with their pike-staffs the sickly men committed to their charge. These facts, at the recital of which humanity shudders, I have received from eye-witnesses. These inhuman practices, indeed, obtained so much notoriety that they have been narrated to me with the minutest detail in different parts of the colony, and by persons of veracity.

From a settlement founded under such auspices, and whose virgin soil was saturated with human blood, shed without provocation, and by persons invested with authority, what prosperity could have been anticipated. The subordinate authorities, whose conduct was, at least tolerated, by their superiors, instead of being the dispensers of justice, committed with impunity crimes, which are perpetrated only by savages, or by the monsters of civilized society, and which by human and divine law are deemed deserving of the severest punishment. Men whose hands were stained with blood, and who were familiarized to the perpetration of murder, would be prepared to commit any crime that would gratify their avarice, their lust, or ambition. Hence no means were unemployed to accumulate wealth, to indulge in sensuality, and to acquire power. The unhappy convicts, who ought to have been in a situation calculated to reform their vicious habits, and to elevate their character, were either the victims, or the instruments of the worst *species* of tyranny.

The depraved propensities of the prisoners, and the influence of the arbitrary and cruel government under which they were placed, induced many of them to abscond from the settlements, and to form themselves into banditti. These received the appellation of *Bush-rangers*, and so numerous have been their depredations, so extensively injurious their influence, so complicated and heinous their crimes, and so successful the career of the most daring, that till within the last few years, they were the continual scourge of the territory. Many of the captured outlaws who had infested the colony more recently I have seen, and conversed with; prayed with them, and preached to them. Here also it is worthy of remark, that in assemblies of eight hundred reconvicted felons, many of whom had been for years successful bush-rangers, and who during their career, had

lived by plunder, and had become familiar with the worst crimes, the greatest decorum in general prevailed; the devotional parts of divine service were engaged in with interest; the preaching of the Gospel was listened to with earnest attention; about three hundred voluntarily attended Sabbath-school instruction; and a considerable number assembled for social prayer.

But to return to our historical sketch of the Penal settlement of Australia. Subsequent arrivals of prisoners, in the Port of Sydney, not only supplied the place of the unfortunate men, who by famine, and violence, had found an untimely grave, but in a few years the number of the convicts became increased so much, as to be more than sufficient to supply the demands of labour at the Government establishments. By this time some of the original civil and military officers, had become possessed of landed property and herds of cattle; and in addition, a few of the first settlers had acquired considerable wealth. Under these circumstances, the supreme government, with a view to lessen the annual demands from the military chest: to promote the growth, and prosperity of the colony; to reward their faithful servants, and to encourage *emigration*, permitted the surplus of home servants, to be employed on private establishments, for the benefit of the proprietors. This measure gave rise to what is called the *assignment system*, which has in no small degree, affected the general character of the inhabitants of New South Wales.

This arrangement, which, by the British government, was designed to relieve the parent state, and to advance the interests of the colony, was made subservient to the pecuniary advantage of unprincipled officials. To those individuals, who without reluctance, were disposed to employ the most dishonorable means to amass riches, the assignment system presented a temptation too powerful to be resisted. Hitherto their dishonorable practices had been conducted on a comparatively small scale, because the want of private servants, prevented the use of those means, which now became available. To erect town and country residences, for persons in some cases as criminal as many of the exiled felons, the best mechanics, building materials, and public stores, were appropriated; to supply them with a stock of cattle, the government herds were not spared; and to secure to them an agricultural establishment, the finest alluvial soil was put under tillage. Men, whose principles prompted them to treat the government in such a manner would feel but little inclination, unless from self-interest, to treat with kindness, or even with humanity their *assigned* servants. During this period of the penal history, most of those entrusted with convicts, were either magistrates, or invested with authority, equal to a justice of the peace. The commission, therefore, of a real or an imaginary offence subjected the accused to the infliction of corporal punishment, which the magistrate possessed discretionary power to inflict, at least to the amount of three hundred lashes. This power was often exercised, and much abused. From the abuse of this authority numerous evils resulted; and among the most pernicious, the number of bush-rangers increased, and their conduct became more atrocious. Indeed the arbitrary and irresponsible power used with so much tyranny and inhumanity, prompted men of opposite characters to take the bush. Some whose general conduct had been commendable, were driven to take that desperate course through the cruel treatment received from their masters: and others, to whom such a career of crime was congenial to their previous habits, employed this tyrannical state of things, to justify their daring outrages. In this paper there have been exhibited some features of the first part of the penal history of New South Wales; in the next number of this periodical, the subject may be continued.

Yours, &c.

REVIEW.

Marshman's History of Bengal.

We ought, before now, to have called the attention of our readers to this new work by Mr. Marshman. It is a fresh proof of the assiduity of the author, of his extensive acquaintance with the affairs of this country, and of his ability to become, upon a much larger scale, the Historian of India. The present work, like its precursors in the same department of authorship, has been compiled for the use of the rising generation. In the paucity of suitable school-books for those who have made some little progress in the study of the English tongue, we have great pleasure in welcoming so respectable an addition to our scanty stock; and we trust that the reception which this little work may meet with, from the friends of education, will encourage the author to prosecute his labours in this department of literature. We long to see completed his history of India, the first part of which has been in our hands for more than two years. Nothing, short of a saving knowledge of Divine things, is of more importance to the young natives of this country, as they advance in the acquisition of sound knowledge, than the facts of real history exhibited before their minds in the plain unvarnished colours of simple truth. And of all history the authentic annals of their own country are not the least important. The youth are accustomed, from their infancy, to hear nothing concerning the bygone periods of man's history, save the high-coloured and extravagant fictions of their own mythology. It is well to accustom them early to measure these monstrous fables by the standard of sober truth and common sense. It is well to prepare them for perceiving the boundary line, which separates the known from the unknown in their country's archives, and for casting off the yoke which has enslaved their nation, for so many centuries, under the trammels of bigotry, superstition and hero-worship. It is well also to fit them for becoming useful members of society, by giving them a knowledge of the more authentic annals of modern times, and of the many troubles, revolutions and tyrannies, through which their native land has travelled to the comparatively peaceful times of her present history.

We have felt the truth of the remarks concerning the style of his former volumes, to which the author alludes, in the preface to his present work. He seems to us to have succeeded in making the volume before us, more adapted than the former ones to the capacities and attainments of those who are only "feeling their way to our language." He has not always succeeded, however, in concealing the effort which it has cost him, to repress his natural tendency to utter his sentiments in a rather lofty and figurative phraseology. The book, notwithstanding its narrow limits, has the appearance of a mere barren record of events, arranged in chronological order, in a much less degree than might have been expected, in so small an epitome of the history of a period extending from the remotest antiquity to our own times. The general reader will be interested in perusing it. It will add to the stock of his historical knowledge, and furnish him with many correct

ideas on the first intercourse between the rulers of this country and the agents of the East India Company, and on the policy of the Company's government in later times.

As was to be expected, the earlier period of the history occupies but a very small portion of the volume. Every thing connected with the Hindu sovereigns is very uncertain, and it is only in the latter times of the Mahommedan sway that many occurrences of interest are to be found; consequently about one-half of the volume is occupied with the history of the last hundred years. After giving a short account of the ancient capitals and divisions of Bengal, and of the royal races of the Hindu monarchs, the author brings us, in the 9th page, to the conquest of the country, by the Mahommedan general Bukhtyar Khiligy, in the year 1203. The Hindu sovereignty never recovered from the sudden and easy overthrow which it received from this invader. In one form or other, the government of the country was nominally or really, with one exception about 1373, in the hands of Mahommedans from the era of Bukhtyar's conquest until Lord Clive received the Dewanny, for the Company, from the fugitive Emperor elevated upon a temporary throne, composed of two English dining tables, in 1765. Towards the decline of the Affghan empire in India, the rulers of Bengal became independent sovereigns. The period of the independent Mahommedan kings extended from 1343 to 1576. Bengal was again made a province of the empire in the reign of Akbar, and continued to be so, nominally at least, until the Honorable Company obtained the *rājya*. From the time of the Emperor Aurengzebe onwards to the end of the volume, the narrative possesses great interest. The sudden revolutions in the government, the treachery, tyranny and bloodshed,—the growth of the English power from a very slender beginning, their acquisition of the territory, which at present furnishes a site to their capital in the east, the capture of their Fort, and the gloomy catastrophe of the Black Hole—the recapture of Calcutta by Clive and the foundation of the English dominion under his auspices,—these are circumstances which are detailed with considerable interest, and in a way which is likely to excite the attention of youthful minds. There is certainly little room left for gratulation to the Briton, who peruses the narrative of his countrymen's doings in Bengal, in their first attempts to govern the country. The contemplation of their conduct is humbling in the extreme. Selfish avarice seems to have been the ruling spirit of those days. Before its fell and grasping policy, the interests of their masters at home, and the interests of subjects here, seem alike to have been studiously neglected. The amassing of private wealth seems to have been the only thing attended to,—the only object to which all schemes of policy were directed. Almost every one in power, Hindu or Briton, seems to have deemed it quite right and proper to set his own interest above that of the government. The consequences were, such as mismanagement will ever produce, confusion in all the relations of government, mal-administration of justice to the subject, and almost total bankruptcy to the Company. Clive and Warren Hastings, with all their failings, seem to have been, on the whole, the most disinterested and upright of all the Company's servants. The one was worried to

death, by the opposition of those for whose interests he had expended his health and energies. The other was rewarded for his lengthened services with a trial for misgovernment, which lasted for seven years.

We are not sufficiently acquainted with the history of that difficult question concerning the resumption of rent-free lands, which has of late occupied so much of the public attention, to be able to say whether or not the author's views on that subject are correct. They are surely, however, very plausible. What more likely than that, during a period of anarchy and misgovernment, unwarranted alienation of lands should take place? What less likely than that these alienations should have taken place at any previous period, seeing that the rapacity of Musalmán rulers was seizing every opportunity of increasing the amount of revenue, and ever regarded with very jealous eye, the alienation of any one thing from which the annual rent could be augmented?

Our author mentions a circumstance of considerable interest, and for which he doubtless has good authority, in connection with the acquisition of the province of Orissa, during the administration of the Marquis of Wellesley. The opponents of the abolition of the connection, which the Government of India has long had with the idolatrous worship of its subjects, have been accustomed to plead that the Government were pledged to do that which they have been so often solicited to cease doing. Some persons occasionally expressed a desire to know something more particular about this pledge, but nothing satisfactory could ever be expiscated from the idolatry-men. Our author says, when the province of Orissa was annexed to Bengal, "*The priests of Pooree were treated with great kindness and respect, and were left to manage the affairs of the temple and to collect and expend the tax, according to their own judgment.*" A few years after, however, the British Government, *in order to increase its revenues, took charge of the temple*, and collected the tax through its own officers. A part of the revenue was devoted to the temple; *the rest went to the public treasury.*" This explains the reason of the Honorable Company's taking Jagannáth under their protecting influence; but there is nothing about a pledge, nor do we believe any pledge of the sort, so often alluded to, was ever given by the Company or its agents, farther than some such announcement as this. "Oh! we shall make every thing right, we shall pay your salaries and give you cloth for the god! and ensure you of our countenance, so long as the revenue may be improved by the balance." Proh Pudor! How could rulers and politicians of the nineteenth century, boasting in the native soil of Britain, boasting in their national superiority, both as to civilization and religion,—ever think of enlarging the revenue by a tax on pilgrims—by becoming agents, as it were, for an IDOL; thus countenancing, supporting and abetting what the Lord God of Hosts has pronounced to be the greatest of crimes! But better times, we hope, are not far distant.

Our author very properly mentions the establishment, in 1799, of the first Protestant Mission in Bengal, by Dr. Marshman, Mr. Ward and their colleagues, and their being immediately joined by Dr. Carey who had been for sometime previously in the country. Circumstances, rendered it necessary, for these Fathers of Indian Missions, to form

their settlement in the town of Serampore, within the dominions of the king of Denmark. We could have wished that our author had called attention to this circumstance. The impartial pen of history ought to record, that the missionaries of the Blessed Saviour could not find a resting place within the British territory; and that, if a small spot of ground, in the vast area of Bengal, had not been a portion of the Danish dominions, the founders of the Serampore Mission might have had some difficulty in finding an asylum in Bengal. The doings of omnipotence are wonderful in our eyes! We regard it, as one of the greatest blots on the escutcheon of British supremacy in India, that the avowed disseminators of the everlasting Gospel, had to flee to a foreign settlement, ere they could find themselves at liberty to rest their feet in India. Blessed be He who reigneth among the nations, circumstances are now very different. But when we look back upon the pages of history detailing the short-comings and presumptuous impiety of former times, let us blush for our country. Her good name has been called into question, owing to the irreconcilable inconsistencies of worldly and avaricious men. Let us yield thanks and praise too, to the Giver of every good and perfect gift, because He has raised up friends to his cause, who have been bold enough to stand in the breach, and contend for the sacred cause of truth and holiness. Soon may the day appear when every obstacle and every barrier of opposition to the truth shall be broken down, and the triumph of the enemy shall cease for ever!

We conclude by recommending this little book for the use of schools; we also hope our readers and the public at large will purchase it. It deserves a place in their libraries. The hurry of the first impression has led to one or two inadvertencies in dates, and to some typographical errors. The attention of the author will doubtless be turned to these, so soon as a second edition shall be called for. Δ

Missionary and Religious Intelligence.

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the death of our esteemed and beloved friend the Rev. J. Penney. He died of spasmodic cholera. His end was sudden but peaceful.—The Rev. Messrs. Wilkinson and Parsons, of the Baptist Mission, with their ladies arrived on the Moira—all well. We understand some brethren connected with the American Presbyterian Mission have also arrived and *departed* for the Upper Provinces. We regret not having seen them even once! May our new brethren long live and labour with success amongst us.

The Rev. J. Williams, the enterprising South Sea Missionary, has been exciting deep interest in New South Wales. The Governor of that colony has sanctioned in every way, his laudable enterprize.—The Bishop of Calcutta and his Chaplain, the Rev. H. Pratt have undertaken for the present, the duties of Professors at Bishop's College. We regret to state that this is owing to the indisposition of Professor Malan, who leaves immediately for China, and to the absence of Professor Withers from the same cause. May they both be speedily restored to their important sphere of labour.

2.—MEMORANDA OF THE MONTH.

A meeting has been held of the pupils and friends of Mr. Penney, to consider the best method of evincing their regard for that highly-favored servant of God. It was determined to erect a tablet either in the school or in the Circular Road Chapel or in both.—The Bishop has laid the foundation stone of a *boys'* school in connexion with Mrs. Wilson's Refuge at Agara. Three Clergymen in Liverpool have, we understand, undertaken to support the Missionary who is to labour in connexion with this interesting establishment. We hope he will soon arrive and be a laborious faithful servant of God.—Report has it that about 3000 natives have solicited baptism at the hands of the Church Missionary the Rev. W. Deer, of Kishnagur. The history of this remarkable manifestation is, we hear, deeply interesting. They are a sect who have long been separated from the idolatrous Hindus. The Archdeacon has visited the applicants on the spot, and is, we believe, satisfied with the sincerity of their desires. Our prayer is, that they may indeed be devout prayerful searchers after truth and that this may be the first-fruits of India to Christ, on such a scale as we believe conversion will be made when the work of God once begins to prosper as it must do before the end come.—Happily for the character of Christian Britain the *opium trade is at an end!!* Our prophecies, a few months back, though laughed at the time have proved true. China has taught England morality and integrity. *The Friend of India* says that "tea has swamped opium,"—we say that truth has swamped injustice, immorality and mercantile cupidity.—It is in contemplation to form a Society for the protection of Native Christians from the oppression of Zemindars and others, and also an Anti-Slavery Society to watch over the movements of the men-stealers of Hindustan. Both Societies have our best wishes.—Before this number goes to press, the friends of the Mechanic's Institute will have met for the formation of that excellent Society. The Friends of the Sailor's Home held the First Annual Meeting of that Society at the Town Hall, during the month. The Society is prosperous—particulars in our next.

 3.—REPORT OF THE NATIVE FEMALE SCHOOL SOCIETY IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

We have much pleasure in placing the following extracts from the Report of the Native Female School Society before our readers. We are confident that the simple detail of facts which they contain will ensure for the Society that support which it really deserves. We shall be happy to forward any donations to the Secretary.

"The Committee of the Native Female School Society, connected with the London Missionary Society, in offering their Report to the Christian public, would render unfeigned thanks to Almighty God for the goodness and mercy displayed towards them and the objects of their solicitude, since they last presented a record of their proceedings to their friends; they can truly say goodness and mercy have followed us in all our ways, and have accompanied us in all our undertakings. Without indulging in vain speculation as to the probable influence of their own labours or the labours of others interested in female education, they state, with confidence, their humble conviction, that when the minds of the females of India are raised from the degradation, intellectual and moral, into which they have fallen, the nation will be blessed indeed; for great will be their influence in the formation of their character: for it is a fact which stands

out prominently in the history of mankind, that mothers and others in female society have not only had the swaying of the destinies of mankind, but that to them, in the tender season of infancy and the pliant age of youth, is committed the work of forming the youthful mind for good or evil. The influence which the mother of a Doddridge had on the character and history of her son is too well known to require more than a passing notice, while the unhappy end of vast numbers of our race, traceable either to maternal neglect or wickedness, is too evident and frequent to admit of detail; and if such be the influence of mothers and others in the formation of character, in countries where there are many things to break up, in the early stages of life, those very tender ties which subsist between mother and child, how powerful will it not be in this land where parents are so strongly yet imprudently attached to their offspring, and are bound up with them in domestic life even to old age. In the hope of adding under God, their quota to this good work, the Committee have persevered in the exercise of faith, and pursuance of that work which they believe is of God. When the last Report was offered to the public, there were connected with the Society, 30 orphans and Christians: since that period there have been admitted eight; married to the young men of our native churches seven; died one; withdrawn three; remaining entirely dependent for board and education, on the funds of the Society 27. Every day these little ones are, instead of being defiled and corrupted by heathen society, taught to engage in the exercises of our holy faith; and instead of pursuing a mere life of drudgery, ever bending to the earth as beasts of burthen, are engaged in attaining a knowledge of useful and domestic habits by which their husbands will be able to see, that an instructed woman is a better and more comforting companion than an ignorant and untaught being—that education and religion have taught her not only to minister to his wants, but to be a comfort and solace to his mind. With this design in view, the Committee have carefully eschewed the inducing of any habits foreign to the people, or even such of their own country as may be beyond their reach in after life. For their design is not merely to make them better educated than their heathen neighbours, but also more useful. That which chiefly occupies the attention of the Committee however, is the religious welfare of the girls, and in this they hope that their labour has not been in vain in the Lord.

“The Committee cannot bring this Report to a close without rendering their best thanks to their numerous friends, for the very liberal support which has been afforded them for carrying on the operations since the last Report, and to crave a continuance of the confidence and support of the Church.

“Though receiving no support from this Society, the Committee cannot allow this opportunity to pass without adverting to the fact, that at every station of the parent Society, their friends have established institutions similar in their nature and tendency to their own. So that at Banáras and Mirzapore, Upper India, we have now our Orphan Asylums, and at Chinsurah and Berhampore are Asylum, Day and Infant Schools.

“The Committee anticipate the happiest results from the springing up of these nurseries in the moral desert; and their prayer is, that in them there may be many who like Mary shall choose the better part, or who in the spirit of the Magdalene, shall give a fragrance to the Saviour's name; and that there may be many whose hearts shall be opened as was Lydia's, and unto whom the Lord shall reveal himself, as he has declared he will in the last days. And their prayer is, that the Lord will not only bless them, but all similarly engaged, and that holiness to the Lord may be written not only on the bells of the horses but on every domestic altar in India.”

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 83.—April, 1839.

I.—*Conversion of Dr. Capadose, a Portuguese Israelite.*

From the French, by the Translator of Gonthier's "Devotional Exercises for the Communion."

EXTRACT FROM THE EDITOR'S PREFACE.

At the commencement of the great religious awakening, witnessed upon the Continent*, I heard the names of Dr. Capadose and M. Dacosta, Portuguese Jews of Holland, and converts to Christianity, mentioned as those of two men whose example and zeal had been singularly blessed to the Churches of the Low Countries, which they would fain awaken from their long slumber and bring back to the strictness of sound doctrine. Some years afterwards there appeared in Holland a book by Dr. Capadose, intended to combat the false liberalism of our day, and to point out the tendency of an infidel age towards a still greater despotism than all that had ever before been witnessed. I was anxious to read this work, which was highly praised by men whose judgment I respected, and I found it contained an exposition of political principles, which, with more faith among the governed and the governing, would secure the happiness of nations,—principles truly worthy of the times of King Messiah.....I had no sooner perused this book than I felt a strong desire to have a personal acquaintance with a Christian so pious and so enlightened.

About this time, the learned Moulinie, of Geneva, had published a small work† which discovered, together with a profound knowledge of the Scriptures, the peculiar interest which this venerable servant of Jesus Christ continued to take, to the end of his life, in the cause of the restoration of Israel. The idea occurred to me of embracing the opportunity afforded by the departure of one of our brethren for Holland, to send Dr. Capadose a book so well calculated to gladden his heart, and, at the same time, to request of him some details relative to his conversion. This was in the spring of 1831. Dr. Capadose repli-

* At the period of the restoration of the Bourbons, when the convulsions occasioned by the French revolution were succeeded by order, peace, and a revival of religion.—TRANSLATOR.

† Destination d'Israel.

ed to me by a letter which electrified my soul, and confirmed my hopes respecting Israel. I perceived what the Christian faith is when it finds a lodgement in the heart of a Jew thirsting after truth, and nourished with the substance of the Old Testament.

The correspondence which I maintained from that time with Dr. Capadose was one of the greatest blessings which the Lord has scattered in my path through life; every letter I received from him was a feast for myself, for my family, and for our friends; and some of these letters have been the means of awakening, in a neighbouring Canton, a zealous co-operation among Christians in behalf of the lost house of Israel. Glory to Him who knows how to rejoice and encourage the hearts of his own people in the work which he has prepared for them! . . . In the autumn of 1836, Dr. Capadose was induced, on account of the state of his health, to visit Switzerland, and I then had the happiness to have him for some weeks under my roof, and to entertain, with the luxury of his society, many of my fellow-citizens who already knew him through his letters. The details which Dr. Capadose, at our request, had the kindness to give us respecting his life and conversion, appeared so edifying and so remarkable to those who had the privilege of hearing them, that we expressed a wish to see them committed to writing and given to the public. As he did not comply with our request at first, we reiterated it in a more pressing manner in the course of last winter, and at length received from him the accompanying narrative, which we feel happy in being now enabled to present to the public.

It was at Clarence, near the town of Vevey, (Canton de Vaud,) that Dr. Capadose resolved to fix his residence; the mildness of the climate, recommended for his complaint, and the interest connected with the religious awakening, attracted him to this spot. His amiable companion and interesting family accompanied him, and he was not long in finding friends here who knew his worth and loved him. But it was here, also, that his God was waiting to nourish him with the bread of the strong, to unite him still more closely to the Jerusalem from above, and to temper his soul like a metal, in order to prepare him for the kingdom of heaven, and to strengthen the voice of his testimony.

PETTAVEL, *Professor of Belles-Lettres*
and *Minister of the Gospel.*

Neuchatel, 19th August, 1837.

NARRATIVE OF THE CONVERSION.

No, my dear friends, I cannot refuse any longer to comply with your urgent requests, and fulfil the promise which you extorted from me, to send you a written account of the way in which it pleased the God of all grace to call me to the knowledge of himself, to convert me from death unto life, and from darkness into his own marvellous light. Strongly and deeply am I convinced that it was not I that first sought God, but God that first sought me, and stretched out his loving hand to save my soul when lost. It were a false modesty, then, to withhold from you those details in writing, which, when communicated verbally,

seemed to edify, in some measure, several dear friends, who recognized in them the great love of the Saviour towards a poor sinner like me, and felt constrained, accordingly, to glorify his own blessed name. That it may be the glory of that name, also, which I shall have alone in view, in the course of this narrative, is the sincere desire of my heart ; and, therefore, do I earnestly entreat my God to guide my pen in all sincerity and truth, and to preserve me by his grace from all self-seeking, into which I may the more readily fall, as my subject necessarily leads me to speak of myself.

Though a Portuguese Israelite by birth, I was far from being zealous for the religion of my fathers. My education was rather of a moral than of a religious character ; it aimed at nothing higher than to inspire me with a horror for vice, and to make me love what the world calls virtue ; but it is to the goodness of God entirely, and not to my education, that I am indebted for having been preserved at a latter period, from reckless impiety. Literature and science engaged my attention at an early age : and although I was a man of the world, enthusiastically fond of the theatre, balls, and all sorts of worldly pleasures, I had still a keener relish for study, and derived more satisfaction from my books. I became early acquainted, also, with the writings of Voltaire and Rousseau, but their superficial and dishonest character, and above all the dreadful consequences to which their systems led, and which the history of the French revolution had just demonstrated before my eyes, fortified my mind, with the assisting grace of God, against their pernicious influence.

Designed by my parents for the medical profession, I applied myself to the acquisition of the necessary branches of knowledge ; but I always felt a greater attraction towards the abstract sciences, and a higher pleasure in philosophical meditation. The circle of my acquaintances was almost entirely composed of young men who made an outward profession of Christianity. Our conversations, at the academy, turned most frequently upon the Antinomia of Kant, the philosophy of Plato, or the system of Descartes, and upon abstract questions generally. The Lord had given me a friend from the midst of my own kindred*. Israelites both of us, and warmly attached to each other from our childhood, our views were in many respects the same, and we had the same circle of friends. A professor in the College of Leyden†, a man of extraordinary genius, a distinguished poet, an excellent historian, a profound philosopher, and more than all that, a true disciple of Christ, had collected around him at this time a crowd of young students. My friend, who had been acquainted with him for several years, and myself, were of the number. He honoured us with a particular affection, and his conversations contributed not a little, in the hand of God, to direct my mind to matters of everlasting importance. Although he never spoke to me of Christianity before the period of my conversion, he exercised, however, a very great and salutary influence over my heart. The liveliness of his disposition, the fervour of his soul, the elevated tone of his sentiments, the strength of

* M. Dacosta.

† The celebrated Bilderdyk.

his reasoning, the depth and extent of his knowledge, joined to an ardent desire to be of service to youth,—all these beautiful qualities, which shone forth in this distinguished man, had quite electrified us. And yet the religious element, if I may so call it, had not yet found an entrance into my soul. In my childhood, it is true, when scarcely nine years of age, I felt a kind of instinctive desire to pray, so I requested my Israelitish relations to procure me a prayer-book in the French or Dutch language, that I might understand what I was reading*. I strongly urged my sister and brother to do the same; and this was the more surprising, as, in my father's house, I very rarely had an opportunity of seeing those around me engage in prayer. After this, and even during the whole period of my studies, notwithstanding the changes in my outward life which years brought with them, I never neglected the performance of this duty, though I must add that the whole of my religion, until the moment when the light of truth flashed upon my mind, consisted in the repetition of these prayers. This formula, in other respects good enough, concluded with these remarkable words, "I wait for thy salvation, O Lord!" I have preserved that book, and I cannot look upon it at this interval of time without feeling the gentle tear of recollection moistening my eye, and without adoring the goodness of that God of my salvation, who was pleased to give me, at a riper age, what the child of nine years was wont to ask every evening before retiring to rest, though little aware of what he was asking.

During the time of my studies, there were moments which left deep traces in my heart, when I experienced an emotion of a very peculiar kind. I recollect that upon Saturday evenings, a poor woman was in the habit of singing Psalms in the street to excite the sympathy of the passengers. How often, when the music of these holy hymns fell upon my ear, have I thrown aside my books, irresistibly attracted to the balcony of my window, and there remained motionless for a time, overpowered by a feeling which I cannot describe. The same thing happened when, upon Sabbath mornings, I heard the melody of Psalms ascending from the vaulted roof of a neighbouring church. I went pretty frequently to the theatre. One day a piece called "Joseph in Egypt" was represented; I had scarcely heard the first notes of the morning prayer imitated from the Hebrew than, in the fulness of patriotic feeling, I felt the tears gushing into my eyes. Alas! I had before me only an illusion; in a short time the painful reality forced itself upon my mind, and broke up the sweet dream in which I had been absorbed.

At the synagogue, where I still continued to go for decency's sake, my feelings were never in the slightest degree touched; on the contrary, all those ceremonies which spoke nothing to my heart, that want of holy solemnity, those screams, and cries, and discordant sounds, and the use of a language of which three-fourths of the congregation did not understand one syllable,—all that empty, pompous service, bereft of spirit and of life, disgusted me so much that I ceased to attend regu-

* The Israelites, it is well known, still retain the ancient usage of praying in Hebrew.

larly; for I had always a horror of hypocrisy. With the view of ensnaring us, however, and as if he foresaw what was to happen some years after, the Tempter put it into my friend's heart and mine to alter our mode of life. Decided enemies to any thing like half measures, and dissatisfied with that modern Judaism which contrived to retain or throw aside at pleasure the different prescriptions of the Mosaic law, we took the firm resolution to become "Israelites indeed," rigid observers of every article of the law, to allow ourselves to be intimidated by no authority, and thus to compel the Christians to show greater respect for the sons of Abraham. National pride, that feeling which, in my childhood, made me say to my kind mother when I saw her grieved, "Cheer up, mamma, when I am grown big, I shall take you to Jerusalem:" that national pride, I say, was powerfully awakened in us at this period, and absorbed every other feeling of our hearts.

It was in this disposition of mind, and with these resolutions, that we undertook the assiduous perusal of the Bible. But, Oh shame! Oh the wretchedness of the unconverted soul! We found it impossible to get further than the book of Genesis. Continual irony, and mockery, and sometimes even (Lord, enter not into judgment with us!) blasphemy, was upon our lips instead of prayer. And this was carried so far, that I concluded by saying to my friend, that it would be much better to give up altogether our reading of the Scriptures than to go on in this manner.

Our gigantic plans vanished like smoke. The prescribed period of my studies was now drawing to a close. This was in 1818. I took my degrees in medicine, and left college, where my time had not been altogether lost. I now returned to Amsterdam, my native city, big with hope for the future. A noble and honourable career seemed opening up before me. I had an uncle, one of the first physicians of Holland, a man of letters, and deservedly esteemed by the highest families in the land, and enjoying the confidence of the public, as much on account of the eminence to which he had attained in his profession, as of the high social rank in which he moved. Having no children of his own, he adopted me as his son and successor. Thanks to his influence, I soon found myself introduced to a large circle of families, all of them highly respectable, no doubt, but among whom Christianity was merely an outward profession, accompanied by a life entirely conformed to the fashion of this world. Although, during several years, I was much more frequently in the society of Christians than of my Jewish brethren, I can truly say, that no person ever spoke a single word to me about Christianity: my friends and young colleagues, with whom I sometimes spent several evenings in the week, did not appear to give religion the smallest thought. I remember that upon one occasion, when the conversation accidentally turned upon Christianity, I heard them making a boast of their infidelity, and speaking with very unbecoming levity of the Lord Jesus Christ. I expressed my surprise at their behaviour, adding, that, for myself, as an Israelite, I did not believe in the divinity of Jesus Christ; but that, in my opinion, every Christian who does not believe that Jesus Christ is God, and yet worships and prays to him, is clearly an idolater.

One of the young surgeons who were present, had the happiness to be converted some years afterwards from a nominal to a real subject of Christianity ; he reminded me of the conversation of that evening, and told me what a burning shame he felt upon hearing a reproof so sharp and so well-deserved coming from the mouth of an Israelite. He is now one of my dear brethren in Jesus Christ, and walks with much faith and fidelity. O Lord, how wonderful are thy ways, and how righteous are thy judgments !

Still, amidst my numerous engagements, which increased from day to day, amidst all the pursuits and pleasures of life, I was far from being inwardly happy ; on the contrary, I felt an inexpressible sensation of uneasiness and dissatisfaction preying upon my heart. The desire of knowledge, the thirst after truths in scientific investigations, increased in proportion as the pleasures of the world grew stale and insipid to my taste. But all my researches, all my studies, all my endeavours to satisfy that inward craving which tormented me, were fruitless, and left a frightful void in my heart. Often, during the long hours of night, when deprived of sleep by an oppression of the chest from which I have suffered much since my youth, I asked myself, in my melancholy musings, why I was upon this earth ? "What is man?" I said to myself. "Would I not be a thousand times happier, were I only an inferior creature, an inhabitant of the air, a worm of the earth ? True, my sphere of action would be narrower and more circumscribed ; but then I would not be suffering what I now suffer in my soul and in my body." Many a time, in concluding my evening prayer, of which I have already spoken, when I had pronounced that pious ejaculation, "I wait for thy salvation, O Lord !" out of the depths of my affliction I added this cry, "Oh that this were my last day upon earth !"

I have preserved the correspondence which I maintained with two of my friends : the contents of their letters recal vividly to my mind the sufferings which I endured at this time. One of these letters begins thus : "I cannot express to you, dear friend, the alarm your letter has occasioned me. Your melancholy appears akin to despair ; and what must be the effect of it upon a constitution so delicate, and a heart so susceptible of impression as yours ? No, your bodily system will never stand it, dear friend ; I fear you will soon sink under it," &c. Then follow some counsels, which, though dictated by a warm-hearted friendship, are nevertheless devoid of that which constitutes the nerves and sinews of all true consolation.

I found little pleasure in my professional life ; hungering after truth, seeking every where a fixed and certain principle, not a day passed by in which I did not find myself, alas ! under the deplorable necessity of acknowledging the uncertainty of the science to the study and practice of which I had devoted myself. What disappointment I felt on perceiving, that the practice of the first physicians themselves was a mere routine, a way of living, a continual groping in the dark, rather than a science !

I enjoyed the confidence of my patients, and, by the blessing of God, was what is called a successful physician ; but, as I had no trust in medicine, I passed my days in painful constraint. My uncle, that rever-

ed old man, in whose house I was living, seeing me fatigued with the laborious duties of the day, was not pleased to find me devoting the hours of the evening to study, for, impatient to engage in some pursuit more congenial to my taste, than that to which my profession called me, and only finding myself free at night, I in this way had contracted those evening habits which afterwards proved so useful to me. Still, all this nocturnal labour allowed the frightful void to remain in my heart, which rendered my life so wretched. Not that I felt any disquietude at this time on account of my sins ; no, certainly, for in that case I would have shuddered to ask God to let me die ; but I was under the burden and curse of sin, without feeling any anxiety to be delivered, nay, without even suspecting that I was so.

I went one day to visit my intimate friend (Dacosta) who had been lately married. He had just received a letter from the celebrated professor with whom he maintained a literary correspondence. "Would you like to hear his letter read," he said to me, "with some very beautiful verses which he has addressed to me?"—"With all my heart," I replied. These verses, in which he described with energy and unction the glorious hopes of Israel, were truly sublime ; they concluded with the following apostrophe :—

"Be a Christian, dear friend, and content I shall die."

At these words, which were pronounced in a low tone of voice, I felt my indignation rising ; my friend did not appear to me to take sufficient offence at them. "Beware," I said to him, "there is a plan formed to seduce us."—And thereupon, I rose and came away hurriedly. During the whole of that day, my mind remained as it were absorbed and lost in its own reflections. I could not conceive how a man of such profound attainments could believe in the Christian Religion, nor how he, who had been for years upon a footing of the closest intimacy with us, without ever breathing one word about Christianity, and who even appeared to have so much veneration for the Old Testament, should suddenly alter his manner, and write to my friend in this strain. With a heart naturally open to suspicion and distrust, I perceived in all this nothing but a well-concocted plan to ensnare us, and I was pained at the thought that my friend did not share the full amount of my indignation.

From this day I date the period when I took the Word of God into my hands, with the serious intention of examining it. My friend on his part does the same. From this time, when we had an opportunity of walking together, our conversations turned upon the passages of Scripture which had specially engaged our attention. Having commenced with the Gospel according to St. Matthew, I was very much struck in the outset, to find that this Evangelist, far from over-throwing the authority of the Old Testament, makes it, on the contrary, the very basis of his work, and proposes to himself nothing else but to show the unity of the two Testaments by the fulfilment of the prophecies.

In this way several months passed away, when, finding more and more encouragement to prosecute researches which were every day becoming more interesting, we resolved to accomplish what we had attempted to no effect some years before, but with very different motives and dispositions ; in other words, we agreed to meet as often as possi-

ble for the purpose of reading together the Scriptures, and of communicating to each other such doubts and reflections as might occur to us. With this view, we retired to a private apartment in my father's house, and it is not without a deep and lively emotion, without adoring the goodness and wisdom of the ways of Providence, that I recall to mind those happy moments, those hours so sweet and blessed, which we passed together, as in the presence of the God of our Fathers.

Our zeal and interest in the task which we had prescribed to ourselves, increased as we advanced. My mind, wearied with fruitless researches, now beheld a new and boundless field opening up before it, upon which it entered with that confidence and that irresistible attraction which, at a later period, I clearly discerned to be the act of God the Father's electing love, by which He draws to his beloved Son the soul that is to be saved. This was to me a fact, an experimental truth, before I had ever heard a word about the doctrine of election and preventing grace. This study of the Word of God, became ultimately the strongest desire of my heart, the most crying appetite of my moral being. It was not enough for me to have a speculative knowledge of the truth, I felt the necessity of it as a substantial element of life,—as the very food of my soul. Although I had as yet no right apprehension of what was going on in the depths of my heart, still I recollect having had moments of indescribable joy, when I thought I could trace along my path, visible proofs of assistance and protection from above.

One day as we were sitting together, my friend and myself, engaged in our usual employment, my brother surprised us: he observed upon the table, along with the Bible which lay open, a Spanish book, the only uninspired work which we read with the Scriptures. He opened the book, and hastily glanced at the title-page. The title was, 'A Defence of the Faith of Christians,' by Professor Heydeck. He had read only the first words, 'A Defence of the Faith,' when, throwing down the book, he said to us, "I wonder what you two gentlemen are doing together every day; are you going to become rabbins?" Then, changing the conversation, he went away. We could not but see the hand of God in this; for if my brother had read the whole title of that book, we must have been discovered, or at all events our families would have suspected the object of our interviews.

Upon another occasion, I was in my uncle's library, and always on the look out for something connected with the subject which now wholly engrossed my mind, my eye wandered impatiently over the mass of books before me, if haply it might light upon one which treated of Christianity. At length I discovered a huge folio, entitled, '*Justini Philosophi et Martyris Opera*,' that is to say, 'The Works of Justin, the Philosopher and Martyr.' Although I knew nothing at the time of this author, or of his works, the title of *Martyr* suggested to me that possibly I might find something here relating to the Christian religion. I opened the book, and the first article which met my eye was the 'Dialogue with Trypho the Jew.' I read it with avidity, and found in it a succinct exposition of the prophecies regarding the Messiah, which was of great service to me. This was another visible proof of the

guiding hand of Providence, and it could not fail to leave a deep impression upon my soul.

One night I was reading the book of the prophet Isaiah : I came to the 53rd chapter, which flashed conviction upon my mind as if I had read it in the glare of a light from heaven. I perceived so clearly the wonderful harmony of the prophetic portrait, in its minutest features, with what I had read in the Gospel, of the character and sufferings of Jesus Christ, that I really believed for the moment that another Bible had been substituted for my own. I could not persuade myself that that 53rd chapter of Isaiah, which may be truly called an abridged Gospel, had actually a place among the books of the Old Testament. After so reading it, it was no longer possible for an Israelite to doubt that Christ was the promised Messiah. Whence came an impression so strong, so irresistible, as that which I now felt ? for I had frequently read that same chapter unmoved. The true answer is, that formerly I read it in the blindness of nature, but now in the light of the Spirit of God. From this moment I clearly recognised in Christ the true Messiah ; and our meditations upon the Word of God assumed a character entirely new. It was the commencement, the dawn of a glorious day to our souls ; the vivifying rays of celestial light shone brighter and brighter upon us, dissipating the darkness of our minds, warming our hearts, and affording me at this period inexpressible consolation. I began to see the *why* and *wherefore* of so many of the enigmas of life, which had long engaged my attention, perplexing and tormenting me, rather than soothing and instructing me. Every object around me seemed instinct with new life ; the end and interest of my existence were entirely changed. Oh, happy days, blest with the feeling of my Saviour's presence ! I shall never forget them ! Seldom do I read of the journey of the two disciples to Emmaus, without feeling the recollections of those days thronging back upon my mind, when my friend and I met together, and took our solitary walk. Like them, we may say, " Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? "

I have already said, that, by the direction of God, we had refrained from communicating to any one what was going on in our hearts, and that, confining ourselves to the reading and investigation of the Word of God, we threw aside every other book, with the single exception of Professor Heydeck's work, which we regularly consulted. This learned author had formerly been a rabbin in Germany ; subsequently, he embraced Popery, and was elected Professor of the Oriental Languages in the University of Madrid, where, I believe, he still is. His work, which we now had in our hands, written in the form of letters, in a lively style, and displaying an intimate acquaintance with the Scriptures, contained a defence of Christianity against rationalism. The reading of this book was doubly useful to us, in as much as we could not fail to observe how that reasoning which distinguished the author, and which was so powerful and so convincing when grappling with the principles and reasonings of a Voltaire and a Rousseau, abandoned him entirely when brought to the defence of Popery against the doctrines of the Reformation.

When I happened to have a leisure hour in the morning, I always retired to read the Word of God in private ; for I dared not do so in my uncle's presence. One day, I had been more particularly occupied with the consideration of that passage in the 7th chapter of Isaiah : "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." I went down stairs from the library, and found an Israelite physician, a friend of my uncle's, who was waiting for him in the anti-chamber. He was engaged in looking over a new edition of the Bible. "Well," said he, addressing me first, "there at least is one fatal passage which we can hardly wrench from the Christians." It was the identical passage of Isaiah upon which I had just been meditating in private. My soul was deeply affected by this circumstance, and I perceived in it another evident mark of the hand of God. "And why then," I replied, "will we not acknowledge the truth?" At this moment my uncle entered. It was dinner hour. "What question are you discussing?" he inquired. The doctor informed him ; and knowing my uncle to be deeply versed in rabbinical lore, asked him what the rabbins said of that passage. "Alas ! a tissue of nonsense," replied my uncle, as he rose from his seat. We passed into an adjoining room, where dinner was served up. My heart beat strongly, and I blessed God from my inmost soul, for having allowed me to hear these words from the mouth of a man whose rabbinical knowledge was held in great authority among the Israelites.

All these circumstances, brought about by the wisdom and goodness of God, served to convince me more and more, that in Christianity alone was *the truth*. But what had been at first only an appetite of my intellectual being, was now become a yearning of the heart. Knowledge no longer satisfied me ; I felt that I must have something to love. Now it was that the rays of the Sun of Righteousness, which was rising higher and higher upon us, not only shone with dazzling effulgence upon my mind, but at the same time visited my heart with that vivifying and celestial warmth which quickens us with the life of God. I saw now that it was love that moved the Lord to seek me when lost : I began also to feel my sins, or, to speak more properly, my total wretchedness. But this feeling was in a measure swallowed up in that of the divine love. Thus far was I brought. I had found in Christ my life, the central point of all my affections, and of all my thoughts ; the only object capable of filling up the immortal depths of my heart, the key to every mystery, the principles of all true philosophy, of all truth, the *Truth* itself.

In proportion as the Spirit of God "shut me up" in the faith, I felt myself more unhappy in the situation in which I was placed ;—losing in my uncle's house so many hours every day, and so many precious evenings, which I could have wished to have employed in prosecuting my inquiries further into the only subject upon earth which now interested me. Those anxieties which constantly harassed my mind, joined to the ardent desire which I had to make an open confession of my faith in Christ, had the effect of shattering a constitution, which had never indeed been very strong. My uncle having advised me to leave town for some weeks, and breathe the fresh air of the country, I gladly com-

plied with his advice. My mother, my excellent mother, who had always cherished a particular affection for me, insisted upon accompanying me. In this life of rural repose, which left me at greater liberty to follow my own inclinations, I felt an irresistible desire to open my heart to my kind mother. Accordingly, as we were walking one day alone, I turned the conversation to the subject of religion; though at first I trembled and stammered a little. "You see, mother," I said to her, "that I am a good deal occupied in reading the Bible: do you know that the prophecies, after all, may have been fulfilled, and that the Christians may be in the right?" "He who does his duty as an honest man, is accepted by God," was my mother's reply; "and you, my son," she continued, "beware lest you allow yourself to be led away by your enthusiasm, and your warm imagination." Upon this she chauged the conversation, carefully avoiding every thing that might again lead to it. I thought that she had not exactly apprehended what I was so anxious to communicate to her; but my mother, a woman of a mild and thoughtful character, treasured up my words in her heart; and, some weeks afterwards, upon our return to town, that poor mother, (Lord, forgive her! for she knew not what she was doing,) taking my brother aside, informed him of what had passed between us, and exhorted him strongly to be upon his guard against all seduction.

Upon my return home, I felt more strongly every day the necessity of making an open avowal of my sentiments; but my uncle, that uncle who had loaded me with favours, who loved me as his own son, who looked upon me as the staff of his old age, how could I resolve to unbosom my feelings to him, and make a confession which, considering his advanced period of life, and his choleric temper, with which I was well acquainted, could not fail to produce an impression, and occasion him a shock, the consequences of which it was impossible to calculate? I can attest, to the glory of my God, that the certainty of excluding myself, if I made such a declaration, from succeeding to the considerable property which awaited me, a certainty which the event has confirmed, had not the weight of a feather in preventing me from coming to an open acknowledgment of my faith. All my fear was, lest by so doing, I might endanger the health of one so dear to me, and the bare thought that I might thereby give a fatal blow to that worthy old man, deprived me of the strength and courage necessary for explicitly avowing my sentiments. No doubt, if my faith had been stronger, I would have surmounted every obstacle, but in the state in which I then was, I could only sigh and weep in silence. At this period of inward struggles and conflicts, my sighs rose continually to that God who had called me; I implored him to come to my assistance, and to remove the difficulties, in my path.

Let me tell how the God of mercy was attentive to my cry, and heard the voice of my supplications. My uncle was in the habit, after dinner, of calling for the newspapers and reading them aloud. One day as I was sitting opposite to him, according to my general custom, in a state of inexpressible despondency, I heard him read, among the Ham-burgh intelligence, an article to the following effect:—"We have just

witnessed a very interesting occurrence. A rabbin, after having announced to his fellow-worshippers in the synagogue, that an attentive examination of the prophecies had thoroughly convinced him that the true Messiah had come, and after having made a public confession of his faith in Christ, was baptized the other day in our city, and admitted a minister of the evangelical Church." Upon which my uncle added these words, which my situation rendered so remarkable: "You know my way of thinking; if that man has taken such a step from any interested motive whatever, he is worthy of contempt; if from conviction, he is entitled to respect." Tender, Christian hearts! Ye who can sympathise with the lively affections which swell in the bosoms of your brethren, I shall not attempt to describe to you all that was passing in mine at that solemn moment! I felt the floor rocking beneath my feet, and in the extacy of my joy, threw myself upon the neck of that revered old man, exclaiming, "My uncle! Yes, it is God who gives you these sentiments; know, then, that he whom you love with all the tenderness of a parent, and whom you call your son, is in the same situation as that rabbin." I had uttered these words in so unusual a tone of voice, and was so agitated, that my poor uncle, amazed and alarmed, imagined that I had lost my senses. He made me sit down upon his couch, and going into another apartment, left me alone, apparently with the view of allowing my excited feelings to subside. In a few minutes he returned, and spoke of something else. But my soul was too deeply absorbed in its own reflections, and too much affected by what had just occurred, to attend to what he was saying. I was conversing in silence with the God of my salvation; for upon this occasion I felt him so very near to me, that I touched him, so to speak, with my hand. It was the presence of the Adonai of my fathers which sustained me, and which, from that day, revived my downcast spirit with a consolation which it had never felt before, a joy and strength unknown till then.

I saw, however, that my uncle, although somewhat touched by the scene, had not attached to my words the importance which they deserved. I resolved, therefore, after seeking fresh strength from my God, to reiterate my declaration to him the following day. We were seated at table, alone as usual; my uncle appeared somewhat pre-occupied with his own thoughts, but still was on the best terms with me. After dinner I addressed him,—not timid and trembling as on the former occasion, but with composure and firmness,—observing to him that I was sorry to find that my declaration of the previous evening had not been rightly understood; in consequence of which I felt it my duty to repeat it as in the presence of God, with the hope that he himself would one day acknowledge the truth. There was no possibility of mistaking me now, and a scene ensued of the most heart-rending description; he struck his hand upon his breast, cursed his days, and exclaimed, in the bitter anguish of his soul, that I was about to bring down his grey hairs with sorrow to the grave. These reproaches pierced me to the heart; but the Lord strengthened me, comforted me, and enabled me to give that dear and venerable old man some special marks of love and tenderness, which somewhat calmed his tempest-driven spirit. Next day he communicated the whole affair to my pa-

rents, and it appears that they agreed to try the effect of mild and gentle measures with me. Who could tell whether, by studiously avoiding all conversation upon this subject, these new ideas might not vanish from my mind? However, my family were very soon undeceived; so far from abandoning my religious convictions, I even had the courage sometimes to preach the Gospel to them, and as often as occasion called for it, I no longer dissembled my sentiments. My intimate friend (Dacosta,) who had lost his father some months before, being now more at liberty than formerly, proved a valuable help to me, and gave me great consolation at this critical season.

My uncle at length finding that mild and gentle treatment did not succeed in making me relinquish my religious principles, and fearing still more that I would make a public acknowledgment of my faith, had recourse to means of another kind, but which led to results the very reverse of what he had anticipated. There was no species of sarcasm, reproach, contempt, and even insult, which I had not constantly to endure at his hands; and though, alas! my irritated feelings may have more than once driven me to render evil for evil, still I can say, to the praise of God, that upon most occasions I was enabled to suffer in silence, and to pour my sorrow into the bosom of my Saviour, from whom I had already derived such sweet consolation. I do not now regret these trials; on the contrary, I ought to regard them, painful as they were to flesh and blood, as real blessings of God, since they had the effect of confirming me in the faith, and were so many fresh proofs to me of the truth of the Gospel, the frank and open confession of which has always been followed by persecutions of every kind.

But it happened, as we were one day sitting alone, that my unhappy uncle seemed particularly bent upon wounding my feelings by his bitter taunts and poignant irony. I made no reply. Emboldened or irritated by my silence, he had the audacity to blaspheme the name of Him who was now the object of my adoration, and the abundant source of comfort to my soul. This was the moment to speak out. I arose, and placing myself before him, said:—"That is enough; hitherto your sarcasms and insults have been levelled against my person alone, and God has enabled me to endure them in silence; but now, you begin to blaspheme One of whom you know nothing; beware, for I declare to you before God who hears me, that if you continue to talk in this way, though I have nothing in this world, I shall leave you instantly, and never enter your house again." I was determined to hold by my word. The firm and unusual tone in which these words were uttered, for I can say that it was the Spirit of God who constrained me to speak in this manner, produced its effect. Whatever may have been the trials and tribulations through which I had afterwards to pass, never did that poor old man open his mouth in my presence to blaspheme the name of Christ. Unite with me in ascribing glory to God, all ye who read these lines; for it was He, the God of Israel, who, upon this occasion, displayed his faithfulness towards one of his poor children.

Meantime, it afforded my family no consolation, to find that I persevered in my resolution of abiding by the "truth as it is in Jesus," notwithstanding all their endeavours, to turn me from it. The harsh

treatment hitherto shown me now became harsher every day. 'This was the period of severest trial to my faith and feelings. Seldom did I meet one of my friends, either in my uncle's house, or in that of my parents, without having to endure something painful at their hands. One day, (it was under the paternal roof,) my father, whose fiery disposition had often before this vented itself against me, took me by the arm, and led me to the chamber of my poor mother, whom grief had almost brought to the gates of death. Methinks I see her still, reclining in a corner of the room, and plunged in the greatest affliction ; there she lay like one overwhelmed with an insupportable load of sorrow. "Look" he said to me, "that's your doing ; you are the murderer of your mother !" It may be conceived what were my feelings at this moment ; never did I experience such an emotion before, and I must confess, that what persecution could never have effected, the tears of my poor distressed mother, and the dreadful sufferings under which I saw her labouring, might have accomplished. I felt that my faith was already shaken, and that my safest resource was in instant flight. I hesitated for a moment, it was a moment of awful struggle, at length I rushed out of the room, and fled from the house as if terrified at myself. I ran along the street, hardly knowing where I was, and my steps were directed towards the gate of the city. Who can say how that day might have ended with me, if the arm of the Lord had not arrested me ? Scarcely had I set my foot upon the bridge, when a brilliant rainbow appeared in the arch of heaven, before my eyes bedewed with tears, and diverted my mind from other thoughts. Seizing the memorial of the divine promise, "Behold," I said to myself, "the God of the everlasting Covenant !" And that instant, my anguished soul was at rest, my faith revived, and the Spirit of God poured a healing balm over the wounds of my heart. Weak in body, but powerfully sustained within, I retraced my steps, and entered my father's house, tranquil and resigned. Christ had said to the raging sea, "Be still ;" and suddenly there was a great calm.

It may readily be imagined that this state of things could not last long, and must have tended to strengthen the ardent desire which I felt to make an open confession of my faith in Jesus Christ. Already public attention was attracted towards my friend and myself ; we had now changed our habits, we no longer frequented the same coteries, and were seldom seen participating in the pleasures of our former friends. At length the real cause of all this began to be suspected, and to those of our nation it was a subject of deep regret, and indeed regarded as a sort of mournful event. For they set no inconsiderable value upon us ; we were both of us generally known and respected, and national pride was flattered by having for a fellow-worshipper such a man as my friend, who, though still very young, was gifted with no common talents, intimately acquainted with so many sciences, distinguished especially as a poet, and whose poetical works, (such as were at that time published,) had been received with universal applause.

I cannot pass over in silence an interesting interview which we had at this time with a respectable rabbin, a man of fasting and prayer,

worn away to a skeleton by his mortifications, and highly esteemed for his piety by the whole Jewish nation. He wished to have an interview with us, and detailed calmly and leisurely some objections against Christianity which he had put upon paper. It was no very difficult task on our part to refute them. Seeing that his arguments failed to convince us, he tried the effect of an appeal to our feelings. "Gentlemen," he said to us, in a solemn tone, as he rose from his seat, "in a few days our brethren in the faith, throughout the whole world, will put on sackcloth and ashes, to celebrate the great day of atonement. Then shall every Israelite who humbles himself before the Lord our God, and makes sincere confession of his sins, receive assuredly grace and mercy. I beseech you, Gentlemen, to think seriously of this; and if, like true Israelites, you are penetrated with remorse for the design which you have had the audacity to form, you will find forgiveness with our God."

We were touched, deeply touched, at the zeal and sympathy of this man in our behalf; but we reminded him that, in all cases, it is the blood of the Messiah alone which could cleanse us from all sin. When going away he addressed us in these remarkable words: "Well, Gentlemen, I have done what I believed was my duty to do; now that we are about to part, probably never to see each other again, I must not conceal from you that I thank God for having found, in our day still, men who believe in the Bible." So saying, we parted, mutually affected. I never met this man again but once, and that after an interval of several years. It was at the death-bed of my poor uncle, but he seemed anxious that I should not know he was in the room, and kept himself concealed behind the curtains of the bed.

The moment was now come for taking a decisive step. I felt it impossible to put off any longer. My friend, whose situation was very different from mine, and who had encountered scarce any opposition, his father having died before our secret transpired, could have wished to wait for some time longer; but upon acquainting him of my determination to make a public confession of my faith immediately, he agreed to join me, and I communicated my intentions to my family. They entreated me to defer such a step for some time, or at all events to remove to Germany or elsewhere. Perhaps I should have acceded to this latter request, but the fear of seeming to feel ashamed of what I was about to do, made me reject every proposition of this kind; however we agreed not to receive baptism in the city where both of our families resided, and as it were in the very face of my uncle, who was the president of a commission appointed by the king to watch over the interests of the Israelites throughout all Holland. Our choice naturally fell upon the city of Leyden, which had left in our hearts so many delightful recollections, and where resided, with his worthy lady, that dear and venerated Professor whose writings and conversation had exercised so marked an influence upon our souls.

We set out for Leyden in the month of September,—my friend, his amiable wife, who shared at heart our religious convictions, and myself. We were received with open arms and with a truly paternal affection, by those worthy friends who had taken such a lively interest in our

trials. Who, more than they, ought to partake of the heavenly joy which then filled our hearts?

The 20th October, 1822, was the day, so ardently desired, upon which we were solemnly admitted members of the Christian Church. By order of the pastor, an amiable old man, to whom we had made our confession of faith, three cushions were placed before the pulpit and in view of the assembly; there, kneeling before the God of our fathers, who is the true God, Father, Son, and Holy Ghost, we had the inexpressible joy, we, wretched and unworthy sinners, to receive upon our faces the sign and seal of the covenant of grace, and to confess, in the midst of the Christian Church, the blessed name of that great God and Saviour who came to seek and to save us when lost! Glory to God!

The text chosen by the pastor for the sermon of that day was Romans xi. 5. "Even so, then, at this present time also, there is a remnant according to the election of grace." Election of grace! Reader, such is the conclusion you must draw from what has been narrated to you in these pages; such is an epitome of the history of my conversion, and of all other conversions; preventing grace, guiding grace, illuminating grace; grace which enables us to suffer for the name of God, grace which comforts, grace which draws us to Christ, grace which communicates faith, grace which justifies by imputing the righteousness of the Surety, grace which regenerates and sanctifies; in fine, grace for grace, and to the glory of that God whose free and gratuitous election made before the foundation of the world, is the only source and principle of all grace and of all felicity.

The day before our public reception into the Christian Church, we bade farewell to the synagogue by writing. I addressed to the syndics of the Portuguese Jewish nation a letter, in which, whilst I allowed them to regard me henceforth as no longer a member of the synagogue, I protested that I still remained an Israelite, but an Israelite who had found his Messiah, and who would not cease to pray fervently for his brethren according to the flesh, that they might speedily return to the Lord their God, and to David their King!

A few days after my baptism, I received a letter from my uncle, in which he informed me that, after what had just taken place, and in consequence of some domestic arrangements, I could not, upon my return to Amsterdam, reside in his house; that he would not prohibit me from visiting him, but that it should only be upon the express condition that I would never speak to him of my sentiments.

On my return to Amsterdam, I took a very small lodging upon a third floor; there, alone with my God, I felt in my soul that joy which is unspeakable, that heavenly peace which passeth all understanding.

II.—*A morning visit to the Native Christian Institution in Entally, Calcutta.*

Distance both of time and place acts like a magic spell in brightening the hues of interesting objects. We often pant to see that which is beyond the reach of our observation, while we listlessly neglect objects of the very same class, and of superior interest, which are within the range of a frequent and easy access. The traveller, who, full of enthusiasm, has reached a spot which encloses curiosities he has often longed to behold, is frequently grieved to hear its stated residents speak of them in a most apathetic strain, as well worth seeing on the whole, at least they have heard so, for they could never feel justified in making the little sacrifice of time and labour which a sight of them would require. Country visitors know much more of the marvels of the metropolis of Britain than those who have spent all their days within the sound of Bow bells. So with distance of time. How are death and antiquity continually augmenting the fame of the illustrious! Who does not wish that he could listen to Burke's powerful and lofty eloquence! And yet in his own day, his rising to speak was a signal, and a signal rather extensively regarded, to members to quit the House of Commons. Who does not with a kind of indignation, mentally determine, that if Coleridge were now amongst the living, the wealthy vein of philosophy and abstract truth, which his unrivalled conversational talents and extempore powers presented, should not be lost to the world by neglect and for want of working!

These few remarks are intended to anticipate the feeling of disappointment which will most likely invade some readers when they see that the Institution which has so much interested us is located in Calcutta. If it had been established in the wintry regions of Tartary or the streets of Peking, how would the fortunate man have been envied who had caught a glimpse of it.

But it is situated in Calcutta—every one has heard of it—any one may see it—why should we be troubled with an article respecting it?

However, despite the dread of such a reception, for the benefit of those, whose common sense and reflection have, in the cultivation of the useful, conquered this common foolish feeling, (and we are sure that among the readers of the *Calcutta Christian Observer*, such persons greatly preponderate,) we shall proceed to our notice of a morning's visit to the Native Christian Institution, South Road, Entally.

This institution, it is superfluous to mention, was first founded at Chitpore. The unhealthiness of this situation rendered a removal necessary. A temporary transfer was made to Howrah, till commodious premises could be procured. These have been amply secured at its present situation.

The primary end this institution contemplates is to procure efficient native preachers of the gospel—to extract from India herself the agency to be employed in evangelizing her heathen myriads.

We have lately met, incidentally, with some records in the book of experience which place this purpose in a striking light and shew its extreme importance.

In the sketch of the Missions on the south-east coast of India, prefixed to Pearson's life of Swartz, we read, "the two Native preachers, Aaron and Diego, in their travels through the villages of the district, which had been assigned to them, were eminently successful, and so numerous were their converts in some of them that it became necessary, according to the custom of the country, to appoint a Christian warden or superintendent over them. The former of these pious men finished his course in June 1745, after 11 years of diligent service as an itinerant pastor and teacher, having during that period, been the means of converting many hundred souls." Dr. Marshman thus speaks of the success of the mission at Serampore: "We have availed ourselves of the help of Native brethren ever since we had one who dared to speak in the name of Christ, and their exertions have chiefly been the immediate means by which our church has been increased." Dr. Carey thus briefly but honorably mentions two of these Native brethren—"Krishnoo labours at Calcutta with great success. He is a steady, zealous, well-informed, and I may add, eloquent minister of the gospel. He preaches on an average 12 or 14 times every week in Calcutta, and its environs. Sebuk Ram is also an honorable minister of the gospel, and preaches nearly or quite as often." This is strong testimony to the utility and importance of Native agency. The necessity of such agency is placed in this strong light by Rev. G. Sutton. "In the speaking department, Native preachers should be employed as much as possible, the missionary being present to countenance them, supply their deficiencies, and answer objections. But unless a missionary wishes to wear himself out in twelve months let the Natives do the bulk of the talking." Then, this institution proposes to supply not only preachers but *efficient well-qualified preachers*. We shall all readily allow what Dr. Reed has so felicitously stated respecting ministers generally—"The rule is that the *fittest* are the *best*, and that the proportion of success

shall generally be as the measure of preparation." Hence the importance of sending forth in this combat against error and heathenism polished arrows, sharp and glittering swords.

Enough respecting the purpose of this institution. The execution of this design next demands attention. The youths educated here are destined, if God shall graciously change their hearts and implant desires for usefulness, to occupy stations as preachers of the gospel to their countrymen. It is therefore important that they should retain their Native habits and mode of living. It is the difference of habits that seems to place the Christian teacher at so great a distance from the Natives and render entire amalgamation of heart so difficult. It is this that gives his instructions the air of a foreigner, and prevents them from receiving that cordial, unsuspecting welcome which would be given to a countryman. Dr. Marshman thus speaks of this obstacle in the way of a foreigner's reception: "There is something in the presence of a European that excites fear and suspicion, but with their own countrymen they can be familiar." It is therefore evident that if these youths were taught to contract European habits, this advantage of Native preachers would be lost. Their native manner of living is preserved by building for them on the premises, dwellings after the fashion of their country in which they live as they would have done at home. These dwellings we visited. They were the pictures of neatness. The mat, coverlid and pillow, which composed their beds, were tidily affixed to the walls of their houses. On the opposite side stood the little library; the books covered, marked and arranged, shewed that the inmates had learned their value. This attention to decorum is secured by appointing, in rotation, some of their number as house-monitors, whose duty it is to see to the order of the several dwellings. Some of these dwellings are bungalows, others pakká houses. The course adopted is that if, previous to their entering this establishment, the youths have lived in pakká houses, they are here accommodated with such; if in bungalows, bungalows are here provided for them. Their food was preparing in native fashion. Again, their destination requires that whilst they retain their native habits of body, their minds should be imbued with Christian feelings and knowledge. To secure this, they are precluded as much as possible from heathen influence and example. The premises are commodious, so that they find both their employment and amusement within the compound. They join in family worship. We attended their morning meeting. Our entire ignorance of the Bengálí language in which their service was conducted, prevented us from knowing the import of

their service ; but we were delighted with its manner and spirit. Their countenances beamed with contented joy. They commenced by singing with great propriety a Bengálí hymn. A chapter in the Bengálí Testament was then read. One of the elder youths then engaged in prayer. His prayer was characterized by great seriousness. His manner was as far removed from hesitation on the one hand as from display on the other. We forgot to mention in its right place, that before the commencement of the service the elder youths, who form a theological class, repeated in English a text of Scripture, which we understood it was left to themselves to select. This being the case, we were gratified to find that the texts selected were statements of important evangelical peculiarities. We were pleased with this as indicating an attachment to evangelical truth. We were sorry that pressing engagements prevented us from witnessing the order of their instruction. We were compelled to leave at the hour of their assembling for school. We were, however, delighted to hear that the wisely directed efforts made for their benefit, had been so blessed by a gracious God, that the whole of the elder youths are exhibiting pleasing marks of decided piety—all above 14 years of age are now, or expect shortly to be, members of Christian churches. Our only excuse for this endeavour to transfer to others the impressions we received from our morning's employment is the pleasure we derived from them and the wish that others might share them with us.

A NEW ARRIVAL.

III.—*On the danger and extreme folly of conforming to the World.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The accompanying extract from "Blunt's History of the Apostle Paul," though long, is on the whole so excellent, so faithful, so applicable to Calcutta, that I entreat your kindness in inserting it *entire* in one number, if possible. It may be as well to say a few words by way of explanation for the information of those of your readers who have not the work at hand for reference.

In his Vth Lecture on Acts, xxi. 26, the Rev. author comments on the conduct of the Apostle in regard to the purification of himself with certain men at Jerusalem. The conference spoken of at the 18th verse, and the circumstances which arose out of it, are acknowledged to be very difficult points of the Sacred History, and exceedingly perplexing. He then enters into a disquisition of the reasons why this is so embarrassing, and endeavours to explain the mystery, particularly as relates to Paul, who was on all other occasions, the most bold and uncompromising advo-

cate of the Gospel. He conjectures that Paul intended "to convey to the converts at Jerusalem, who were zealous for the law, something more than the mere belief that he considered it a matter of innocent superstition, or, at the best, of indifference; it was evidently intended to demonstrate that St. Paul was, under no circumstances, a neglecter of that law, but, in fact, as habitual and consistent a keeper of it as they themselves—"That all may know," is the reason given—"That all may know that thou thyself also walkest orderly, and keepest the law."

He then, by comparing several passages of the Apostle's Epistles, comes to this conclusion, that both the elders of Jerusalem, and Paul himself, were too much influenced by the doctrine of expediency, and departed from the simplicity that is in Christ; anxious, probably, to recommend the religion of Jesus Christ to those whose views were as yet indistinct by the remains of Jewish error; and thus he conformed to customs which he never could approve of, and mingled with the worldly-minded and the wavering. The Sacred Historian tells us that the forebodings of the elders came to pass (27—40 v.)—"The Jews stirred up all the people, and laid hands on Paul. The whole city was moved."—The Apostle was well nigh meeting with death; and had not the chief captain interfered, this would have been the case, humanly speaking.

The Reverend author then concludes the Lecture in the words which I have extracted, every paragraph of which I pray may be deeply engraven on my own heart as well as those who read it.

Certain portions of the extract are marked by me in Italics; and I have added a note or two here and there, that the subject may come home to those who are, I know, following in the footsteps of the beloved Apostle Paul, in regard to the expediency of conforming to the world in some points, without one grain of that holy consistency which he had, though they profess much, and talk largely of the Gospel.

My opinion is that the extract enters most minutely into the case of such who would have the world believe that they are "the Pillars of the Church."—But in this they grossly deceive *themselves*, and become a sad stumbling-block to *many young Christians* who naturally look up to their elders. May they read the extract herewith sent with personal application; and may we *all* remember whose name we bear, and how we should strive, especially in this Heathen land, to exhibit the holy tendency of the Blessed Gospel of Jesus Christ.

October 20, 1838.

AMBROSE PROBUS.

"If the view which we have taken, with respect to this action of the apostle, be the just one, it is impossible to pass it by, without attempting to derive from it the important lesson that it so plainly teaches, viz. That the real Christian should steadily, perseveringly, and undauntedly preserve the straight and narrow path marked out for him by his Lord, and never from a mistaken desire of conciliating the opponents of vital Christianity swerve a single step, either as to doctrines or practice, from that which in his heart he believes to be the truth of God. The argument which we are for ever hearing* from the mouths of persons who advocate a certain degree of conformity to those who differ from us upon these great and essential subjects, is of this nature: 'Much may be done by meeting your opponents half way; if you give up a little of the non-essentials of religion, they will give up much of the spirit of hostility to its essentials in return. Your occasional intercourse in questionable pursuits with the people of the world for instance, will possess a beneficial effect upon them: it will have a ten-

* It strikes me that this species of "argument" and a conduct conformable thereto, is daily to be heard or seen in Calcutta.—A. P.

dency to subdue their prejudices against a serious and scriptural view of Divine truth, to conciliate their affections, or, at least, to increase their respect towards the people of God; and above all, to render future opportunities of promoting their spiritual interest more easy to you.' My brethren, and I speak to those only amongst you who have 'tasted of the heavenly gift, and have been made partakers of the Holy Ghost,' and confess it to be sinful to mingle in ungodly society for any other object than the charitable one to which I have alluded. I really believe this argument, notwithstanding its plausibility, to be most erroneous and most dangerous—*most erroneous*, because the word of God expressly declares that we shall 'not do evil that good may come;' however minute the evil, and however apparently grand and magnificent the good, the principle remains the same, and if you value the word of your God, will not be intentionally violated by you—*most dangerous**, because it almost uniformly happens that in endeavouring to benefit others, when not in the direct and obvious path of duty ourselves, we contract far more of evil than we impart of good. If you are desirous to work and fight for God, you must never forget that no blessing is promised, no lasting success can result, unless you work with God's too's, and fight with God's weapons. It may be replied to this, that even our Lord 'eat and drank with publicans and sinners,' and that none found fault with Him but the hypocritical Pharisees. We answer, our Lord came expressly 'to seek and to save them that were lost;' and where should the shepherd seek the wandering sheep, but in those strange pastures whither it has strayed?

"This example therefore will not serve you unless you can produce as plain a commission as our Lord, and unless you can show that you *never* enter into ungodly society except to bear as open, as uncompromising a testimony of its followers and its sins, as He did. Be assured that there is no common ground upon which the Christian and the worldling can meet with mutual benefit or safety, except it be simply for necessary worldly business, or the common civilities of life. To venture upon more than this, unless where those legitimate exceptions, the ties of affinity or the bonds of former friendship demand it—'cometh of evil;' it is a grievous mistake to suppose that the world ever meets the Christian half way;—the world will advance to meet you so far as it can bring its follies, and its selfishness, and its hostility to the spirituality of the doctrines and requirements of the gospel, with it, but not one step will it advance beyond it. There is no real reciprocity in its civilities; it yields nothing, it surrenders nothing; every renunciation must be made by the Christian alone, in this unholy alliance; and in return for such renunciations, what do you obtain? For your sacrifice of conscience, of the Will of your God, of the honor of your Redeemer, for this will be broken and this honor is compromised by your concession, the world proffers you its hollow flatteries, and its fallacious smiles, and its 'empty and worthless regards; and when it has deceived you into the acceptance and the love of them, it laughs to scorn, as a very bye-word and a proverb, the Christian's weakness and his folly. Is it not so? Then look at compromising Christians in public life, men upon whose Christian conscientiousness large, very large demands are continually made and answered: what effect have their acknowledged Christian principles upon those who make such demands? are these principles more honored, more highly valued, more imitated? On the contrary are not their wavering possessors pitied and prayed for by the humble consistent Christian, despised by the very men with whom they act, respected by none? Look again at the compromising Christian in private life—are his friends really led to honor religion more, because he has

* The Italics in this extract are all mine in order that those who read it may be deeply impressed with its importance.—A. P.

lowered the high and lofty standard of spirituality and holiness which he has unfurled above his head? Is he more useful in the circle in which he moves? *Is he more respected in his own family, who know him best?* Is he more honoured as the instrument of bringing sinners to his Lord?

“Alas! My Brethren, you know that the contrary to all this is unquestionably the fact; and that the man who, while he continued the bold and uncompromising soldier of the cross, was honored and respected and beloved by all whose regards were worthy of his possession, sinks into insignificance and uselessness, the moment his master beholds the costly sacrifice at which he is willing to purchase the regards of an ungodly world. Be not then deceived, brethren, by the too successful delusion that you can really serve the cause of God, and reconcile the people of the world to it, by unnecessarily mingling with them, and attracting to yourself their admiration and regards. There must usually be much given up, much suppressed, much practised on your part which an enlightened and tender conscience ought to shrink from, before you can effect this. AND, AFTER ALL, HOW MORTIFYING IS THIS REFLECTION, THAT IF YOU ARE A CHILD OF GOD, IT IS ONLY THE UNSANCTIFIED PART OF YOUR CHARACTER WHICH THE UNGODLY PORTION OF THE WORLD DELIGHTS IN, FOR IT IS ONLY THE UNSANCTIFIED PART OF YOUR CHARACTER WHICH IT CAN APPRECIATE AND UNDERSTAND.

“Doubt yourself, therefore, examine yourself, pray to God, ‘to try your very heart and reins,’ if you are popular in worldly Society;—*depend upon it, it arises far more from the deficiency of Christian feelings and Christian principles in your life and conversation than from their excess. In exact proportion as you resemble your Lord in meekness, in lowliness, in poverty of spirit, in fidelity to the cause of your God, in bearing an open testimony against the practices of an ungodly world, you will resemble Him also in this, that ‘He was despised and rejected of men.’ Do not therefore for a little short-lived popularity, or dangerous enjoyment, or mistaken usefulness, descend from the dignified elevation of the true Christian, to mingle in the vain and heartless society of those whose tastes and feelings, and pursuits are hostile to the spirit of your Lord’s Gospel, and to the nature of His kingdom.* ‘Now are ye the Sons of God,’ says an Apostle, speaking to the true believers of every age: how glorious an appellation! and can you, ought you for any purpose and under any consideration, to make common cause with those, all of whose pursuits are lighter, when weighed in the balance of the sanctuary, than vanity itself, and too many of which have been pronounced to be, by the word of our God, far worse than this,—even ‘earthly, sensual, devilish.’—Such language will, I fear, to many, appear harsh and uncharitable, and even offensive, though it be the word of God Himself; but, my beloved brethren, this is too important a subject, and too deeply affecting the interests of your eternity, to permit me to be very careful in that matter. Better, far better, that I should offend many, even by speaking harshly, which I would at no time willingly do, than that I should injure one by speaking ambiguously upon so essential a part of Christian conduct. You cannot be told too often that ‘the friendship of the world is enmity with God:’ that by every concession, every compromise with His enemies, our Lord is ‘wounded in the house of his friends;’ and that every instance of such conduct on the part of His believing people, while it grieves His Divine Spirit, must eventually bring sorrow and suffering to their own hearts. I would therefore most solemnly address a few words to those among you, if such there be, who are at the present moment engaged in such a course as that which I am now deprecating. You have been led by the sovereign grace of God to take an interest in religion, of which those around you,

perhaps, do not partake ; you know, and by happy experience, the comfort of having, with many ‘ chosen that good part which shall not be taken from you.’ You do not sigh for the perishing pleasures of a perishing world, for they would not be pleasures to you, if they were spread in such abundance at your feet, *and yet you are not without your temptations ; you are continually led, sometimes by the mistaken desire of benefiting the cause of your Divine Master, and more often by a certain softness of disposition and deficiency of moral courage, to yield to others upon points on which your own conscience has no doubts ; you carry St. Paul’s maxim of ‘ becoming all things to all men,’ to a most unholy and guilty extreme. When you are in the company of the people of the world*, you agree with them, at least, you do not disagree with them, in sentiments which you would blush to avow before the most humble of your Christian friends ; nor do you stop here, in actions as well as in words the same system is pursued : you began perhaps by imagining that this was for the cause of truth and for the purpose of reconciling others to that of which you knew, experimentally, the value and the blessedness. Deceive yourself so no longer. It is too often merely the cowardice of the natural heart shrinking from painful opposition, or the natural craving of the natural mind after this world, and its follies, and its applause. *There is not a more dangerous temptation to the Christian than that of desiring to stand well with all men, to possess every man’s countenance and approbation.* Learn to meet dissatisfaction and contempt, cold looks and disapproving voices when in the service and cause of your Lord without discomfort or dismay ; call to your mind His example, His power, His spirit now ; and, above all, strive to realize the day when that single sentence from His lips, ‘ Whosoever shall confess me before men, him shall also the Son of man confess before the angels of God,’ will outweigh the crowns of princes, and out-value all the treasures of the world. The present are times when both in public and private the true followers of our Lord must show their colours fearlessly and openly. ‘ The enemy is coming in like a flood ;’ and whether it be in the senate or in society, in the pulpit or in the private intercourse of friends, a decided tone must be taken, and the friends of God and of the world must no longer attempt, to coalesce†. ‘ Who is on the Lord’s side, who?’ will again be the cry of his people, and none will be recognized now, none will be seen hereafter, who have not been content in the midst of an infidel scoffing ungodly generation to take up the cross of Christ, to bear it openly amidst the taunts of enemies and the sneers of friends, to a vow themselves its adherents and its advocates, and to be ready to give up station, character, property, nay, if called upon, even life itself, in its defence. That we may all know experimentally, something of this feeling, and evidence it daily and hourly in our conduct both public and private, may God grant of his great Mercy through Jesus Christ our Lord.”*

* With regard to many who call themselves Christians in this city it may be said with truth—“ You even discontinue family worship in the company of worldly people.”—A. P.

† May it not be said with truth that this remark applies forcibly to the present posture of affairs in India?—A. P.

IV.—*On the Hindu Myths.*

To the Editors of the Calcutta Christian Observer.

SIRS,

It does not appear that the principles of historical evidence have yet been applied, in a sufficiently lucid and discriminating manner, to the refutation of the Hindu Myths. It is not enough for Christian reasoners to deny the truth of the Puranas on the ground of their absurdity, incredibility, impurity and mutual contrariety, though these are solid and satisfactory arguments. Besides these internal reasons, the more purely historical grounds, of an external character, for refusing credence to the Puranic narratives should also be urged. This has, in some measure, been done by the Rev. Mr. Mundy in the 2nd vol. of his work "*Christianity and Hinduism contrasted**," but the subject has never, as far as I am aware, received that full and satisfactory treatment to which it is entitled. There are some points connected with it, which would require a very clear and accurate statement, to put them in their proper point of view. For instance, how is it that the existence and continued observance of the burthensome ritual of the Mosaic Law, by the Hebrews, is a satisfactory argument for the divinity of its institution, and for the authenticity, antiquity and divine origin of the Pentateuch;—while the existence of the Vedic Hinduism, of its burthensome ceremonies, of the Brahmanical assumption of a superiority in nature and privileges over others of the same flesh and blood, and who must therefore at first have groaned under this priestly domination and the degradation to which it subjected them, and have resolutely opposed it, (as in fact the Buddhists did,) are to be accounted for on totally different grounds? It seems that even a candid and inquiring Hindu may fairly ask for a discriminating statement of the opposing features of these two cases, which enable us to recognize their respective real characters, and lead us to pronounce the one a Divine Revelation and the other an imposture.

This is a subject which has never yet employed the pen of any eminently learned or philosophical writer; and which evidently requires the skill and powers of a master to bring out and elucidate the various points which it involves. The subject is well worthy of the consideration and discussion of the Missionary body; but probably could not be successfully handled without a more minute and exact acquaintance with Hindu literature than is generally possessed by those who

* This work, though meritorious, is not all that could be desired, and it is too harsh occasionally,—this must tend to alienate the Hindu feelings.

have to combat its errors. It is to be hoped that as the knowledge of Hindu Philosophy and Mythology becomes more widely and familiarly diffused in England and Germany, they will be made like Greek and Roman Paganism, the subjects of frequent illustration and comparison with Christianity, and thus receive all that elucidation and accurate examination which seem so likely, through God's help, to conduce to their overthrow.

January 12th, 1839:

TA'RKIKÁ:

V.—On the use of the Hindustání Particles.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Your correspondent J. A. S. "On the use of the Hindustani particles" has been unfortunate in his selection of 2nd Peter, 2nd Chap. vth verse as an instance of bad translation. He says, "Europeans have sadly blundered with *mugur*; I will only adduce one example, 2nd Peter, 2, v. And God spared not the old world but (*mugur*) saved Noah the preacher of righteousness with seven others. In the present Hindustani version *but* is rendered by *bulki* which gives an entirely different meaning to the passage, viz. God not only saved the old world but saved even Noah, i. e. the old world was not destroyed at all."

By the present Hindustáni version I presume he means Martyn's translation. If so I will venture to say that every one who knows any thing of Hindustáni will agree with me that "J. A. S." has blundered and not Martyn. The words in his translation are the following. "Our uglee ubadee ko b'hee nu chora, bulki toofan koo moonafiqon ke alum pur moosulut kurke at'hwen shukhs Nooh ko, jo rastbazee kee waz kubta t'ha, muhfooz rukha." Is it possible that any one can understand from these words that the world escaped as well as Noah—the blunder is I expect J. A. S.'s. He has connected bulki with muhfooz rukha—he should have connected it with toofan ko moonafiqon ke alum pur moosulut kurke. It is employed here as the Hurnfi turuqgee, or progressive particle as he terms it, and the meaning used here in antithesis is, that God so far from sparing the old world, having destroyed the world of the ungodly by a flood, saved only Noah a preacher of righteousness who with his family was the eighth person saved. Faulty as Martyn's translation may be it would certainly not be improved by substituting in this place *mugur* for *bulki*, and at any rate does not convey a meaning the reverse of that intended. Perhaps the passage might be rendered clearer by inserting "fuqt" between the words "kurke" and "at'hwen," but I am not sure that there would not be danger of making it appear to some on reading it as if Noah alone were saved and not the seven also who were with him.

In all fairness to Martyn's translation, I trust you will not deny insertion to what I have written.

Yours, &c.

ALIQUIS.

In future I trust that J. A. S. in mentioning any supposed blunders in Martyn's Hindustani translation, will give the words of the translation, that your readers may judge for themselves, as it is evident from the case in point that the blunder may be that of the critic and not the translator.

March 13, 1839.

VI.—*The Christian Boarding School.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have read with great interest the papers in the last numbers of the *Observer* in reference to the establishment of a Boarding School on Christian principles. Missionaries in the Mufassal are often requested, by the European residents, to establish a school in which children from 4 till 12 years may be taught all those branches of useful knowledge which are taught in a good Grammar school in Europe and the United States; but their engagements do not allow them to undertake such a work. I am confident that a good Boarding School will succeed beyond expectation. Two or three things however, are to be kept in view.

I. The school must be established in Darjeling. Parents who wish to bring up not only religious but also *healthy children* would surely never think of sending them to Calcutta.

II. The school must be open to the children of Europeans of all classes, civilians, officers, traders, indigo planters, missionaries, &c. A school for the latter classes alone would never succeed.

III. The school must be able to accommodate both boys and girls from 4 till 12 years of age, and the persons who take charge of it must be an experienced school-master, and school-mistress, who can teach reading, writing, grammar, drawing, singing, music, arithmetic, mathematics, geography, history and *pure Christianity without Sectarianism*. The school wants no great divine, or great scholar, who could not well stoop down to teaching the most common and most useful branches of knowledge.

I read the other day in the *Hurkaru*, that the good people on Darjeling are already at work to establish an Academy at that place. I propose that you correspond with Col. Lloyd, resident of the place, and that we all assist the gentlemen there in establishing a good Boarding School. Let us not talk of Academies, Colleges and Universities. We have here no young people for such institutions, but plenty of candidates for a good Boarding School in which they may be prepared for the literary institutions of Christian lands. Ask the Darjeling gentlemen what we can do for them. Let them form a Committee and submit their plans to the public through the press. I am sure the European Community, from Calcutta to Allahabad, will support the plan of establishing a good Boarding School on Darjeling with all their might. Let

us import a good master and mistress from England, if none can be found in India.

Yours truly,
J. A. S.

Banáras, Feb. 12, 1839.

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRs,

The letter from Mr. Stubbins, which appeared in the *Observer* for February last, speaks to the feelings of every Missionary, who is a parent; and it must, I am persuaded, approve itself to the judgment of all engaged in mission operations, who are not parents. What our friend states about the inability of a Missionary to educate his own children is true,—literally and painfully true. Some of my heaviest hours, since I have been a Missionary, now more than thirty years, have been occasioned by the exercises of mind which he describes. I have children grown up, who are well educated and respectable: but I am indebted to the exertions and kindness of others for the education which they have received. I have other children, who are growing up, but I cannot, owing to a change of circumstances, secure the same advantages for them. In a country place, and such is my station, the poor Missionary has fewer resources than in Calcutta, and his prospects, for his family, are more gloomy. A Missionary has of course two objects in view, with respect to his children; one is to procure for them a good education, and the other to see them, when grown up, able to support themselves in a decent and comfortable manner. Now a Missionary in the country, has no means of securing either of these important objects. He must devote a part of his time to the education of his children, (and that he may do with a good conscience, for to do so is his duty;) but that education will, in many respects, be defective; and very unequal to what he could wish for them. Let us however, suppose, that their education is as complete as, with his limited means, he can make it; the important question then occurs: How are these children to procure a decent livelihood? The station, where their father is situated, offers them nothing, or nothing beyond what the lowest grades of persons born in the country can obtain. What is then to be done? The question cannot be answered; no one can tell what, in such a case, can be done. Shall the sons of the grey-headed Missionary beg or starve? Shall they continue to be a burden on the limited income of their father, and deprive him of the comforts of life, and his means of usefulness. What is to be done?

Though I write thus, because such is the true state of the case, yet I would, by no means, encourage either in my own mind or in the minds of others, a distrust of Providence. Let us, my Missionary brethren, look up to God. Our times are in His hands. He can provide; and we ought to hope in His mercy. The Lord, however, works by means, and if the establishment in Calcutta of the proposed seminary, would make some provision for our children, ought we not to recommend its establishment? Nay more, may we not, with propriety, request the aid of the religious public, among which are many who respect the poor but laborious Missionary, for the purpose of attaining this important object? I wish others, better able to use the pen than I am, would take up the subject, and place it, before the public eye, in all its importance.

Yours very sincerely,
AN OLD MISSIONARY.

VII.—*Missions and Education.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

May I beg to draw your attention to some, in my view, very important matters of Missionary economics, exhibited in a clear and forcible manner in No. IV. of the Appendix to the 28th Annual Report of the American Board of Commissioners for Foreign Missions. I deem them so valuable generally, and so directly bearing upon our own Missionary success in India in particular, that should they meet your approbation, I shall request insertion for them in the forthcoming number of your valuable periodical. The points embraced are among some that have long occupied much of my own thought for years back. I do trust that greater attention may be drawn to them in the present stage of Missionary efforts. We are all anxiously inquiring why have we not more success? But have we even yet employed those means, to their full extent, which are the best calculated to ensure any large success?

I remain, &c.

CINSURENSIS.

Extracts from the Fourth Triennial Report of the American Mission Seminary in Jaffna, Ceylon.

“The term of study for the scientific course is *six* years, and it has always been intended to have a corresponding number of classes, so as to dismiss one each year. There is a prospect that this will be effected, and that there will be *six* classes, before the publication of another Triennial Report.

"The course marked out in the Prospectus, published in 1823, has been in most respects pursued; though not precisely in the order there mentioned. There have been some changes, from time to time, in the books used, and in the branches taught; as the terms of admission have been raised, and the efficiency of the native teachers has been increased. The studies introduced, in course of the last three years, are, the first principles of *chemistry, mineralogy, and the native system of astronomy*. In the latter, instruction is given by a native young man, educated in the Seminary, and taught this system by two of the best informed native astronomers in the district. Neither of them could be induced to serve as a teacher in the institution, nor willingly to impart any knowledge of the subject to those under missionary influence, until obliged in self-defence to come in contact with students, from among their own people, who understood something of the European system.

"A decided partiality has generally been manifested for mathematical and astronomical studies. This has been favorable to an important object, aimed at from the commencement of the Institution, *to make palpable and bring home to the understanding of the whole native community, a refutation of the prevailing notions of Astrology*. These are closely interwoven with the mythology of the country; and the supposed verity of astrological predictions is one of the strong pillars of idolatry. A blow has evidently been given to these false systems, which is operating favorably to the introduction of real science and true religion."

"In reporting the progress and benefits of the Institution, fidelity requires that the *objections*, which may be urged against the system of *charity boarding schools*, be hinted at, if not stated at length. They are principally such as might be expected to grow out of a sudden transition from labor, and perhaps indigence, to a sedentary life, where all real wants are gratuitously supplied; and this in the case of ignorant heathen lads, unable to appreciate the advantages of their new situation, and consequently unreasonable in their expectations. Though accustomed to hardships at home, they are liable not only to become effeminate, but to imbibe the notion, too common in the country, that manual labor is a mark of degradation. They too often forget 'the hole of the pit whence they were digged,' and become 'vain in their imaginations;' and when this aversion to labor is united with disinclination to all bodily exercise, where necessity is not laid upon them, both body and mind become enervated; they are impeded in their studies, and in a measure disqualified for the duties of active life.

"Various means have been used, with some success, to counteract these evils. Still they are difficulties and objections, which should be distinctly considered in forming an estimate of the advantages of these establishments. The most effectual preventive has been to feed, clothe, and lodge the students in as simple and plain a manner as a due regard to health and cleanliness will allow; or, in other words, to avoid raising their style of living above what, all things considered, has seemed *necessary*. There has not been purposely any sacrifice to *mere* show, or appearance; though the latter cannot of course be wholly disregarded. At the same time all are taught, both by precept and example, that bodily exercise and manual labor are not merely respectable, but highly conducive to health of body and vigor of intellect, and are instructed in what constitutes true dignity of character, and urged to be 'not slothful in business, but fervent in spirit,' as by many other considerations, so also by those drawn from the word of God."

"In an attempt to enumerate some of the general results, it is evident that what has cost the longest time, and the greatest amount of labor, to effect, and is in fact, most important, may be least tangible and least capable of being estimated. Of this kind is the change effected in public opinion, on a variety of important subjects. This change, relating to matters of science, morality, and religion, though extensive, has been gradual, and almost imperceptible, so that the community at large are scarcely aware that any change has taken place. It is very obvious, however, to an attentive observer, that the missionary who now enters the field, has a people to operate upon very different from those in the district twenty years ago. This change of public opinion should, in its various bearings, be very attentively considered, by those who would measure the success of missionary efforts; either by the number of professed converts, or by any other results which may be numerically stated.

"One advantage gained is, that the *standard of education has been elevated*. There is a pretty general wish among all classes, to have their sons *educated*. Even the children of low-caste people attend the schools. It is less disgraceful than formerly for *females* to read and write their own language; and a large number are taught in the different free schools. *The Female Academy, or Central Boarding School for girls*, has risen much in favor with the people, and girls of very respectable families are more frequently received into it than formerly. What is perhaps more obvious, there is a great desire, especially among the leading classes, to have their children instructed in the English language. The schools for this purpose are well attended.

"Not only is the standard of education raised, but the minds of large numbers of youth of both sexes among those shortly coming forward to take the lead in society—are imbued with principles opposed to the prevailing system of idolatry. This is the more important in its probable influence, as there are no rival institutions, of any importance, among the natives for the support of these systems. Almost all who enjoy the advantages of education, to any extent, are under the influence of mission establishments, and are educated on Christian principles.

"Something has also been done by way of directly undermining, and eventually overthrowing, the strongholds of error and delusion which were supposed to be impregnable. The abettors of these systems, who were formerly the oracles of the district, and who professed to think that Europeans had no knowledge of Mathematics and Astronomy, have made some profitable discoveries respecting their relative standing as men of science. The discrepancies that have been noticed and pointed out from year to year between the Hindu and European calculations of eclipses, have corrected the views, both of the learned and the ignorant. As they have been constrained, by their own observations, to acknowledge the greater accuracy of the European calculations, they are in more favorable circumstances for considering candidly the prevailing theory of eclipses, as taught in the Puranas. Considerable exertions have been made to bring the refutation of this theory distinctly before the minds of the people. On this subject, two small treatises have been printed in Tamul, and widely circulated with good effect. The special importance of making the refutation of the Puranic theory complete, and also intelligible to all, rests in the fact that it is taught in the Scanda Purana, which is in the highest repute as a book of divine origin, and is read or sung at most of the temples with great reverence. The very hearing of it indeed is thought a sufficient preparation for heaven. The phenomena of eclipses, being of a nature to awaken universal attention, important advantages have been gained by bringing into notice the errors of the Purana on this subject.

It has made it comparatively easy to awaken attention to other errors of the same book which, from the nature of the case, could not be brought so distinctly before the minds of the community. The whole system of geography and astronomy, as taught in the Hindu shasters is fabulous in the extreme.

“ The chapter which treats of these subjects forms an important part of the Scanda Purana, which every class in the seminary is required to study, in connexion with the European class book on geography and astronomy. It is often a matter of curiosity, to watch the workings of the student's mind, while investigating these subjects. Not unfrequently, a strong feeling of regret is manifested on a discovery of what must be admitted as truth. This feeling has sometimes been so strong as nearly to destroy the most credible evidence—to falsify the deductions of their own reasonings—and to set aside conclusions drawn from demonstrations which they fully comprehend. This is the case in regard to physical phenomena, coming within daily observation, or resting on the testimony of those in whom they usually place implicit confidence.

“ Such being the difficulty of producing conviction on subjects of natural science, how much more difficult to establish moral or religious truth, in opposition not only to prejudice but to the depraved passions of the heart which so often govern the understanding. Some advances, however, have been made in producing conviction on many points of fundamental importance, which are directly opposed to the prevailing systems of mythology. For example, the doctrine of the ‘ nine planets,’ including the sun and moon, also Ráhu and Ketu (or the moon's nodes) is interwoven with the whole texture of the Puranas, and lies at the foundation of the several systems of astrology received throughout the country. Special exertions have been made to prove, to students capable of understanding the subject, that there are *five* primary, and *seventeen* secondary planets, which were wholly unknown to those by whom the ancient systems were formed; and that consequently the results of the influence of the planets, as given by astrologers from year to year, must, necessarily, be incorrect; and all who rely upon them deceived. For *two* successive years a native calendar, calculated by one of the *seminarists*, has been printed and gratuitously circulated. In connexion with the astronomical matter, important information is communicated on moral and religious subjects. A variety of particulars might be mentioned, to show that, by the cultivation of natural science, a train of causes is put in operation, which, if continued, must eventually overthrow those false systems that have for ages been an insuperable barrier to the introduction and diffusion of light and truth; for real scientific knowledge tends directly to destroy confidence in those books which are supposed to be of divine origin.”

“ It should be remembered, that the gospel is to be introduced, and the whole structure of society remodelled, by a *native agency*, called forth, educated, and fitted for the service, by a few foreigners. It is by no means a novel view of the subject that, as India has been subdued, and is kept in subjection to British sway, in a great measure, by *native troops* under British officers, so it is to be brought into submission to Christ, by spiritual soldiers from its own population, equipped and directed by foreign leaders. But how many are the agents needed in this immense enterprise; and how thorough must be that training, and that course of discipline by which those so little fitted for the work, not merely of *reform* but of *moral revolution*, shall take a stand against the tide of custom, and caste, and prescriptive right, which comes down the channel of centuries, swollen by the outbreaks of depravity on every side, and

bearing on its bosom the whole social fabric of tens and almost hundreds of millions. Whence are the Luthers to arise in this reformation, but from some 'school of prophets,' where the mind has been trained to independent thought, severe induction, and manly decision; and the heart brought under the full influence of the gospel, so as not to count life dear, but every thing loss, to 'win Christ?' Surely, in such a conflict many must be prepared to know 'the fellowship of his sufferings,' and 'to fill up that which remains behind of the afflictions of Christ' 'for his body's sake, which is the church,' be'ng willingly 'made conformable unto his death.'

"The extent to which native agents may be profitably employed, under the superintendence of a missionary, and the great importance of systematic means to raise up and qualify them, seems not to have been, in general, sufficiently considered, though it is universally conceded that christianity must be in an important sense *self-propagating*; like the sacred 'banian-tree' of this country. Perhaps one missionary with ten or twelve well-qualified native assistants, will effect as much missionary labor, as four or five foreign missionaries without assistants, and at less than half the expense. The foreign laborers must be regarded as pioneers, or rather as engineers, to 'roll the stone from the well's mouth,' and open the fountain of living waters, while the country is to be irrigated by the inhabitants of the soil. The many and weighty motives which urge to the rescue of a world lying 'in the arms of the wicked one,' enforce on the christian church the duty, not only of sending forth foreign missionaries in great numbers, even by hundreds and thousands; but of devoting some to the establishment of those institutions, which may create a native ministry, and bring forth, in every department of labor, native talent and piety; so that there may be an adequate supply of school-masters, interpreters, translators, catechists and preachers, whose services will be found necessary in perpetuating, as well as introducing the institutions of the gospel."

VIII.—*First Annual Report of the Calcutta Sailor's Home.*

The Committee of the Calcutta Sailor's Home, in presenting their First Annual Report to the public, would render unfeigned thanks to Almighty God, for that measure of success which has accompanied their endeavours during the past year. Their acknowledgments are due also to the friends of the Institution, in every grade of society, for the very prompt and liberal support which they have afforded for carrying out the various plans connected with its success.

In their First Half-yearly Report the Committee entered at length into the objections which have been urged against the Institution, and they believe their explanations were attended with pretty general success. One or two points however appear even yet to demand a fuller explanation, as the Committee are anxious that every vestige of mistake should if possible be removed from the character of the Institution. The Committee regret to find that in some instances an idea has obtained that they have interfered in the matter of *wages*. They take this opportunity of stating they have been and will continue to be, perfectly neutral in all engagements between Captains and men, endeavouring only when especially solicited, by wise and equitable advice, to effect

such arrangements between the contracting parties as shall be best for the interests of both.

An idea has also obtained that more than advice has prevailed in *religious* matters ; but as nothing could be more remote from the wish of the Committee than the exercise of compulsion, and as such a course would be a violation of a fundamental rule of the Society, it has always been carefully avoided. But as it would be equally a violation of a fundamental rule to omit all religious exercises, the Committee have endeavoured so to combine the secular and the religious, that while the interests of religion are not neglected, every rational enjoyment is afforded the inmates of the Home.

The Committee regret, although in the majority of cases the men shipped have reflected the highest credit on themselves and the Institution, that in some instances, indifferent characters have mingled themselves with the steady men, and as we know

“ That one sickly sheep infects the flock
And poisons all the rest,”

so has it unfortunately been with some of the crews shipped from the Home since its establishment ; but the Committee do hope that Merchants and Captains will bear with this minor evil—a minor evil assuredly when contrasted with the more extensive and almost universal ills, connected with crews shipped from the punch-houses. They do ask all interested in the matter not to expect too much from the Home at first, and to give to it all the aid in their power, that the benefits which it has already been the means of conferring on our maritime community may be increased a thousand-fold. It is only by such co-operation that the Committee can hope to succeed. In fact, they would in answer to every objection state, that the Home is the friend of the Merchants, Captains, Officers and men, and is and will be the enemy of none, but of those who are the enemies of all—the *crimps*. If therefore these respective parties will but put entire confidence in the arrangements of the Committee, the evils all unite to deplore will soon cease.

The *success* which has attended the operations of the Home has been as much if not more than the most sanguine could have anticipated. As this is a subject on which it becomes the Committee to speak with diffidence, they will allow facts to speak for themselves, simply stating that their success has been such as to encourage them to persevere.

THE OFFICERS' DEPARTMENT.—This department has from various causes not answered the expectations of the Committee to the extent they could have wished, and yet during the year there have entered the Institution 53, shipped 43, one has obtained a berth on shore while only two have left, two have been expelled, and five remain in the Institution, making a total of 53.

The Committee have now, with a view to meet the principal objection to this department, made such an arrangement in the building, as to provide respectable accommodation, separate from the quarters of the petty officers and men, for quarter-deck officers, where they may be accommodated with a distinct table and every reasonable comfort, at a tithe of the cost incurred at the ordinary places of resort.

PETTY OFFICERS.—Comfortable apartments, and a separate apartment have also been provided for the petty officers, many of whom have availed themselves of the benefit of the Institution during the year. The Committee are happy to state that the number of men who have been admitted into the REFUGE department of the Institution has been comparatively few, which they think argues well for the state of feeling and morals among the men, as this department was provided more especially for the indigent, though otherwise competent seamen, and the refractory. While on this subject the Committee cannot refrain from offering one or two observations on a remark which has not unfrequently been made to them as members of the Committee. It is said there are still many destitute seamen strolling about the streets of Calcutta, applying for temporary aid from the public. In this statement it is implied that such characters have not received attention from the Committee, nor been received into the Institution, when they have applied, which is often the statement made by themselves, as an excuse for their vagrancy. The answer of the Committee is, that the Home is open to every able-bodied seaman whatever be his condition, who has not so flagrantly violated the rules of his own society, as would secure his expulsion from any circle of jovial but not entirely abandoned characters. The Committee regret to state that numbers, if not the whole, of those strolling about, soliciting alms, are nothing more than runaway or discharged soldiers, dissipated cuddy servants, or old and incorrigibly wicked sailors, who have been turned adrift for their insubordination, or who have run away from their vessels, in the hope of obtaining berths on shore, and whom nothing would induce to go to sea. Many of these have been hanging about Calcutta for years, pouncing upon every decent man, who has a shot in his locker, until they have drained him of every pice, and shipped him penniless and diseased. They are in some instances the mere appendages to the punch-houses, and in some instances even too bad for that. They are in fact the crimps, and are much more fit for the safe custody of the police, than for the peaceable blessings of the Home. At the commencement of the Institution the Refuge was thrown open for every destitute man calling himself a sailor, in order that all might have an opportunity of obtaining employment, and the Committee believe that nearly all the men now strolling about, have either at one time or another been within the walls of the Institution, and some more than once; but from a regard to the happiness of the steady men, and to a wise and just distribution of the funds placed at their disposal, they have been obliged to close its doors upon them, until they should give more decided evidence that they are disposed to reform.

The Committee would again repeat what they have formerly stated, that it is their earnest desire that every applicant for private bounty may be sent to the Home, where his case will be investigated, and if he be worthy, however poor, he will find the best means for obtaining not only temporary relief, but permanent and respectable employment. *No real sailor need wander about the streets of Calcutta in a state of destitution, for the doors of the Home are open to him almost night and day.*

While on the subject of destitution, the Committee have much pleasure in referring to the many SHIPWRECKED SAILORS who have found a refuge within the walls of the Home since its commencement. The case of one must still be fresh in the recollection of the public, viz. that of the man James Whiskey, the only seaman saved from the wreck of the late unfortunate Protector. Whiskey found a refuge in the Home, where his health was looked after, a berth and outfit provided, suitable admonitions and advice afforded after so signal a deliverance, and through the liberality of the benevolent public of Calcutta a sum amounting to £48 19s. 2d. was raised for him, and sent home at his own request, to be vested in the best manner, 'for a poor old washer-woman of a mother.' The Committee have sincere satisfaction in reflecting on this case of Whiskey, and so far as they could observe, he was every way worthy of the attention paid him, both by themselves and the public. The account of the wreck, both from his own lips, and from other sources, will be found in the Appendix.

The year has been lamentably prolific in shipwrecks, connected with the port of Calcutta, all accompanied by more or less distress, but that of the Protector is without exception one of the most melancholy which has ever happened in connection with the port. Out of nearly 200 souls not above four were saved.

The total number of officers and men admitted to the HOME during the year is : Officers as before stated 53, Officers on liberty 161, Men admitted 485, shipped 419, berths on shore 5, expelled 18, left 19, dead 9, remaining 16 ; Men on liberty during the year 526, making a total of officers and men of 1225.

THE REGISTRY FOR BERTHS.—This department has been brought more fully into operation than at the time when the Half-yearly Report was published, and with more success. The number of officers entered has been 83, shipped 80, foremast-men 485, berths 433. The Committee hope that this, in concert with a new plan they have adopted, for providing the men with merit cards or tickets, will have a very powerful influence on the conduct of the men wherever they may sail. The object of the ticket will be gathered from the following copy.

" This is to certify that _____ was an inmate
of the Sailor's Home of Calcutta _____ days and was shipped on the
day of _____ 18 _____ on board the Ship _____ bound for
with a good character as a seaman, and the Committee recommend him
to the care of the Managers of like Institutions in every Port.

" Calcutta,

18

Visitor."

This certificate is given to each able-bodied and well-behaved seaman shipped from the Institution.

CASHING ADVANCED NOTES.—The Committee have pleasure in stating that during the past year the number of notes cashed was 264, and the amount of money which has passed through their hands on this account has been Rs. 7238-15-3, some of which it is sincerely hoped has been carried away by the men 'to provide for a rainy day.' The amount of THE DEPOSITS of monies possessed by the men on

entering the establishment has amounted to 5000 Rs. during the past year. This has also been husbanded for them as far as circumstances would permit, and with success ; while this is the case in these temporal matters, the Committee revert with equal pleasure to the fact, that the interests of religion have not been neglected. Prayers are offered every morning, and a regular service conducted early every Sabbath-day morning, for all who wish to attend, by the Superintending Secretary, Rev. Thomas Atkin.

THE LIBRARY AND READING ROOM are still continued and evidently afford a source of recreation, amusement, and instruction to the more steady and intelligent. The Committee have made such arrangements in this department that the men may feel more completely at home, and it is delightful to see that they are so.

The Committee have adopted a plan for corresponding with the friends of such men as may die in the institution, and for transmitting to them accounts of their last moments, and of their effects. To those who know the feelings of a sailor's mother, father, wife, or sister, this will not appear a trivial matter ; for it is satisfactory, though painfully so, to know even the end of those whom we love, when they die in a foreign land.

AMUSEMENTS.—The Committee, with a view to render the Home as attractive as possible, have provided all such amusements as they could, compatible with the size of the premises, or with the peace of the establishment. They have also endeavoured to have every kind of workman required for the establishment, on the premises ; so that the tailoring, washing, &c. is done under the immediate eye of the resident officers of the Home, and thereby the men are saved much annoyance, and all possibility of fraud. One thing demands the especial attention of the friends of the Institution in connexion with this department, it is

THE SHOP.—The Committee impressed with the necessity of leaving the men without excuse for going to the bazar, and being plundered, have opened a shop in the house ; in which every thing which Jack can require is kept, every article is priced by the visitor, labelled and sold for the same. From this shop a man may be supplied with every article suitable for his kit.

INCREASE OF SAILOR'S HOMES.—The Committee cannot refer with other than grateful feelings to the intelligence which has reached them from time to time of the increase of Sailor's Homes in the East, for since the establishment of their own, similar Institutions have been formed at Bombay, Madras, Singapore, and Canton. By recent intelligence also from England and America they understand that in all the principal ports of these two great countries, Homes have been or are about to be established.

THE FUNDS.—The following is a general outline of the receipts and expenditure for the year. Received 23,327-3-2. Expended 22,083-3-5. Balance 1243-15-9. Stock in hand 679-3. Advanced notes 174-4-3. Total of funds and property in hand 2097-7-0.

CONCLUSION.—In bringing this brief Report to a close, the Committee desire to offer their warmest thanks to the Supreme Government

for the use of the house, rent-free, and also for the continuance of grants of medicine free of cost. The best thanks of the Committee are also due to Dr. Maxton for his continued gratuitous medical attendance, to J. M. Vos, Esq. for his liberal remittance of a bill for work done to the establishment, and to many other kind friends who have in various practical ways aided the operations of the Home. But, as at the commencement so at the close of the Report, the Committee would desire to offer their unfeigned and supreme thanks to the Giver of every good and perfect gift, for having put it into the hearts of so many to feel and act for the temporal and religious interests of our too long neglected but brave and deserving seamen; and their prayer is, that He may continue to bless them, and every similar Committee, with success; and that the time may speedily arrive when in every port the Sailor may have a Home which shall be a resting-place for his body, a guard for his purse, a protector for his morals, and a church in which he shall have addressed to him the sacred truths of our holy Religion, in plain, simple, and appropriate language, and by which, under the blessing of Heaven, he shall become the noblest work of God—an honest, virtuous, and holy man.

IX.—*Cinsurensis*—remarks on the 'English Instructors' with interlineary translation, and the School Book Society.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the notice of the Fort Gloucester School Examination, to which you gave insertion last month in your useful periodical, I regret to find that I have been in error through inadvertence. The mistake is of no great moment, indeed; but however insignificant, it should be corrected. It consists in classing the little publications called 'English Instructors' with interlineary verbatim Bengali renderings, amongst those of the Calcutta School Book Society.

I make this acknowledgement, Gentlemen, purely from a desire to be found perfectly accurate in all my statements; not because the very unintentional injustice done by me to that grave literate body is of a nature to affect its consideration with a discerning public. I am happy, however, to exonerate the Calcutta School Book Society from the charge of patronizing what, in my humble judgment, is a very vicious system of teaching. The demerit, if such it be, of the interlineary renderings I have condemned, rests, be it what it may, entirely with private individuals; chiefly I believe, with one who is yet a warm friend, and a very intelligent one too, of native education: and with whom, though differing in common with many others, on some very important matters of educational detail, I cordially concede to him no measured praise for a zealous, extensive and constant support of the great principle of a sound, liberal and *religious* education of the rising population of India. Perhaps his interlineary system was even with himself an experiment. I believe him, however, to possess a mind far too liberal and enlightened to refuse the correction of experience or fair argumentation: if this should clearly lie against any measure he has advocated, he would, I am confident, be the first to sanction its being abandoned. But, be that as it may, I will only observe that I was led

into the error in question by inadvertently associating the 'Instructors' with other school books in use, as publications of the Calcutta School Book Society; though probably few of your readers have really been misled by my misstatement. For to do justice to the Society on this head, it is only necessary to advert to the obvious fact that these little books *could* not by any possibility have emanated from it, containing as they do many sentences that involve a recognition of the truth and authority of christianity and of the bible; a recognition which is carefully excluded from all the publications of that Society. The excellent compiler of the 'Instructors' is a *sincere* and *earnest* Christian, not by national profession only, but by conviction and hearty belief: consequently he was neither *ashamed*, at any time, of his divine faith for himself, nor *afraid* that any avowal and fair inculcation of its ennobling spirit and pure and righteous maxims, would ever prove other than most valuable co-efficients in the education of the native mind; or could raise a moment's serious apprehension of a wish, on the part of Christian teachers, to take unfair advantage of their position and influence to proselyte their pupils to christianity. All sensible persons, indeed, have long ago seen that the way of duty is at once a plain and a safe one, and that the principles of a true christianity are best sustained by candour, honesty and fearlessness. Truth cannot be forced, nor ought it, if it could. But it should have *all fair play*, or what a flimsy pretext and covert injustice is the advocacy of a liberal education? "If THE LORD be God," said the fearless and *truly* liberal Elijah, "then follow Him; but if Baal, then follow him." And, with a similar impartiality, the great Paul enjoins us to "Prove all things, and hold fast that which is good." In honourable correspondence with these precepts, should all Christian Teachers say to their heathen pupils—Read, mark, learn and inwardly digest; acquire, reflect, decide—fully, calmly, rationally. No pusillanimous fear, no base insincerity should have one moment's operation.

Is it *fair*, moreover, to withhold all knowledge of the principles, evidences and history of the Jewish and Christian revelations, and of the systems of religious worship and practice founded on them from our pupils, because, forsooth! these are Hindus or Mussalmáns? Can they, without a knowledge of systems that have exerted and are exerting so vast an influence upon the civilization, literature, morals and happiness of the greatest nations of the world and of all ages, be put in possession of the means of forming a correct judgment of the great events of universal history? and is it not a policy as unjust as it is timid, petty and irrational, to put out, in effect, the greatest lights that have ever shone to guide the steps of man in his search after knowledge, truth and virtue? Assuredly it is not merely an acquaintance with the barren facts of man's history and psychology, that will suffice to enable us to acquire a correct judgment in all things, to form our characters, or establish the guiding principles either of worldly policy or moral truth. To separate these from Revelation, and from Christianity in particular, is now happily as impossible in fact as the attempt to do so is perverse in principle.

I have ventured to throw out these remarks, gentlemen, by the way, and trust you will excuse the length to which they have extended. I hope I have been enabled to express my own opinion without giving just occasion for offence to any.

I am, &c.

CINSURENSIS.

X.—Letter to a Friend.—II.

April 1, 1839.

Some considerable time has elapsed, my dear friend, since my former communication. Both of us are by so much nearer to the end of our present existence; and both of us ought therefore to be by so much the more serious, in the anticipation of what may await us in the life which is to come. Oh that it were indeed so, that as men's years speed on, they were more considerate as to their spiritual state and eternal prospects!—in such a case, what a contrast would this world present, to that universal scene of folly, and madness, and suicidal excitement, by which it is now overflowed as by a deluge!

I have, from a variety of circumstances which I have explained, deduced the inference, which I have as freely stated, that I fear, my dear friend, you are still "*an unsaved sinner.*" You were not prepared for this result, and have been much startled by its announcement. I am glad that it has in any measure affected your mind, and awaked you from your fond but sluggish dreams. May you be kept awake until your soul be safe in Christ and glory! You wish me to explain what I mean by "*an unsaved sinner;*" for, that you find it difficult to apprehend fully what is involved in such a state. Your mind is so unfurnished with spiritual knowledge, and so untrained to spiritual reflection, that you are unable to fix it even on what supremely regards your own eternal interests.

I shall most willingly endeavour to explain what my fears are concerning you; and may the Lord the Spirit give you grace to consider, whether it be true or no!

You admit that you are a *sinner*, but you hope also that you are a *Christian*; that is, in a state of salvation; for it is evident from scripture that a true Christian is a saved man. The salvation by Christ consists of two grand parts. *Justification* from the guilt of sin through the mediation of Christ,—*Sanctification* from the power or dominion of sin, by the regenerating Spirit of Christ: these are two *present* blessings received, enjoyed and experienced by every true believer in Christ Jesus; they together constitute salvation here, and they are the only highway to glory hereafter. If a man have one of these he must have the other, for they are never separate; if he have them, then is he a saved sinner: if he have them not, then is he an unsaved sinner, unforgiven and unregenerate. This, my dear friend, I fear, is your present condition. With the name of Christian, you are but a mere sinner; with a vague hope of pardon, you are still unforgiven; with a general profession of religion, you are still an unrenewed and unholy person. These are not mere doctrinal differences, or theological distinctions, of which I now speak; turn to your neglected Bible, and spend one of your many mispent hours over a few of its pages, and you will soon discover the solemn truths and facts of which I am about to assure you regarding yourself. If my painful fears regarding you be true, then are the following things also true.

You are still involved in the *ruins of the Fall*. Whatever be the principles of our fall from God, whatever may be its consequences, whatever be the evil done against God by it, or whatever the evil

entailed through it on man, whatever sin be, and whatever death be as the penalty of it, in all these you are still involved as a child of Adam ; for your share in them you are still liable ; your handwriting is still to your first father's sin, by your own unsanctified heart ; and your unholy life is an open declaration that you abide in his offence. In the fearful fall of our race from God you are therefore still involved, and have nothing legally to reckon upon but the fruits of that Fall. Into whatsoever man is fallen, under that you still lie.

You are, I fear, still *under the dominion of sin*. This is one essential element of the Fall. Being separated from the love of God, you are under the power of evil. It reigns within you, so that you naturally and habitually commit evil as if it were good. The fountain of will and action is alienated from the true God, so that you are continually displeasing Him, even when you think that you are working righteousness in his sight. Selfishness has taken the place of godliness, even as self sits on the throne of God. Thus is there given to all your best actions a character of sin ; and your nearest approaches to the Almighty, as they are not animated by supreme love to Him, or faith in His dear Son, are but devout sins. The constant attempt which you are making to obtain justification by personal services, as it betrays ignorance of God's righteous law and of your own sinful soul, so does it manifest a controversy between the Almighty and you. He has said that "by works of law shall no flesh be justified;" you are determined so to be justified, and thus the dominion of sin is seen paramount in a rebellious self-righteousness, which is more fearful, because, unlike other sins, it rests on self-complacency. Having no gracious fellowship with God, and being without the inward grace of the Holy Spirit, you are the captive of sin, having no freedom, save to exchange one sort of fetter or chain for another. Besetting sins infest you, and you yield up all to them. Sometimes you fall down before worldly lust, at other times before self-righteous devotion ; at one time your soul bows down to sensual pleasure, and serves it, until it groans beneath its exhausting tyranny ; then it flies for deliverance into the arms of a heartless, oppressive and hopeless formality, which is as hateful to God as it is painful to man. Hence repelled, you take refuge again in the world ; and from the world's "vanity and vexation of the spirit" you again return to a system of religion as vain and vexatious as the world itself. Thus has sin dominion over you, and thus are you the victim of its oppression ; and were you to live through eternity an "unsaved sinner," thus would sin forever reign in your sinful soul. My friend, I fear that thus you are still the willing victim of the fall, and the too willing victim of unbelief in the salvation of Christ. Consider whether this be true.

If you are under the dominion of sin, then are you still *under its curse*. This fearful curse stands connected with the reign of sin ; where the latter is manifest, the former is certain. If you are still the slave of sin, even in its most religious forms, you are certainly under the curse ; for it is written, "Cursed are they that are of the works of the law;" that is, even those who are seeking by works of law, as a righteousness of their own, to supersede the righteousness of grace.

This curse you have inherited with sin, and this curse is perpetuated with your sin. It is not future; it is *present*. Whilst you read these words of your friend, it is upon you. "He that believeth not is condemned already." Oh, my friend, if you are now an unsaved sinner, you are *now* in the sight of God an accursed sinner! Repel not these solemn words, fearful though they be, but be wise, and in proportion to their awfulness, inquire into the probability or even possibility of their truth. This curse consists in two things; the present *anger* of God against you, separating you from all present happiness; and, secondly, it consists in a *recorded sentence* against you, consigning you, when you leave this life, to the second or eternal death. This anger is essential to God as a perfect God, and this sentence is essential to the Law as a perfect Law, and of both these you are the constant subject as a sinner. True, in Christ Jesus that anger and that sentence are taken away, but, *from whom?* only from those who "are in Christ Jesus, who walk *not after the flesh*, but *after the Spirit*;" but of you, my friend, I can at present have no such hope, for I cannot see "Christ dwelling in you," or you "walking in his Spirit." Consider then the bare possibility of the Infinite God being angry with you every moment, and of your being under an actual sentence, recorded now against you, of being eternally punished by Him, and say whether I have not cause to be deeply interested on your behalf. Yes, I have known myself, what it is to be in the same circumstances; and I have known what it is to have corresponding feelings, and therefore I can with sincerity exhort you as I now do, believing that such consideration may be the breaking down of the first barrier between you and life eternal.

You will now say, "Then you consider me *on the way to Hell!*" Yes, my dear friend, I dare not deny that this is my fear concerning you. I will not be frightened from the use of that fearful word "Hell." You may think that your using it may startle me, and cause me to recede from the evident consequence of my own former statements. But no, the reality is too awful for us to shrink from the name; and the term itself is too often used by the master, for the disciple to exercise a false and vicious taste in its rejection. I repeat it then, I fear that you are at present on the way, which leads to the everlasting misery of hell. Your unsanctioned state unfits you for heaven. Your condemned state makes judiciously certain your consignment to misery. What the awfulness of such a state will be, no man can tell; human imagination is exhausted in describing its intensity or measuring its duration; the punishment will correspond with the claims of Him against whom you have sinned, and will be commensurate with the existence of the offender, that is, it will last forever!

And do not forget that the punishment of a *Christian* will be *greater* than that of a *Heathen* man. As you have sinned against the authority, so also against the mercy of God; as you have sinned against the Lord the Creator, so also against the Lord the Redeemer; as you have sinned against God on the throne, so also against Him on the Cross. As you have rejected absolute Sovereignty, so have you slighted gracious mediation; as you have set your seal to human rebellion, so have you refused divine reconciliation. Your con-

demnation therefore is *double*. "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." As your condemnation, so will your punishment be; "It will be more tolerable for Sodom and Gomorrha in the day of judgment than for you!"

And is the course, which you are now so fondly pursuing, thus fearfully to end? After a life of carelessness and indifference, of attempted peace and confidence, are all your religious theories and spiritual dreams to be thus broken up, and cease forever? Can it be that you are as a man under sentence of death, eternal death, and yet are looking forward to life, eternal life in heaven. "Be not deceived: God is not mocked; what a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption." You have been sowing to the flesh, and what must you expect to reap? The flesh is condemned, and the flesh is sin; you can therefore only reap according to the seed sown, even more sin and more condemnation; and, when the harvest comes, and the ear is ripe, sin and condemnation will be found to be everlasting destruction from the presence of the Lord! You say, that there seems no likelihood of such a fearful end following such an indifferent course. Ah, my friend, could you ever anticipate the field of full-ripe corn from the small tender green blade? Is there any resemblance between them? In this case, the seed is rebellion, and the harvest is righteous execution!

Trust not, my poor friend, to *suggestions* and *imaginings*, in a matter of plain *rèvelation*. If God has spoken, hear His voice. The Bible will be the standard of the public judgment; let it in all wisdom be the standard of our private judgment. I write now over that book; if you question my statements, I am ready to pour forth its decisions upon you. But I know you will not appeal; no one in your state ever does; for, he feels, that he lives by darkness, not by light. Such as you now are may appeal to a floating creed, to some conventional standard, that passes current and unquestioned in human society, but never, oh never, to the *Bible* alone. They will never submit to have their case decided by that book, which they dread more than they love, and which they dislike more than they dare despise.

Is it then manifest from the Bible that you are still an "unsaved sinner;" that you are still labouring under the ruins of the Fall; that you are still under the dominion of sin; that you are still under divine condemnation; that you are rapidly approaching to final and everlasting punishment; that the amount of your retribution is rapidly increasing in proportion to the grace of God which you are sinning away from you? If all this be as certain as the Bible is true, and as evident from your life, as your life is clear to the world, then surely it is time for you to pause and consider seriously what you are next to do, in order that you may be safe from present evil and future wrath. I do not wish to excite your feelings, but I wish to arouse your whole soul to a rational, legitimate concern about its own everlasting welfare. Your time is short and uncertain; much remains to be done; the battle is not even

begun with you. Look at that vast eternity ! say, are you ready to plunge into it ? behold that seat of judgment ! are you ready to stand before it ? See that opened grave ! are you ready to lie down and rest in it till the resurrection-day ? Trifle no more of your precious time ; but go study that question of eternal profit or loss, “ What is a man profited if he gain the whole world, and lose his own soul ! ”

The Saviour still stands revealed in the Gospel, and his words are, “ Come unto me, all ye who labour and are heavy-laden, and I will give you rest ! ” Go unto Him, with that burden of sin and guilt ; lay it down at His feet, and He will give thee rest ! I have gone to Him, and found this to be true ! Come thou with me, and I will do thee good ! May the Lord the Spirit direct thee to the “ Lamb of God, who taketh away the sin of the world.”

With a friend's and a Christian's love,

Yours ever,

J. M. D.

XI.—*Enmity of Hindu Versifiers to Christian Converts.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,

You are aware that a pupil in the Assembly's Institution in Cornwallis Square, by name Mahendra Lall, was baptized some fifteen days back, on his profession of faith in the Lord Jesus Christ ; a profession of the perfect sincerity of which the judicious and excellent Missionaries who conduct that admirable establishment were abundantly satisfied before they acceded to his request for admission into the Christian Church. It may be amusing and not uninteresting to some of your readers to peruse a translation of some doggerel verses which appeared in the Native newspaper called the *Sambád-Prabhákar* or *Sun-newspaper* of the 11th instant, a few days following the baptism. It is as follows :—

“ Hari ! Hari ! what artifices these Missionaries employ ! A child has turned aside to join in the praises of Jesus ! The fair-skinned, smooth-spoken, mind-bewitching child-catchers go about from place to place with the noose of (professed) kindness (to ensnare their victims). Alas ! alas ! only on Friday last one Mahendra Lall of this neighbourhood was ruined through a fatal bewilderment of his understanding. (Yet is it not to be greatly wondered at, for) first, he was but a lad ; and, secondly, of the stupid weaver caste ! and so (heedlessly) falling into Duff's tub he lost his caste for ever ! Yet how much had his anguished parent laboured to convince his mind (of the folly of the course he saw him inclined to pursue) ! But notwithstanding all, the luckless devil (left his home) and has not returned ! Then his mother—she, too, beholding her beloved child no more, as though she were entreating and alluring him (to come back to her) exclaims amid her wailings, Oh

come, my sweet Gopal, my wealth, my darling, my jewel of witchery, my moon-faced ! come to me and eat curds and cream and butter, and play about in the court-yard just as you will. Oh go not to pasture the cows amid the herd of the heterodox and apostate ! Ah me ! I die ! my child in his tender youth has forsaken Krishna (or the dark) and sunk in the black waters of Jesus. Ah ! my sweet one, how canst thou have any relish for the broth of the beef-pot, or bear to sip it through that mouth with which thou wast wont to eat savoury condiments and cakes and sweet-meats ?

“But—when sorrow is written by the fates upon the forehead, who can escape it ? So when the ant’s wings appear, they are but the precursor of its destruction ! I once told his now smarting parent,—let your durwán go with the child (to guard and watch him). What arguments can that unfeeling old wretch of a Missionary have employed to entice him ? Where is Gopal gone, now that he has left Mathurá ?”

The above is as nearly literal as possible. It may be well, for the benefit of such as may not have much acquaintance with native mythology, &c. to observe that *Gopal* or the cow-herd (also—the guardian of the world) from গো a cow or the earth, and পাল a herd or preserver, is one of the names of Krishna, the popular deity of Bengal, who is esteemed an incarnation of Vishnu, whose gambols with the গৌড়িনী or milk-maids, are celebrated in the current songs of the country and are commemorated in the ribald sports of the annual Húli festival. Thence the word গোপাল is used by Bengali mothers as a term of endearment in addressing their male children, as exemplified above. There is a *play* upon the word কৃষ্ণ in line 19 of the translation, where it is first applied as a proper name to the deified cow-herd of Mathurá, and then as an adjective to the waters of Christian baptism. Its etymological meaning is *dark*, deep blue, the colour with which the images of Krishna are often painted, and also the colour of the deep sea or নীল পানী, to which the baptismal element is compared as destructive of the caste, &c. of the baptized. The word দ্বন্দ্ব however *may* also be taken to mean the *senti-ment* of *devotion*, which when referring to the Divine Saviour of the Gospel is designated as *dark*, gloomy, and destructive, in this puerile composition. Observe also, that বজ্রপুর or যমুনা Mathurá was the birth-place and early residence of Krishna ; it is a town in the province of *Agra* and a place of pilgrimage to the Hindus. Insinuating Krishna’s final destruction as consequent upon his abandoning Mathurá, the writer applies his name of *Gopal* to the neophyte Christian (as his mother had done in her endearment) and hints *his* similar ruin as infallible. The phraselogy, &c. is characteristic and so far interesting. The reference to Dr. Duff and his *baptismal* tub will not escape observation.

Such wretched trifles are a fair specimen of the abusive doggrel, directed against the Missionaries, with which the Native Bengali newspapers are often filled.

Poetry.

THE SINNER'S REQUEST.

[*For the Calcutta Christian Observer.*]

When sin o'ercomes my soul,
And leads me far from thee
And Wisdom's pleasant ways,
Dear Lord, remember me.

When, conscious of my guilt,
Mercy I ask from thee.
Regard the wretch who cries
Saviour, remember me.

While thro' this wilderness
I journey home to thee,
Guide, and throughout the way,
Dear Lord, remember me.

When I confess thy name,
And suffer shame for thee ;
When friends my foes become,
Jesus, remember me.

When any troubles rise,
And I resort to thee
To make known all my griefs,
My God, remember me.

When flesh and heart shall fail
And need support from thee,
Look on a dying wretch
And, Lord, remember me.

When at my journey's end
I trembling stand, and see
The valley I must pass,
Dear Lord, remember me.

Thro' the dark vale of death,
My comfort do thou be,
Then fearless I shall walk
If thou remember me.

When in the clouds of heaven
Thou once shalt come to be
The judge of all the earth,
Then, Lord, remember me.

When to thy mansions high
Thy people follow thee,
Forget not one whose cry
Was, Lord, remember me.

Then on those glorious plains
My joyful work will be,
Throughout eternity to sing,
Jesus remembered me.

REVIEW.

Medhurst on China.

“Medhurst on China,” and “Williams’s Narrative,” should, in the Library of the Friends of Missions, stand side by side. The profit derived from each would be greater, by reading both conjointly—allowing the perusal of no other volume to intervene, but carrying the impressions derived from the one, in all their force and freshness, to mingle with the impressions derived from the other. The impressions derived from each are of an extremely different character, but admirably fitted to modify and correct the other, and when blended flow together in the most useful channel. Whilst reading Medhurst we are oppressed at seeing the vast amount of Missionary work yet untouched; our soul faints, when, after glancing at the difficulty, the apparent straining of every nerve, with which the Church preserves the present amount of missionary operation in being, we find that nearly one-half of the vineyard which our Saviour committed to the cultivation of his people, is yet untouched by the Christian husbandman;—on one-half of the putrid mass of human depravity the salt of Christian doctrine and principle has never been cast. In such a state of feeling “Williams’s Narrative” is a refreshing balm to our sinking spirits. It practically announces the consoling truth, that though our work is arduous, the power by which we are aided is Almighty. It seems to add to our faith in the divine promises, the certainty of sight. It aids us to feel confident, that though China be now a vast moral desert, fruitless and verdureless, yet the fountain of our sufficiency is amply abundant and continuous in its streams to irrigate and fructify the whole wilderness; that though the inhabitants of China have walled themselves off from the worshippers of Jehovah, by a structure of pride, prejudice and exclusiveness, encircling their land, yet the power of the Spirit of God, can level this barrier and bring the millions of her population, with the inhabitants of every clime to offer, “at high strains in new and lofty measures,” praise and adoration to the universally victorious Messiah. On the other hand, if the perusal of Williams’ should excite in our breasts, that kind of exultation which would induce inaction,—would lead us to sit down and divide the spoil as those who have no enemies left unconquered, Medhurst steps forward and shames us out of that feeling. That there is a danger of our cherishing such an exultation, we think every attentive listener to the strains of the pulpit and platform at the great Missionary Associations in our fatherland, will admit. As an instance, at the last Annual Sermon on behalf of the London Society, the eloquent author of Mammon, urging British youth to haste to the missionary field, tells them that unless they haste, the whole ground will be occupied,—they must “enter into other men’s labour.” We think it quite easy to allay the anxieties of these aspiring youths without sending them beyond the precincts of Calcutta. If this should not satisfy them, we will point them to China. Do not weep,

because you have not another heathen world to conquer. The half of this in which you lie is not only not subdued, but no invasion has been made on the greater portions of it. If your souls pant to perform deeds of heroism and might, here is an open field for your valour. If you would fain be a Missionary Columbus, discovering new territory to be added to the Redeemer's dominions, haste to China;—if you would be a Missionary Napoleon, quickly subduing with bloodless arms powerful kingdoms to the faith of Jesus, haste to China. Here the struggling aspirations of your labouring bosoms may find ample room for their widest expansions. And in the vast amount of labour to be done, and of souls yet unconverted, you will have a weightier motive to induce energetic, continuous effort, than in the mere emulative desire of being the first in the field.

As the combined effect of these impressions is corrective, so is it conducive to that most fruitful, powerful, missionary work—prayer. From Medhurst, we learn the necessity of prayer—how much there is yet to be done—how many millions are perishing unwarned—how utterly inadequate to their rescue are our powers and resources—and how absolutely needful to their salvation is divine energy, the stretching forth of a supernatural arm. From Williams we gather the highest encouragement to pray. We see that God will listen to our entreaties for the upraising of the spiritual Jerusalem; that he will deign to use our otherwise powerless instrumentality, and wielding it with his own strengthful arm, produce effects at which we gaze with surprise and admiration.

In the effects actually produced by these two volumes on the Christian public, we may detect the prevalence of incorrect principles respecting missions. It is well known that when Mr. Williams appealed to the liberality of the religious public to furnish the mission in the South Seas, with a vessel to visit the different Islands, contributions crowded in from every quarter: all classes seemed anxious to add their names to the subscription list. This was praise-worthy. At the last Annual Meeting of the London Society, Mr. Medhurst stated how many millions in China were buried in ruinous darkness, and how difficult it was to gain access to them, to communicate to them the light of saving truth. He shewed that the easiest method, and almost the only method of communication was by means of small coasting vessels. There were none, he said, in which a missionary could obtain a passage but opium ships. They had thought it right to abstain from taking a passage in these, lest they should seem to identify Christianity with the opium trade, with which the Chinese are justly disgusted. He therefore suggested the desirableness and benefit of having a missionary ship employed on the Coast of China. Would the meeting aid him in procuring one? The proposal seemed to fall like a dead weight on the audience. There was no friendly voice to second it—no beaming eye wishing it success. The same with regard to personal labour. Ten or twelve missionaries were easily obtained to accompany Mr. Williams in the *Camden*. Numerous other applications were made and refused. But though Mr. Medhurst made strong appeals for fellow-labourers, yet, where there is so much to be done, only

one person would accompany him. We do not blame the liberality and interest displayed in the first instance. They were fully warranted. It is the disparity of interest with regard to the second we blame. Christians ought to be interested in the South Sea Islands ; but they ought to be much more interested in China. The same wrong state of feeling exists with regard to the East and West Indies. Christians are not too much interested in the West Indies, but their interest in the East is blameably disproportionate. The motives which should induce us to give either our property or our labour to the missionary cause are love to God and man. If our love to Christ is glowing, we shall hasten to that spot where the foul stain of dishonour cast upon his holy name, is the blackest and the largest, that we may wipe it away. If our love to our fellow-creatures is strong, we shall be attracted towards that place in which the greatest amount of human misery exists that we may alleviate its pangs. To make the quickness and abundance with which success will reward our labour the reason of our choice, is only a kind of refined selfishness.

But, to commence our notice of the work itself—our author devotes his first chapter to the chronology and extent of China. Here, at the very threshold we meet the objection of the sceptic, so frequently and so boldly uttered, that the chronology of the Chinese gives a fatal blow to the credibility of the Mosaic records. Our author thus fairly states the objection.

“It has been generally supposed that the Chinese maintain an antiquity of myriads of years, and that their historical records, stretching far back into the vista of more than a thousand ages, are at such variance with the comparatively recent account of Moses, as to oblige us either to question the one or the other. This was, at one time, gladly caught at by the sceptics of Europe, and they thought that they had discovered, in the high antiquity of the Chinese, combined with the Hindu and Egyptian races, an argument which threw discredit on the chronology of the Bible, and weakened the evidence of its Divine authority.”

He then brings in the Chinese historians themselves to confute it.

“The fact, however, is, that the Chinese, like most other heathen nations, have a mythological as well as a chronological period ; the one considered by themselves as fabulous, and the other as authentic ; the one connected with the history of their gods, and the other with that of their men. * * * * Indeed, so little credit is attached to this fabulous period by the Chinese themselves, that one of their most respectable historians, Choo-foo-tsze, does not venture to allude to it, but passing by these extravagant assumptions, commences his relation at a much later period, when events and circumstances of a connected character stamp the records of the age with greater marks of credibility. Another Chinese historian, named Fung-chow, remarks, ‘How is it credible that more than 10,000 years elapsed before the yang, or ‘superior principle’ was produced, and the heavens spread ; and that 10,000 more elapsed before the yin, or ‘secondary principle’ was produced, and the earth formed ; that 10,000 more passed away, before the yin and yang united to produce the various material existences ; and, further, that 40 or 50,000 years more passed away, before the process of the two principles was finished, and the sages appeared ! Such a tale is contrary to all sense and reason. From the time of the sages Yaou and Shun, to the present age is not more than 3000

and odd years. How can it be believed that 40 or 50,000 years elapsed after the formation of the heavens and the earth, before man appeared, or the earth and water were adjusted, and food supplied to human beings? or that, if the world had existed so long, these things should not have been arranged before Füh-he and his successors? It is evident that Pwan-koo, the first man, according to the fabulous records of the Chinese, who acted at the separation of heaven and earth, could not have been long before Füh-he, perhaps a thousand years, certainly not ten thousand; and the time of Füh-he must have been very near Yaou and Shun, perhaps a hundred years, certainly not a thousand. No scholar should decline a thorough inquiry.' Sze-ma-tsëen, another very celebrated historian of China, does not record anything relative to the three emperors above mentioned; how much less then might he be expected to refer to Pwan-koo, who is placed before them."

Such a complete answer to this oft-repeated objection, is a greater benefit to Christianity than the mere removal of a cavil. Our confidence in the Christian system may justly increase, through regarding it as thoroughly tried. Christianity does not exist upon mere sufferance—nor "borrow leave to be." Blow after blow has been struck at her foundation, but she remains unshaken. Effort after effort has been made to darken her with the cloud of falsehood, but she has come forth from the cloud gleaming in her own heavenly purity and truth. Infidels have gone even to China to procure weapons to effect her destruction, but the verity of her statements has compelled even the Chinese historians to shield her from the attack. And we are taught too, how, for the future, to deal with those infidel objections, which circumstances prevent us from immediately answering. Let them stand over. Be not afraid to leave them till a full investigation can be made. Each of the sciences, while in its infancy, has been made, by the infidel, to furnish the semblance of an objection against Christianity. But that very same science when grown to manhood stature has scattered this flimsy objection to the four winds of heaven. May the conversion of China to the faith of the Gospel soon supply new living testimony to the truth of our Holy Religion!

Our author next proceeds to ascertain the period in the world's history at which the Chinese empire was first founded. He thinks he detects in the Chinese age of the "Five rulers" the period which elapsed between Adam and Moses. The following are the certainly strong coincidences by which he recognizes the period.

"The coincidence of ten generations having passed away, the institution of marriage, the invention of music, the rebellion of a portion of the race and the confused mixture of the divine and human families, closed by the occurrence of the flood, in the time of Yaou, might lead us to conclude, that in their allusions to this period the Chinese are merely giving their version of the events that occurred from Adam to Noah."

Considerations, in which he says, "some sober and judicious men have concurred" induce him to consider "Yu" as the founder of the empire. He thus speaks of the time in which he lived.

"If then we consider Yu to be the first real character in Chinese history, and place the beginning of his reign at B. C. 2204, or one hundred and four years after the flood, about the age of Peleg, when the earth was divided, we shall find that it just gives time for such an increase of the

human family as would admit of emigration, and yet allow for China being in such a state of marsh, as to require draining for the sake of culture, which service was ascribed to the labours of Yu."

With what a hoary venerableness do such suggestions seem to mantle that kingdom! It bears the impress of patriarchal birth. Greece and Rome though long since bent with decrepitude and age, were youthful states when compared with this ancient empire.

We are next presented with some details of Chinese history. They are too brief to be very interesting. They are little more than chronological notices of the several dynasties. In an Appendix a table of the dates of the emperors is given. To one who was about to study Chinese history on a large plan, such kind of information might be very beneficial. But in itself, for the general reader, it is of but trifling value. History is useful to us as the record of experience—as shewing us from what man has been, what he is likely to be—as a practical development of the principles of human nature. Some there are who so far forget this principle as to account themselves able historians because they retain in their memories the mere figures of chronology, and can reproach those with their ignorance, who have not the same accurate remembrance of dates. Of them we may say, (altering the phraseology a little,) as Milton said of Salmasius—"Do you affect the reputation of a learned man? I confess you are pretty well versed in phrase books, and lexicons, and glossaries, inasmuch as you have spent your time in nothing else. But you do not make appear that you have read any good authors with so much judgment as to have benefitted by them. Other copies, and various lections, and words omitted, you are full of; but no footstep of solid learning appears in all you have writ. Or do you think yourself a wise man, that quarrel and contend about the meanest trifles that may be?" Or as a reviewer of Milton says of the same Salmasius—"The power to strike out of the mass of particulars great principles—to hew from the rock the corner-stones of truth and polish and complete the living edifice—to stamp on the precious metal of original genius the signet that shall be sterling for ever—was utterly withheld from his soul." Mr. Medhurst, however, tells us that the fuller details of this history are fraught with interest and instruction, so that none need be deterred by the barren appearance of these scraps from pursuing the study further if an opportunity should be afforded them. He says—

"The history of China exhibits many traits of human character, and a variety of incidents that would well repay the perusal. It was thought sufficient, however, in the present work, merely to allude to the system of chronology adopted by that people, partly to remove an erroneous notion entertained by some, that the Chinese boast of a chronology extending through an almost indefinite period, and partly to establish the fact, that, exclusive of their fabulous and traditionary periods, they do possess a series of historical records, extending back to the very first ages of the world, agreeing, in many important points, with the astronomical and chronological calculations of the West, and entitled, in some degree, to confidence and credit."

The accounts given of the early emperors, go to establish the scripture doctrine, that human nature does not contain within itself a self-

rectifying principle, which being allowed time to operate will cure the evils that infest Society. All other history bears concurrent testimony to this doctrine. Nations proceed from better to worse; their history is marked in its early stages with an industry, temperance, and justice which are gradually lost, and being lost involve them in ruin. The first emperors are described as, "encouraging the people to an instant and energetic devotion to business"—as "ruling gently, abolishing oppressions and complying with the predilections of the multitude"—and as "virtuous, patriotic and brave," which certainly cannot be said of later emperors. What then is to become of those schemes for regenerating mankind, which are built on the self-adjusting power of human nature? Of what value are those systems of divinity, to ruined men, that exclude all reference to foreign supernatural aid? Of what practical utility are those plans of education likely to be, which cautiously avoid leading the pupil's attention out of himself? The chapter closes with a few remarks on the extent of territory the Emperor of China governs. They are thus summed up.

"The Chinese empire occupies no inconsiderable space in our map of the earth's surface, and fills up nearly the whole of their own; no wonder, then, that the Chinese should consider their country as the middle kingdom, including all within the four seas; and that, with them, the world and their empire should be synonymous terms. It is true, that a great part of these territories are uninhabitable deserts, and Chinese Tartary may have only four inhabitants to a square mile; yet the government of that country extends an influence over nearly as much of the earth's surface, and more of its population, than either England or Russia, and makes its orders heard and obeyed from Peking to E-le, and from the capital to Canton, amongst several hundred millions of people. By its new accessions of territory, China has come into the neighbourhood of the British possessions; and, though originally so distant from us, seems to shake hands across the Himalaya mountains,—and invite western nations to publish amongst them, the glad tidings of great joy, which shall be to all people."

Is not the hint contained in the last part of this extract susceptible of improvement? Though in Canton, the appointed place of intercourse, the spread of European influence is cautiously guarded against, yet where the Chinese territory comes in contact with our own, is there no border land, no neutral, half-defined spot, in which a missionary might live unsuspected, and gently hand in tracts and scriptures to the millions of China?

The three chapters which follow are devoted to the question of population—a question which Mr. Medhurst rightly remarks is interesting to the philosopher, the politician, the merchant and the Christian, but which has been variously answered according to the hypothesis adopted or the party espoused.

Our author evidently regards that answer as the true one, which assigns the largest amount of population to the country, and in substantiating his opinion, he has brought together a mass of valuable information, interesting in itself, and rendered doubly so, by its bearing on this interesting topic. He first shews that it is possible for the country to sustain the number of inhabitants supposed in the highest

calculation. He demonstrates in figures that even, on this supposition, every square mile in China would only support a few more persons than are supported on every square mile in Ireland, and many less than in Belgium. This establishes its possibility. He next details the circumstances which render it probable that so large a number of persons are living in China. He first mentions the productiveness of the soil, which, in the vicinity of the grand canal and the two great rivers is so fertile as to produce two crops of grain, every year, without needing to be fallow for a single season. He admits that this is in a measure counterbalanced by the large portions of unproductive hilly and marshy land which exists in the country. The extent to which cultivation is carried, is the next evidence adduced. He says—

“Thus it appears, that more than three-fourths of the surface are owned and tilled by man, allowing, according to the highest census, nearly one acre and three quarters to each individual. The greatest part of this area is laid out exclusively in arable land, and devoted to the production of food for man alone. In China, the natives make no use of butter or cheese, and very seldom of milk; the principal animal food is pork, which is generally home-fed; they have few horses for travelling, pomp, or war; and the only cattle they keep are such as are needed in husbandry: hence, there are no grazing farms, no meadows, and very little pasture; while every acre of ground, capable of cultivation, is turned up by the spade or the plough, in order to afford sustenance for the teeming inhabitants. The few beasts of burden, or of draught, which they keep, are either tethered to a string, by the side of the road, or turned out to graze on the hills; while they are supplied, by night, with a little straw or bean stalks, which is also their principal food during the winter. A common is quite unusual throughout the eastern half of China; while parks and pleasure grounds are proportionably scarce, as the anxiety to satisfy the appetite prevails over the desire of amusement.”

An objection might seem to arise from what has been said of the extent of their cemeteries, which he obviates. The cemeteries are large only where the soil is unfit for cultivation, as is the case with the neighbourhood of Peking. In more fertile land a barren corner is to be found crowded and piled with coffins which are denied sepulture because of the space they would occupy. He next adduces the encouragement given to agriculture.

“The encouragement given to agriculture would also argue a dense population. It is an ancient maxim with the Chinese, that when people are hungry there is no attending to the dictates of justice and propriety, and only when a population is well fed, can they be well governed. Hence from the earliest antiquity, the emperor has set an example of industry to his people, by personally and publicly holding the plough once a year, while the empress does the same with regard to the loom. In arranging the various classes of the people, the Chinese place the literati in the foremost rank, as learning is with them the stepping stone to honour; but immediately after the learned, the husbandman takes the precedence of all others, because being engaged in raising the necessities of life, he is abundantly more important than the mechanic, who merely changes the forms of matter; and the merchant, who originates nothing, and only barter and exchanges commodities for the sake of gain. This honour put upon agricultural employments is evidently the result of design; and shews that the country, being overstocked with inhabitants, needs culti-

vating to its utmost extent, in order to provide the people with sustenance."

Then follows an account of their industry and skill in producing as large a quantity as possible of the necessities of life, which, he justly considers, argues a dense population, striving to ward off that want, which their numbers would otherwise occasion. While many other inhabitants of tropical climates, can support themselves, by working a few hours a day, the Chinese are compelled to make untiring exertions to maintain themselves and families. Their ingenuity is displayed in their contrivances for manuring and irrigating their land. "They raise water from a lower to a higher region by artificial means, or conduct it with great care and skill from some elevated position along the sides of hills and across valleys to the desired spot."

The same fear of want, Mr. M. notices, "is seen also in the rigid economy of the Chinese—in their food which is ordinarily of the plainest, and often of the coarsest and most loathsome kind—in their dress which is mainly composed of cotton, because this can be raised at a vastly less expenditure of soil than wool—and in their dwellings, making a room of 20 feet square sufficient space for a dozen persons to eat, drink, work, trade and sleep, and building the streets of their towns and cities so narrow that it is quite possible to touch each side of the way with the hand as you pass along."

All this industry and economy we are told is often found inefficient in saving many from actual starvation. On this subject we are furnished with the following heart-rending statements.

"The extreme poverty of the people in the south of China is well known to all who are acquainted with those regions, and the piteous scenes presented in winter by whole hosts of peasants almost destitute of food or fuel, are enough to affect most deeply the minds of the compassionate. The common wages of the day-labourer is but fourpence a day, and the remuneration to a school-master from each of his scholars is only ten shillings a year; while provisions are sometimes nearly as high as they are in Europe.

"The want of feeling generally apparent among the Chinese, argues their deep poverty; for where provisions are scarce and dear, the human heart, unsanctified by Divine grace, soon becomes closed against the cry of distress, and the sick poor are allowed to perish by the road side, without a helping hand to relieve them. There is some charity manifested towards kindred, but none to strangers, who are left alike destitute of public provision and private benevolence. Canton is infested with beggars, who gain a scanty relief by their untiring importunity; and, in other parts of the country, the needy present their dismal tale of miseries to the too heedless spectators.

"Persons in danger of being drowned, or burnt, are seldom rescued; and numbers are turned out to die in the open air, to save the trouble of tending them while sick, and the expense of cleansing the house of their ghosts, when dead. This disregard of the wants and miseries of other, must be partly occasioned by the pressure of personal want, and the great number of individuals needing relief."

Many to avoid these evils have recourse to emigration, though the government and public opinion exert themselves to prevent it.

“What stronger proof of the dense population of China could be afforded than the fact, that emigration is going on, in spite of restrictions and disabilities; from a country, where learning and civilization reign, and where all their dearest interests and prejudices are found—to one where comparative ignorance and barbarity prevail, and where the heat or cold of a tropical or frozen region, is to be exchanged for a mild and temperate climate; added to the consideration, that not a single female is permitted, or ventures to leave the country, when consequently all the tender attachments, that bind heart to heart, must be burst asunder, and perhaps for ever. Where is the country—where, under such circumstances, emigration would prevail, unless stern necessity compelled, and unless the ever-increasing progeny pressed on the heels of the adult population, and obliged them to seek a precarious subsistence in a less thickly peopled part of the earth?”

The same principle develops itself in their importation laws. The heavy measurement charge and entreport fee which is levied on all other cargoes, is dispensed with in the case of vessels loaded with rice.

He next adduces the prevalence of infanticide. He considers that this supports his opinion respecting the large amount of population because he can bring proof, “that infanticide in China is more the result of poverty than prejudice, and has to do with economical rather than religious considerations. His proofs are, first, that infanticide is confined to the female sex, boys being expected to repay by their labour what it will be necessary to expend upon them; second, that the abominable practice is not enjoined by any religious system. If we take the following fact as a datum by which to reckon the extent to which the custom prevails, we must consider it as involving a most awful waste of human life.

“One writer informs us, that ten or a dozen infants are picked up every morning, in Peking alone; hence, the murders in that city must amount to several thousands annually.”

The argument he builds upon the custom is this:

“The object of the argument is to shew, that the children being sacrificed to Mammon rather than to Moloch, the prevalence of the custom indicates the great poverty and overwhelming numbers of the people,—that there is a disproportion between the supply of food and the number of consumers,—that human life is cheaper than human provender,—and hence the conclusion, considering the fertility of the soil, that China is immensely populous.”

In the third chapter our author passes on from the fearful probability that so large a number of souls lie huddled together in this unattacked portion of satanic dominion to what may be termed a moral demonstration of the fact—he proposes to establish its certainty. This he thinks may be done by adducing, “the testimony of eye-witnesses and residents.” The witnesses he calls are the Catholic Missionaries and the Chinese authorities. He complains of the very cavalier manner in which these parties have been treated. Those who have nothing beyond their own fancies and hypothesis to guide them, have boldly asserted the former of these witnesses to be “weak and credulous,” or in a still more gentlemanly tone, “stupid and lying”—the latter to be exaggerating and mendacious to a degree. Our author justly asks what interest or inclination these Missionaries can have to spread a false re-

port on the subject? Men who have left their country to spread what they believe to be the truth surely deserve some regard on the score of sincerity. And he strikingly remarks that the census quoted was not intended to amaze or awe the barbarians, but for the information of the Emperor who dreads rather than desires an increase of population.

"The document, thus drawn up and published by the Chinese executive are not intended for the eyes of foreigners, or meant to exalt native resources in the estimation of surrounding nations: on the contrary, the emperor in the edicts referring to the population, does not speak of its amount in a boasting, but a complaining tone; for, like another Malthus, he is afraid lest the increase of population should entrench on the means of subsistence, and a famine be produced; he, therefore, exhorts the people to diligence in husbandry, that they may raise as many of the necessities of life as possible, and to economy in their expenditure, that they may make them go as far as they can."

The Chinese law on the subject of registration is very severe, punishing with one hundred blows, the master of a family whose register is found incorrect, and requiring a register to be furnished annually. An observation on the point from the pen of Dr. Morrison will be regarded as of great weight.

"In the Chinese government, there appears great regularity and system. Every district has its appropriate officer; every street its constable; and every ten houses, a tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board, always hanging up in the house, and ready for the inspection of authorised officers, on which the names of all persons, men, women, and children, in the house, are inscribed. This board is called a *mun pae*, 'door tablet,' because where there are women and children within, the officers are expected to take the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said, that names are sometimes omitted, through neglect or design; others think that the account of persons given in, is generally correct."

Errors may creep into official documents prepared for any government, but while we make allowances for this we never consider it sufficient to set aside their testimony. Taking then the native census as correct, we are furnished with it down to the year 1812, which gives us the overwhelming amount of *three hundred and sixty-one millions, two hundred and twenty-one thousand, nine hundred souls as the population of China*. After noticing the various computations of Europeans, he thus sums up the subject.

"It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900: and thus after the fullest consideration of all that has been said on either side of the subject,—after the most patient investigation of native documents,—and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upwards of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China."

The fourth chapter is occupied with reflections on the statement thus patiently verified. The stirring fact is thus strikingly commented on.

“Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition. One-third of the human race, and one-half of the heathen world, held by one tie, and bound by one spell; one million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know—unsaved. How unaccountable it appears that one individual should be allowed to fetter the minds of so vast a portion of immortal men, and to forbid the introduction of evangelical liberty. How distressing to think, that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people, but that derived from atheism and polytheism with now and then an obscure ray from a questionable form of Christianity. If we were sure that this state of things would always continue, or that the Gospel was not destined at an early period to subjugate and renovate China, we might almost be led to grow weary of such an unimproving and unimproveable world. To see the demon of darkness reigning in one soul is painful, but to see him rampant over a whole nation, and that nation constituting one-third of the human race, is beyond measure distressing, and might well induce one to exclaim, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people.”

Appalled and burdened as the mind is under the weight of such reflections, it is not allowed to sit down with the conviction that it has realized the whole of the subject. The mighty mass of our labour and our responsibilities with regard to China are constantly receiving new and vast accessions from the continuous increase of the population. Our author thus states this point.

“Could we bring one thousand individuals under instruction every day, and give them only a day’s teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and if even ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth. This is a startling view of the matter, but a more affecting consideration still, is, that the ranks of heathenism are increasing at a thousand-fold greater ratio, than we can expect, by such a system of proselyting, to thin them. For, even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three and a half millions, yearly, to their number; so that according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity. Besides which, while we are thus aiming to rescue a few, the many are still perishing for lack of knowledge.”

He then, after noticing the power which backs the Missionary in his efforts to convert the nations, and the diffusive, propagative nature of the gospel, proceeds to some considerations, calculated, if not to alleviate our minds, yet to prompt us to immediate exertion, because they shew the probability, that by the grace of God, they would meet with wide spreading success. The first of these animating considerations he finds in the fact, that this mass of human beings, though so vast and spread out over so wide an extent of country is yet but one body, the

vibrations of the presiding will, being felt continuously down to the extreme members. We may therefore reasonably expect that more extensive success would accompany well-directed prayerful efforts for the conversion of China, than if it were parcelled out into a number of rival states, in which case, the reception of Christianity by one state would be the very reason why it would be hated by an emulous neighbour state. So much of the influence of Christianity as we can bring to bear on China, will bear upon it as a whole. And if the ruling will, should by the grace of God be moulded to the will of Christ, who can tell what would be the delightful result of this powerful agency guided by the Gospel? Is not this an event sufficiently sublime in itself and "devoutly to be wished" to call forth our prayers and efforts?

Another circumstance which enables us to bring the influence of the Gospel to bear on China as a whole is the oneness of their language and literature. Though the spoken language is marked by provincial peculiarities, yet the written language is so uniform, not only in character, but in style and idiom, that a written work which would be understood in one part of that vast empire, would be universally intelligible. We may say with our author "what a stimulus does this afford to an active and energetic mind, while engaged in studying the Chinese language, or inditing a book for their instruction, that he is doing what may be available to the benefit of so many millions!"

There is also a great oneness in their religious views and practices. "When a man has studied the Chinese character in one place and one person he has studied it in all; and when he has discovered a train of argument that will silence the philosophical and superstitious objections of one individual, he has provided himself with materials that will be serviceable on all occasions."

Then too their increase, though at first appalling, is in reality encouraging. They cannot be confined within the limits of the empire. They must by their overgrown weight burst their bounds and come forth to regions where the royal will cannot prevent them from receiving the instructions of missionaries. Our author's remarks on this point are worthy of special regard.

"A nation increasing as does the Chinese, cannot be long confined within narrow bounds, and restriction with them is impossible. Imperial edicts are already weak and inefficient, but will soon be flung to the winds. Hunger cannot be controlled, and necessity knows no law. Let but another age roll by, and China double her population once more, and her very increase will break down her political barriers, and bring her myriads in contact with the Christian world. Let vigorous measures be taken for the thorough instruction of the Chinese emigrants, and, while coming adventurers get an acquaintance with the truth, returning individuals will carry with them what they have learned; and thus, within and without the limits of the empire, all will gradually be evangelized. The multiplication of their numbers, therefore, viewed in this light, presents an encouraging aspect, and would lead us to anticipate the period as not far distant, when China shall stretch out her hands unto God."

Europeans oppose a barrier to the realization of these glowing prospects by the *introduction of opium*. On this point we must leave our

author to speak for himself, which he has done strongly and manfully. Of the dire effects of opium, he says—

“Those who have not seen the effects of opium smoking, in the eastern world, can hardly form any conception of its injurious results on the health, energies, and lives of those who indulge in it. The debilitating of the constitution, and the shortening of life, are sure to follow, in a few years, after the practice has been commenced; as soon and as certainly, if not much more so, than is seen to be the case with those unhappy persons, who are addicted to the use of ardent spirits. The dealers in opium are little aware how much harm they are the instruments of doing, by carrying on this demoralizing and destructive traffic; but, the difference between the increase of the Chinese people, before and after the introduction of opium, ought to open their eyes, and lead them to ask themselves whether they are not accountable for the diseases and deaths of all those, who have suffered by its introduction. And if it be true that the Chinese increased at the rate of three per cent. per annum, before the commencement of the traffic, and at the rate of one per cent. per annum, since, it would be well for them to consider, whether the deficiency is not to be attributed, in some degree, to opium, and the guilt to be laid at the door of those who are instrumental in introducing it. They may flatter themselves, that if the growth of population were not thus checked by the introduction of opium, its increase would be curtailed by wars or pestilences; or the superabundant populace would perish by famine, and starvation effect what opium would not accomplish. Still, whatever cause might contribute to the balancing of the population with the means of subsistence, human life could not be sacrificed, without blame, being attached somewhere; and blame, in proportion to the greatness of the evil which might result from the measure.”

“Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. * * * * When the habit is once formed, it grows till it becomes inveterate; discontinuance is more and more difficult, until at length, the sudden deprivation of the accustomed indulgence produces certain death. In proportion as the wretched victim comes under the power of the infatuating drug, so is his ability to resist temptation less strong; debilitated in body as well as mind, he is unable to earn his usual pittance, and not unfrequently sinks under the cravings of an appetite, which he is unable to gratify. Thus they may be seen, hanging their heads by the doors of the opium shops, which the hard hearted keepers, having fleeced them of their all, will not permit them to enter; and shut out from their own dwellings, either by angry relatives or ruthless creditors, they die in the streets unpitied and despised. It would be well, if the rich opium merchant, were sometimes present to witness such scenes as these, that he might be aware how his wretched customers terminate their course, and see where his speculations, in thousands of instances, end. * * * * In fact every opium smoker may calculate upon shortening his life ten years from the time when he commences the practice; one-half of his physical energies are soon gone; one-third of his scanty earnings are absorbed; and feeling strength and income both diminishing, while the demands upon his resources are increased, he seeks to obtain by duplicity what he cannot earn by labour, and thus his moral sense becomes blunted and his heart hardened, while he plunges into the vortex of ruin, dragging with

him his dependent relatives, and all within the sphere of his influence. Calculating, therefore, the shortened lives, the frequent diseases, and the actual starvation, which are the result of opium smoking in China, we may venture to assert, that this pernicious drug annually destroys myriads of individuals. No man of feeling can contemplate this fearful amount of misery and mortality, as resulting from the opium trade, without an instinctive shudder. * * * * It has been told, and it shall be rung in the ears of the British public, again and again, that opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. * * * * Almost the first word uttered by a native, when urged to believe in Christ is, "Why do Christians bring us opium, and bring it, directly, in defiance of our own laws? That vile drug has poisoned my son—has ruined my brother—and, well nigh led me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me, for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go, first, and persuade your own countrymen to relinquish this nefarious traffic; and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity."

The quantity of this life-devouring monster smuggled into the country, is awful. According to a table given, the amount consumed in 1836 was 27,111 chests, value 17,904,248 dollars. The following extract from the pen of a Chinese officer will somewhat abate our surprise that those should be styled "barbarians," who, with such savage injustice, force, with blood, a passage for this "angel of death" into the Chinese territory. He states

"That, recently, the number of chests imported has exceeded 20,000, and that the sum paid, annually, exceeds eleven millions of dollars. Within the last few years, he adds, foreign ships have visited all the ports along the coast, from Canton, as far as Chinese Tartary, for the purpose of disposing of their opium, and though the local authorities immediately expelled them, yet the quantity clandestinely sold, is by no means small. The foreigners have, besides, a depôt, for opium, at Lintin, in the entrance of the Canton river, where they have seven or eight large vessels, called receiving ships, anchored all the year round. In Canton, the native brokers pay the price of the opium to the foreign merchants, when they obtain orders for the drug from the receiving ships. They have also convoys, plying up and down the river, which are called fast-crabs, and scrambling dragons. These are well armed, with guns and pikes, and manned with desperate fellows, who go, as if they had wings. All the custom-houses and military stations which they pass, are literally stopped with bribes: and if they chance to meet any of the armed cruisers, the smugglers do not scruple to come to an engagement, and bloodshed and slaughter ensue. The governor of Canton lately sent a naval officer, with a sufficient force, and captured a boat laden with opium, seized one hundred and forty chests, and killed and took prisoners, scores of smugglers; yet, the traffic was not at all checked. Multitudes of the people, have but little dread of the laws, while they use every device to escape punishment, and are eager after gain: indeed, the laws are, sometimes, utterly without effect."

How much have those Englishmen who are truly patriotic and jealous for the honour of God, to do, by generous and holy conduct to cleanse off the stain which the rapacity and crimes of their countrymen

have deeply imprinted on the honour of their nation and the Christian name! We hope none "who name the name of Christ" have defiled their hands with this traffic. The sentiments of our author are worthy of being reduced to practice.

"True morality will lead us to inquire, whether the thing be right or wrong; and, if the latter can be established, it is ours to renounce it, however lucrative to ourselves, or grasped at by others. The golden rule, of doing to others as we would be done by, will teach us to avoid being accessory to the spread of allurements, and incentives to vice, when we pray every day, for ourselves, "Lead us not into temptation, but deliver us from evil."

The Observer for last month announced the cessation of the opium trade. This news is, we fear, too good to be true. The lucrative character of the trade gives it too much vitality to allow of its being so easily crushed. Its extermination must be effected by a war as vigorous and long continued as that which has dispossessed slavery of her dark dominions. Experience shews that enlightened public opinion, under the direction of Christian principles, is the only effective medicine for such social diseases.

[To be Continued.]

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the Rev. A. F. Lacroix and family have returned from their trip up the country, with improved health.—The Rev. J. Kennedy and Dr. Sommers of the London Society, have proceeded to Banáras. Dr. S. intends (D. V.) to study Hindustání for the purpose of preaching to the Musalmáns in Calcutta and will return after he has acquired the language.—We are happy to hear that our Baptist brethren expect a reinforcement of labourers next cold season.—The Rev. Mr. Lawrence of Digah has removed to Monghyr to assist the Rev. Mr. Leslie.—Rev. J. Finck, formerly of Akyab, has removed to Chittagong.—The strength of the Bombay Missions has been increased by the arrival, during the past month, of three additional agents, Mr. and Mrs. Robertson of the Church Missionary Society, and Miss Reid of the Church of Scotland's Mission. Mr. Robertson is to be engaged, we believe, in the Money School; and Miss Reid is to act as a superintendent of Gujaráthi Female Schools. Few circumstances can be more satisfactory to every philanthropist than the brightening prospects connected with a Christian education in this Presidency. May these various movements be according to the mind of the Spirit.

2.—THE MECHANIC'S INSTITUTION.

This promising Institution has at length been fully established, the laws passed, and the first lecture determined to be delivered early this month. We trust it may be the means of doing much and lasting good.

3.—THE MUHARRAM AND CHARAKH.

The noisy and senseless pageant of the Muharram has passed.—When will it pass away for ever? We have nothing to add to what we have said

on the subject in former years, beyond this that it is passing strange that the Christian inhabitants of this Christian city should be dinned and maddened by this annual nuisance. Why do not the government prohibit the procession from entering the Christian parts of our city. We are happy to perceive that our worthy Chief Magistrate has issued an order, prohibiting the more demoniacal exhibitions of the dreadful *Charakh* to pass through those parts of the city especially christian. We do hope that our more intelligent Native fellow-citizens will strengthen this purpose of the Government by withdrawing their support from the Pujah and cutting of the supplies.

4.—SERAMPORE LADIES' BENEVOLENT SOCIETY*.

A Society was formed on the 1st of June, 1836, by a few ladies in Serampore, with the view of procuring by the sale of their own needle and fancy work, some aid for the *Native Female Asylum* in that place.

The Society soon consisted of twelve members, who from a sale at the end of the year, were so happy as to realize One Hundred and Fifty Rupees. Thus encouraged, they renewed their endeavours in 1837, and by increased exertions, obtained by the close of the year, Five Hundred Rupees. A change of circumstances now rendered it expedient, however, that they should no longer confine their Funds to *one* object. It was, therefore, unanimously resolved, that they should devote Two Hundred Rupees to the *Native Female Asylum*, One Hundred to *Serampore College*, One Hundred to the *Native Hospital*, and that One Hundred should be set aside for Missionary purposes. This latter sum was appropriated to the support of a Native Missionary, part of whose duty should consist in instructing in the Bengali language, those members of the Society who were desirous of making themselves useful among the Natives.

The Society, commenced the present year, with twenty-five members, four of whom, however, are children under ten years of age.

The Ladies of the Society feel themselves called upon by the late changes in Providence, and particularly since the last of the three venerable Heads of the Serampore Mission has been laid in the grave, not only to redouble their own efforts in aid of those Religious and Benevolent Institutions which *they* founded, but to invite others to join them who may be desirous in any way of promoting the cause of Religion and Benevolence in that spot which was for so many years the seat of the labours of CAREY, MARSHMAN and WARD.

5.—BAPTISM OF A NATIVE YOUTH.

It affords us sincere pleasure to announce the Baptism of another Hindu youth connected with the General Assembly's Institution. He was a pupil in the First Class in that excellent Institution, and had been for some time under very serious impressions. For many months he had been subject to the persecution of his friends for righteousness' sake; notwithstanding this he steadily persevered in the good way, and on the eighth of last month presented himself as a candidate for Baptism, which ceremony was performed by the Rev. D. Ewart at the Mission House, Simla, in the presence of the members of the Scottish Mission. We rejoice at this additional token of the Divine favor resting on the Institution. May this youth be the first-fruits of many from the same class, and may he stand fast in Christ to the end.

* We have much pleasure in recommending this praise-worthy institution to the benevolent public.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 85.—June, 1839.

I.—*Life of Chaitanya (চৈতন্য) a Hindu Saint worshipped by many as an incarnation of Vishnu*.*

The Rev. Mr. Ward says, in his work on the Hindus, (Vol. II. page 175,) that “One-fifth of the whole Hindu population of Bengal, are supposed to be followers of Chaitanya and of the Gosái, their successors.” Any one, who travels through Bengal may verify this assertion; for he will find in almost every village, worshippers of Chaitanya. There are among this sect, more than among any other in Bengal, people who appear really serious and desirous to obtain salvation and holiness; and several of the best native Christians we know, were worshippers of Chaitanya before their conversion. It will therefore not be unacceptable to our readers to give some account of the life of Chaitanya, as he is certainly the purest among his innumerable companions, and the history of his incarnation is the most reasonable, or rather the least unreasonable of all the incarnations of Vishnu.

The two sources from which the following narrative is taken are চৈতন্য চরিতামৃত (Chaitanya Charitá-mrita), a book containing in its first part the doctrine of the sect, and in the latter a short account of their founder’s life. The book is written by Krishna-dás kabiráj, and has been printed lately by the native press in Calcutta. We shall call it A.

* Our readers will doubtless be struck with coincidences in this history with many of the most striking facts related in the New Testament. It is one of those ill-told plagiarisms from holy writ so often to be met with in records of the heathen. Such documents do more than expose the errors of the heathen, they tend to strengthen and confirm our faith in the truth of God. Well may we say,

“Should all the arts which men devise
Assault my faith with treacherous art,
I’d call them vanity and lies
And bind the Gospel to my heart.”—ED.

2. The চৈতন্য মঙ্গল (Chaitanya mangal) a clearly but very incorrectly written MS. The author ত্রিলোচন দাস (Trilochan-dás) had before him a book written by মুরারি গুপ্ত (Murári Gupta) one of Chaitanya's own disciples, in Sanskrit. The latter as well as the former appear to have been sincere believers in Chaitanya, who being deceived themselves appear to have had no intention to deceive others. We believe that this work, the original of which was written by an eye-witness, contains much truth, the fables which are intermixed will easily be discovered by the reader. We shall call it B.

The following biography is extracted from these two works, and related exactly as we have found it there.

Chaitanya was born at নবদ্বীপ (Nabadwíp) a celebrated seat of Hindu learning, on the banks of the Ganges or Huglí, not far from Moorshedabad, in the year 1407 of the era of Vikramáditya, which is about A. D. 1346, and 200 years after the Musalmáns had taken possession of the country.

His father's name was জগন্নাথ মিশ্র (Jagannáth Mishra) of the bráhmanical caste, and his mother was শচী (Shachí). They had had seven daughters who had all died. The eighth was a son, whom they called বিশ্বরূপ (Bishwarúp); he was Chaitanya's elder brother.

(অদ্বৈত) Adwaita a cunning bráhman, who seems to be one of the authors of the whole scheme of deception, was at that time explaining to his disciples শ্রীভাগবত (Śrī Bhágabat), praising devotion (ভক্তি) to Krishna, far above knowledge (জ্ঞান), good works (সৎকর্ম্ম), and ascetic exercises (যোগ তপ). The disciples praised themselves for being so happy as to possess so great and merciful a God and Saviour in Krishna, and expressed their deep regret, that so few in this wicked age believed in and loved him. Adwaita prophesied, that he would soon become again incarnate and deliver the sinful world from misery, and show to mankind a new and *easy* way of salvation. It was in the month of মাঘ (Mágh), in the year 1406, that he went to the house of Sachí, the wife of Jagannáth Mishra. He threw himself down before her and worshipped her. She, astonished, asked the reason of such extraordinary conduct, Adwaita, told her, that she would soon know it. Saying this, he left the house and went home. Soon after, B simply says : গন্ধ চন্দনে দীপ্ত কৈল গর্ভ, । the mother's body became more beautiful and as it were shining, a sign that she was to be the mother of a god. She believed that she saw above her in the skies, the heavenly host singing and praising (মুই দেখি আকাশ উপরে । দিব্য মূর্ত্তি লোক সব স্তুতি যেন করে ॥ At the same time Jagannáth saw a dream* indi-

* He says of his dream to his wife ; জ্যোতির্ময় বাহ মোর হৃদয়ে পশিল । আমার হৃদয় হৈতে তোমার হৃদয়ে । হেন বুদ্ধি জন্মিবেন কোন মহাশয়ে ॥

cating that he was to be the father of a great man. When the neighbours heard of it, they sent presents of money and clothes to the happy couple.

The child was born in the month of Phálgun, in the year 1407, at the time of an eclipse. He was of a very fair colour, (therefore his name Gorá গোরী or Gauránga গৌরাঙ্গ,) and his whole appearance was of exquisite beauty. At the time of his birth Adwaita began suddenly in his own house to dance and sing, but no body knew why. He then went, bathed in the river and offered gifts to its goddess, as if he did it, like all others, on account of the eclipse, but it was in reality, because Sachí's child was born. As soon as his birth was known all the women of the neighbourhood came to see him, bringing various presents with them for the parents, all the gods descended from heaven and were filled with joy on seeing the new-born child. The pleasure and the happiness of the parents had no bounds.

But alas ! it was of short duration, for the child refused to suck. The mother broke out in bitter lamentations and called for the medical man, but he was entirely unsuccessful in his administrations. The cries of the child increased the apprehensions of the disappointed parents and as a last means were resorted to, they hung him in a basket on a Nim (নিম) tree*.

At this junction Chaitanya appeared to Adwaita, then residing at Sántipúr, in a dream, telling him that his mother did not know and love the name of Krishna, and that this was the reason of his not sucking. Adwaita went immediately to Nabadwíp, gave the proper religious instructions to the mother, ordered her to bathe, and to give her breast once more to her beloved child, when he took and sucked with great eagerness. From that day the young Chaitanya prospered and grew.

(A.) Once his mother placed him on the ground and gave him parched rice (খই), but the boy instead of eating it, scratched the earth with his fingers and swallowed dust. The mother took him up and scolded him. He began to cry and said to his mother : why do you prevent me from eating earth ? is not all our food produced by the earth and therefore earth itself ? The mother answered : “ My dear child, what you say is true, but do you not know, that rice nourishes the body, whilst earth, if eaten, makes the body lean and weak ? ” Young Chaitanya, concealing his knowledge and divinity said, “ why have you

* It is a custom among the natives to this day, in such cases, to put the leaves of the Nim tree under the child.

† খই সন্দেশ অন্ন যত যাঁটির বিস্তার । এহ যাঁটি সেহ যাঁটি কি দোষ ইহার ॥

not taught me that before, my dear mother. Henceforth I shall no more eat earth, but whenever I am thirsty I shall come to your bosom."

(A.) It is said that one day he entered a Shib's temple where several boys were sitting and reading. He steals and eats the offerings of the god and beats the school-boys, who all go to his mother and complain. She reprimands him sharply, but little Chaitanya, getting in a fit of anger at his mother's correction, runs in the house and breaks to pieces every pot and every vessel he meets. The loving mother goes after her spoiled child, takes him in her arms and by caresses and sweet words brings him to his senses and to the acknowledgment of his faults.

A. and B. The boy, who already in his childhood had a sense of his being an incarnate god, and had a knowledge far above his age, made no distinction between pure and impure things. For when the mother one day got angry with him and threatened to beat him, he escaped and took his refuge at the unclean place, where broken pots and the remainder of the food used to be thrown. Sachí quite indignant at such conduct ordered him to leave it and to go and bathe in the river. But he began quietly to teach her higher knowledge (বুদ্ধিজ্ঞান). He tells her*, every existing thing consists of the same elements, earth, water, air, fire and ether. Their inward nature is therefore always the same, only their appearance alters, and it is wrong to distinguish between pure and impure. But the mother did not understand him or she forgot his instructions, for when soon after the scene was repeated, she begged him again to leave the place; but he, angry at the stupidity of his mother, took a brick and threw it so violently at her head, that she fainted and fell, when he full of remorse ran to her and began to cry bitterly. All the neighbours ran to see what had happened. They threw water on her face to restore her to her senses, but they were unsuccessful. One of the women told the disconsolate boy, that the milk of two cocoanuts would restore her. He went out, and to the astonishment of all who were present, for where could he have got them, he brought two fresh plucked nuts. The mother recovered immediately, took her wonderful child with loving tenderness in her arms, her eyes opened and she saw her son adorned like a god, splendid with glory and surrounded by all the gods. Her wrongs were forgotten and she sank in an ocean of happiness.

Another instance of a similar tendency is related by B. He was one day playing with other children, when by chance they

* ক্ষিতি জল বায়ু অগ্নি আকাশ আকাশ জগতে যতক ইহা বই নাহি আর ।

met somewhere a dog with pups. The unprejudiced Chaitanya takes one of the pups in his arms and brings it home to his parents, who scolded him for such improper and debasing conduct, and ordered him to go and wash off his uncleanness in the holy river. The boy did not seem to mind his parents' words very much, for before he went to the river, he took care to tie his new pet with a string to one of the posts of the verandah. In his absence the sly Sachí let it loose, and it run back immediately to its companions. The poor boy on his return looked in vain for his dear pup, and began to cry most pitifully. This was too much for his mother's heart; she told him: "be quiet, my dear child, to-morrow you shall have your dog again."

He revealed his godhead in the following way. His mother was one day going to make an offering to Shashṭí. Several friends and neighbours accompanied her. Chaitanya meets her in the way, takes her offering and eats it up in their presence. And when she gets angry at it, he tells her, I am Náráyan, the first of gods, the principle of creation. Be not afraid, Shashṭí receives no injury, for when the root is watered, the branches receive the benefit of it. I am the root. All other gods are branches. But Sachí was of slow understanding; she begged her friends to forgive her son's offence.

Another time when he was playing with his companions, the pandit of the name of মুরারি Murári passed that road, talking with some other bráhmans and discussing warmly some philosophical question, when the little Chaitanya, full of fun, ran after him, mocking him and aping all his gestures; and the more the grave pándit scolded and abused him, the more the little boy seemed pleased. But as soon as Murári had gone home, Chaitanya dressed himself in his most beautiful garments, adorned his arms and feet with golden ornaments, and entered suddenly the pándit's house, playing some tricks such as Krishna had done at Mathurá. He stood before the pándit, laughed and disappeared again. Murári was immediately convinced that Chaitanya was not a common boy, that he was incarnate Vishnu himself. He went without delay to Adwaita, and told him what had happened. They were both in raptures, shed tears of joy, embraced one another, but agreed to keep the whole secret for the present.

B. His father sent him early to school, wishing him to excel in the knowledge of the holy shástras, but the young boy was fonder of playing and running about than of his palm-leaves and of his reed. Instead of going to school he was once playing with some of his fellows on the banks of the river. Unfortunately his father saw him and caught his unruly son,

who full of shame endeavoured in vain to escape. He gave him a sound lesson and thinking it not sufficient, took a stick and was on the point of beating him, when the mother hastened to the scene, took him out of the angry grasp of his father's hand, and fondly caressing him said to her husband, "Forgive him for this time, he is yet a child, he will be better in future; I cannot bear to see him beaten. Let him rather be a dunce all his life, than suffer pain." The resolute speech of the wife and bewitching smile of the boy, softened the heart of the father; he was soon reconciled and kissed the wet cheek of his comforted child. But in the night he saw in a dream his boy stand before him in a beautiful, godlike form, saying him: "I am Nárāyan." Such an apparition frightened the father and he promised never to beat Chaitanya any more, at which the mother seemed not a little pleased.

B. When Bishwarūp, Chaitanya's elder brother was 16 years old, his father thought of taking a wife for him. But when he heard of it, he did not wish to entangle himself in the affairs of this life, but escaped by night, swam over the river and became a shannyāshī. He was long in vain sought for, but when the parents heard of what he had done, their grief at first knew no bounds, till by degrees they comforted themselves by thinking what a great honour it was to have a holy man in the family.

B. One day Chaitanya was standing in the midst of his play-fellows. They all began to dance round him, clapping their hands and calling with joyful hearts, Haribol! The noise increased, they appeared quite in raptures, and as if they had lost their senses. The very ground seemed enchanted. Some bráhmans passed that way and they too forgot themselves and began to dance and sing round little Chaitanya. Who-soever came near him did the same. They were all like mad people. At the end, his mother hearing the noise, came to see what was the matter, and when she saw the whole crowd assembled round her son, dancing and singing like mad men, and Chaitanya himself dancing and singing, she began to abuse the people and to reproach them severely, for having made a fool of her son. (পরপুত্র পাগল করি উমত্ত নাচায়). At her words, the people all at once awoke as from a dream, and asked one another, What is it? what is it?

There came once a bráhman as a guest to Jagannáth's house. Chaitanya on seeing him, calls his mother and says, pointing to the man, "that man am I; take care of that man, that is your son." He then throws himself down before the bráhman and worships him prostrate on the ground. And again rising he says, "that am I," showing by it, that whatsoever is done to a

pious man, is done to him, because he is soul and life in every one. The body is নির্গুণ (nirgun) in itself, the গুণ (gun) in it is God. From which B. draws the consequence, that if God is in all, they are all free, all restraint is at an end they may do whatever they like. (তিনি ভকত দেহ, দেহ করি মানে। স্বচ্ছন্দ বিহর তেঁরা সব আচরণে ॥ নিজ পূজা অধিক ভকত পূজা মানে ॥)

B. Young Chaitanya acquired by degrees a great taste for the science of the holy shāstras, for though he lost his father at the age of 15, he did not cease to go to school, and he studied with great success.

A. But he did not forget that he was, or was to be, a god, for, when he went once to bathe in the river, he met some girls with offerings for Gangá. He goes among them and says, “Worship me; I will grant you your prayers. Gangá is my servant and Shib is my slave.” He puts the flower necklaces, which were to be thrown into the river on his own neck and eats the offerings himself, without minding the complaints and threatenings of the disappointed girls. He blesses them and says: “If you worship me, you shall all get handsome, learned, affectionate, rich husbands, and each of you shall have seven sons.” The girls were pleased in their hearts, when they heard such sweet promises, but with their lips they reproached him for his impious conduct. Some of them ran away with their offerings. But he called angrily after them, “If you do not present the offerings to me, each of you shall get an old, ugly husband, who shall marry beside you four other wives.” These threatenings had the desired effect, for they all returned and sacrificed to him.

Chaitanya’s divine nature did not prevent him from falling in love like other mortals, for he was once walking with Banamálí Áchárjya, an old bráhmaṇ and friend of his, when he met Ballabha’s daughter. They cast looks at each other and Cupid’s arrow entered both their hearts. The old and knowing Banamálí perceiving it immediately, went to the mother and told her his mind and that it would be good to give Ballabha’s daughter to her son for a wife. She objected to it, saying, that her son had better study now, that he was too young to marry. Banamálí feeling for his young friend, went home with a heavy heart and downcast looks. In the way he was met by Chaitanya, who, having heard from him the reason of his sadness, goes to his mother and tells her, that she has done wrong to refuse the request of Banamálí, and that he wishes to marry Ballabha’s daughter. The mother, never able to resist her son’s wishes, sent immediately to Banamálí, requesting him to do according to her son’s desire and to ask for him the hand of the young girl. He goes and speaks to

the father, who is exceedingly happy at the proposal, gives his consent without delay, and is only sorry, that he is poor and cannot give any dowry. The wedding takes place with the usual festivities, and happy Chaitanya takes his young Lakhymí home to his pleased mother.

Chaitanya had by this time made such astonishing progress in divine knowledge, that he was able to answer and confound the most learned pandits, and many disciples gathered round him. With some of them he set out, not very long after his marriage, to visit the country in the east of Nabadwíp, along the shore of the পদ্মাবতী (Padmábatí) river, with the purpose "of making money" I suppose, in making disciples. Wherever he went people ran to see him, admiring his beautiful form and his fair complexion, and many worshipped him as a God. But, how uncertain is human life and human happiness! while he was away, his wife remained with her mother-in-law, serving her with great affection and devotion. One morning when she was going out with a basket in her hand to bring offerings to the temple, a snake bit her in the foot. Medical men were immediately called in, but all their charms were of no avail. Lakhymí died, and the mother was in despair. When her son came home, he asked long in vain why she was so sad; she was afraid to tell him the calamity that had befallen them. When he heard of his wife's death, he first gave vent to the most bitter lamentations, but after a while recollecting himself he said, "My wife was formerly an actress in the heaven of Indra; she lost once the measure in dancing before the god, for which cause Indra condemned her to be born on the earth; but at her humble prayer he alleviated her punishment, by telling her that she should be the wife of Chaitanya, and after a short time come to heaven again. We have therefore no reason to be afflicted, our grief is useless and after all fate is unchangeable."

A few months had elapsed, when his mother, who had been accustomed to the kind attendance of Lakhymí, felt her solitude, and wished for herself a new companion. Chaitanya was not unwilling to comply with his mother's desire, and he took his second wife, Sanátan's daughter, Vishnu-priyá.

After a short stay at home, which he spent in teaching his disciples, and explaining to them the holy books, he went to Gayá to celebrate the obsequies of his father. He worshipped there, bathed and gave gifts to the bráhmans according to the prescribed rules, and visited several times the footsteps of the god Vishnu, which are to be seen there imprinted in stone in a temple. In their intercourse with the bráhmans at Gayá

his followers saw their misbehaviour* and began to despise them, but Chaitanya perceiving the thought of their hearts, in order to give them a lesson, pretended to be suddenly seized with a severe fever, and said to his alarmed and inquiring disciples that nothing but the foot-water (পাদোদক) of those bráhmans would heal him. He drank it and the fever left him. The disciples understanding his intention begged pardon and humbled themselves. From Gayá he intended to go to Mathurá, but on the way he heard a voice from heaven like the sound of thunder, ordering him to go home for the present. Communicating this heavenly order to his followers they all returned to Nabadwíp where he continued living with his mother, teaching his disciples and singing with great devotion the praises of Krishna. His devotion was so lasting and so intense, that sometimes for whole days and whole nights he was in a kind of extasy, weeping, calling upon the name of Krishna, sometimes sitting, sometimes standing, sometimes rolling himself on the ground, and desiring fervently more love and more devotion to his favorite god. One day when he was in that state, he heard a divine voice telling him, "You are yourself god; you came into this world to establish (true) religion, i. e. love to Krishna as the only requisite for salvation. Do not doubt this, but accomplish your work." Chaitanya was exceedingly happy on hearing this voice, by which it appears, that he was not always conscious of his divinity.

On another occasion he asked one of his disciples: Who do you believe me to be? the disciple answered: Lord, Shib himself does not know thee, how shall I. Chaitanya asked again: Who knows me? the disciple answers: Indra with a thousand eyes and the Ved itself does not know thee. Chaitanya said smiling: True, the Ved does not know me; for he describes me as having neither hands nor feet, অপাণি পাদো জবনো গৃহীতা পশ্যত্য চক্ষুঃ সশণোত্যকর্ণঃ। সবেত্তি বিশ্বং ন হিতস্য বেত্তা তমাত্মরাদ্যং পুরুষং পুরাণং। which words being spoken of Vishnu, he applied to himself.

When he was, as usual, one day explaining the shástras to his disciples, he read the following words, taken from Bhága-bat Gítá:

হরেনাম হরেনাম হরেনামৈব কেবলং।

কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥

and referring them to Hari or himself he said the triple repe-

* A Hindu, who as a devotee visited Gayá a few years ago told me, that the bráhmans there are much addicted to cheating, and when they are about to go on a journey they lend their wives to others for money's sake. This is perhaps the misbehaviour here alluded to.

tion of the same name showed, that no other god could save but he*.

Chaitanya employed his time not only in teaching, but also in singing and dancing in honor of Krishna. One night he and his disciples were about to begin their dance, when clouds appeared, thunder was heard, and a storm threatened; Chaitanya fearing to be interrupted in this pious exercise, called upon the name of his favorite god, looked up towards the sky, and immediately the thunder ceased and the clouds dispersed. They danced as usual the greater part of the night.

To show his supernatural and creative power he called at another time his disciples, took in their presence the stone of a mango fruit and planted it. It germinated very soon, became a tree and bore a fruit, which Chaitanya laid as a sacrifice before the image of Krishna. Those who saw this miracle were amazed, but he said to them: I am the creator of the whole world, all things are under my control, religion and piety and good works are fruitless if they are not planted in me and founded on me†.

There was among Chaitanya's disciples one called Nityánanda, who was to play a principal part in this extraordinary scheme of deception. To his master's great sorrow, he had suddenly left Nabadwíp and had travelled all over Hindustán, visiting all the places of pilgrimage as a sannyásí. When he heard of Chaitanya's doings in Bengal, he returned to Nabadwíp and entered the house of a bráhmaṇ residing there. Chaitanya knew of his arrival immediately, as by inspiration, and told it to his disciples. In the evening they all went to see him, and the joy of the master to see his long lost disciple was exceedingly great. He treated him with great respect, and in going home he said to his disciples, that in the three worlds there was nobody to be compared to Nityánanda in respect to wisdom and holiness. A few days after, Chaitanya invited Nityánanda to his house and after having taken their meal, they went all to a temple. Chaitanya entered it and sat upon a kind of throne, which was standing there; then turning himself to Nityánanda he said: "For my sake, thou hast made so many pilgrimages, now see me." Nityánanda looked at him,

* অন্য দেব বলে যেই জন ।

তার গতি নাহি তিনবার এ বচন ॥

† যত্ন দেখে বৈষ্ণব কর্ম করে লোকে ।

সর্ব বৈষ্ণব আরোপণ করে যবে মোকে ।

নহে বা সকল এই করে অনার্থক ।

কৃষ্ণের রূপিলে সব সন্ন্যাসের সার্থক ॥

but saw nothing particular* (he was not cunning enough). Chaitanya ordered then all his other disciples to leave the temple, and said to Nityānanda something in secret. The good-natured author says†, he did not know what it was. But after it, Nityānanda saw his master in the form of Vishnu, first with six arms and then with four. He appeared exceedingly rejoiced at it and began to dance and sing.

The same scene was repeated a short time after at Chaitanya's house, with the difference that Nityānanda saw and recognised his divine form at once, without previous secret consultation, but the faith and joy of the disciples increased; they danced and sang day and night and worshipped him as a god. Whilst they were one day engaged in these exercises, and he was standing in their midst, he disappeared at once. They looked and searched for him in vain, and began to cry and lament most bitterly. His mother hearing them ran out of the house and not finding her son gave vent to the most pitiful lamentations. Chaitanya could not bear their sorrow; he re-appeared again, and their affliction vanished like a morning cloud.

There lived at that time at Nabadwíp two brothers, Jagái and Mádhái, bráhmans of the most nefarious character; they had committed murders and adulteries without number, and never worshipped the gods nor bathed in the Ganges. Once Chaitanya, Nityānanda, and the whole host of disciples, passed their house in procession, when they were asleep, singing the praises of Hari. The noise woke the two brothers, who came out and ordered them away, if they would not suffer for it. But the pious multitude did not pay attention to their threatenings. Jagái and Mádhái got in a tremendous rage, and one of them took a piece of a broken pot, threw it with all his force and wounded severely Nityānanda's head. Chaitanya reproached them strongly but with mildness for their crime, took his own clothes and bound his friend's wound, lest his holy blood being spilt on the ground should bring punishment on the perpetrators of the wicked deed. Having done this the procession moved quietly on. The two sinners had seen him do it; his mildness and patience softened their hard hearts; they came to a knowledge of their sins, run both to Chaitanya's house, threw themselves at his feet and begged pardon and mercy. He took them to the river side, told

* সাদরে নিরীখে সেই পুতুর কলেবর ।

তভু না বুঝিল কিছু বিশেষ তাহার ॥

† সবিশেষ কথা কিছু কহিল আপনার ।

নিভুতে কহিয়া মর্ম্ম কি তাঁনির তার ॥

them to offer him Tulsí leaves as sacrifice and with them all their sins. They hesitated at first lest their sins should be too great to be forgiven, but being urged, they gave the leaves into his hand and obtained salvation and deliverance from their sins.

A. The number of Chaitanya's disciples was increasing daily, the whole town was full of them, and in every house the voice of singing and music was heard in the evenings and at night. At last the noise became so great that the Musalmáns residing in the town, came complaining to the Kázi, the magistrate, who forthwith forbad all music. But Chaitanya told the people not to mind the Kázi's order, that he would punish him for his insolence. The following evening the noise was worse than ever, the disciples went publicly through the streets, divided in three hosts, singing and dancing; they went before the Kázi's house, entered his garden, broke the trees and spoiled the flowers; but nobody moved, all remained silent in the house. At last Chaitanya sent for the Kázi, who made his appearance making an humble salám. Chaitanya entered into conversation with him: "Why," asked he, "do you Musalmáns eat cow meat; is not the cow, giving milk, your mother, and the bull, ploughing the field and giving you the food, your father?" The Kázi answered: "the Qurán permits us to do so, and have not your holymen in old times sacrificed cows?" Chaitanya: "yes they have, but they had also the power of giving them life again; you, who have not that power, commit a great crime in killing them." The Kázi acknowledged the truth of what Chaitanya said. Again the latter asked him: "Why are you to-day so humble and quiet?" The Kázi said: "last night a lion jumped on my bed, put his paws on my chest and threatened to kill me if I should again prevent the worship of Hari, and one of my pyádás, whom I had sent to fulfil my orders, had his beard and face burned with a sudden fire-flame, appearing in the air." To certify the truth of what he said, he showed them the marks of the lion's claws on his chest. From that day many Musalmáns began to worship Chaitanya.

Shrínibás one of Chaitanya's principal disciples, was one night performing his devotional exercises in his hut, when Gopál a bráhmaṇ came, and for the sake of mockery, placed before his door a sacrifice consisting of articles usually offered to the goddess Kálí. (হরিদ্রা, সিন্দুর, রক্ত, ফুল, তণ্ডুল মদ্য ভাণ্ড). This is a great affront to a Baishnab who are all enemies of the bloody Kálí. Gopál was severely chastised for his crime, for he became leprous. Afflicted to a dreadful degree with this disease, he once met Chaitanya on the way*. He threw him-

* A. places this part of the story in a later part of Chaitanya's life.

self on the ground and said to Chaitanya: "all say, thou art god (Vishnu) the lord of all, the friend of the poor, have mercy on me, I am a miserable sinner, deliver me from my disease." On hearing these words Chaitanya got very angry and said to him: "I love all creatures, but those who hate the disciples of Vishnu, I hate. Offences against myself I forgive, but offences against my disciples cannot be forgiven." Having said this, he went to Shrinibás's house and told him, that Gopál had sinned against him and that he alone could save him. Shrinibás forgave him and the leprous man was delivered. Whether of his leprosy or only of his sins is not clear. B. says: নিস্তার করিল কুষ্ঠ ব্যাধিরে; and A. তার কপায় তার হইল পাপ বিমোচন।

About this time or perhaps a little earlier Chaitanya had been forming the plan and cherishing the thought of leaving the vanity of this world and of becoming a sannyásí, but his disciples prevented him from doing it, and the time was not yet favourable; he began however to prepare them for the event. When he was one day worshipping in his house, a bráhmaṇ came to see him, but the porter would not let him in. On the following day this man met Chaitanya on the shore of the Ganges, and getting in a fit of rage cursed him saying: "As thou hast shut the door before me, so shall the door of this world (human society) be shut before thee." Chaitanya rejoiced in his heart, when he heard the curse, for it brought him one step nearer to the fulfilment of his plan. But for the present he remained with the disciples revealing in different ways, (sometimes assuming the form or at least the manner of Rám, of Krishna, of Durgá) his divinity, and instructing them in the worship of Hari, because it was for this reason god (Hari) had become incarnate, that he might teach the world the worship of god (Hari).

One morning his countenance became at once sad and dejected, he tore his paitá and told his disciples: "I will leave you and go to Brindában," (a place sanctified to Krishna.) One of his disciples said: "If you leave us, we shall all be dispersed, and the work you have begun will perish." Chaitanya answered nothing, but remained yet with them. Not long after this a bráhmaṇ appeared to him in a dream and whispered the mantra of a sannyásí in his ear. He related this dream in the morning to his disciples, and spoke again of his resolution to become a sannyásí. They answered: "We cannot forbid you any thing, your will is our will."

Shortly after a wise and holy sannyásí called Kesab Bhá-rati came to him, saw him, and said: "I know thou art god, the life of all things." But Chaitanya fell down before him and worshipped him. The sannyásí left him and went to Cutwa.

After he was gone Chaitanya was exceedingly sorrowful and on the point of going after him. The disciples said to one another, "Let us look at him and listen to his words, for he will soon leave us." Chaitanya said, "It is good for you, if I leave you, as a merchant leaves his family and friends and goes to a far country to gather riches, and comes back to distribute them among his friends, so shall I go away and bring back with me, love to Krishna, to distribute among you all." At these words all the disciples began to weep and threw themselves at his feet saying, "how shall we live, if thou leave us." Murári said, "You have planted a tree with your own hands, have watered and cleaned it, have taken care of it and now it is about to bear fruit, you cut it down. We shall all die, if you leave us." Chaitanya answered, "Be of good cheer, wherever I go, I shall remain with you;" and to his mother, who was almost fainting when she heard the news, he said, "Do not weep, my dear mother, father, mother, children, relations, friends and every thing else in this world, are vanity; to possess Krishna alone is true and real. Whosoever possesses him is rich in this world and in the world to come." The mother said: "I know thou art god, thou art Krishna, but having possessed thee so long why shall I lose thee now." The son said, "You shall see me, whenever you wish it."

His wife heard soon, what great affliction was prepared for her. When her husband came home in the evening she prepared his dinner, served it up, and after she had herself eaten and he had gone to rest, she went to him, embraced his feet, sorrowfully looked at him, sighed and wept. Her husband rose, tenderly placed her on his knees, and asked her repeatedly the reason of her sorrow, but she answered only with tears. He wiped her tears off with his clothes, and begged her with many endearing words to tell him her affliction. His wife standing said, "put your hand upon my head (sign of an oath) and tell me, is it true that thou art to become a sannyási. O lord of my soul, I live only for thee. I have given thee my body and my heart, I hoped to possess thee for ever, but now I am to lose thee, the thought of it is like a devouring fire in all my members. And how canst thou bear the heat of the sun, the rain, the cold; how go barefoot on the hard ground? And thou art not afraid to leave me desolate and alone? and thy old mother? and all thy disciples? Am I in thy way, do I prevent thee from serving Hari? Well I will take poison and die, but do not go away, remain at home." Here she stopped, for weeping choked her voice. Chaitanya answered smiling: "Thou hast no reason to be afflicted, who told you of my becoming a saunyasí; why dost thou believe

it ; whatever I do, I shall tell you of it myself, do not cry." The poor woman remained quiet for a time, but early in the morning she looked again at her dear lord, pressed his hand upon her breast and said, " Tell me the truth, why art thou afraid of me ? I am sure thou art deceiving me and wilt leave me by stealth. Are thou not thy own master ? Can I prevent thee from doing it ? Then, why not tell me the whole truth." Chaitanya again smiling says : " Do not fear, whatever I do is for your good. Listen to what I say. Whatever you see in this world is all vanity, Vishnu alone is true. Be it male or female, their spirit, their essence is one, illusion makes them appear two. (ক্লিষ্ট সবার পতি আর সব প্রকৃতি) Vishnu, *he* is the lord of all. We are in this world to serve him, but losing our sense through illusion and pride, we forget our lord, and make ourselves unhappy. Husband, son, wife, father, mother, all is vain, we do not own one another, our only true connexion is Vishnu. Your name is Vishnu-priyá (beloved of Vishnu) remember this, and do not weep." At the moment she saw her husband in the form of Vishnu, with four arms and was comforted. Again she falls down before him and says, " such a precious treasure I possessed, such a great lord I served, and now I lose him ! O miserable unhappy being I am !" She wept again bitterly. Chaitanya was moved to tears, but said, " Be assured that, wherever I go, I shall remain with you." (আমি যথা তথা যাই, আছি যে তোমার ঠাঁঞি) Vishnu-priyá answered, " Thou art god, do what you please, who am I to prevent you."

Two days after this, Chaitanya rose early in the morning, swam over the river and went in all haste to Cutwa, where Kesab lived. Only Nityánanda knew where he had gone, and followed him. Chaitanya begged Kesab to teach him the sannyási mantra, that he might become his disciple. Kesab trembled to be the spiritual teacher of a god and ordered Chaitanya to go first back to Nabadwíp and take leave of his wife and mother, hoping in the meanwhile to escape or conceal himself. Chaitanya obeyed, but Kesab soon called him back reflecting, that it would be of no avail to escape or conceal himself before a god. He said to him : " I am afraid to make you my disciple, for you are the lord of the world." Chaitanya fell at his feet and begged him not to hesitate, that he had seen in a dream a bráhmaṇ teaching him the sannyási's mantra and telling him to go to Cutwa. At these words Kesab complied. But when the people of the town heard that Chaitanya was to become a sannyási, they all small and great ran to see him, and seeing his beautiful limbs and fine hair, they praised his happy mother and father for having such a son and abused the sannyási, who was

about to shave his head, and cover his body with ashes. But Chaitanya's resolution remained firm, he received the mantra and was shaved. Kesab asked then what should be his name, for those who become sannyásís change their names. A voice from heaven answered: ক্রীষ্ণ চৈতন্য, so it was properly only from this time that he was called Chaitanya, his former name was বিশ্বদূর. He was then about 24 years of age. The rest, and as it should appear the most important part of his life, a time of 25 years, is related rather shortly.

The following day he set out with a few followers for Jagannáth. On the way he seemed to have lost all consciousness of other things, and to be entirely occupied with the name of Krishna. He called on him, on Rádhá, on the milk-maids; he sung, danced, wept, laughed, run, stood, rolling himself on the ground, and spent whole days fasting. He returned however before he had reached Jagannáth, and sending Nityánanda before him, told him to assemble all his disciples in the house of Adwaita where he soon arrived himself and spent with his people a few happy days. After which he departed again in the direction of Jagannáth. A few trifling and rather confusedly related incidents happened on this journey. On the banks of a river, he met several poor pilgrims, whom the ferryman would not take over before receiving his due, which they were not able to give. When they saw Chaitanya they begged him to have mercy on them. The ferryman knew immediately in his heart that he was a god and desisted from his demands.

At another time Nityánanda was behind carrying his master's staff. He thought, what a pity it was that he who formerly had played on the flute (as Krishna) should now carry the staff and be a sannyásí. He therefore broke the staff on his knee and threw it in the river. Chaitanya, turning himself round, asked, where is my staff? He received no answer. He asked again. His disciple, afraid of his wrath, after some hesitation told him what he had done. Chaitanya rebuked him and said: In my staff all gods dwell*, how did you dare to break it. The disciple answered: I could not suffer you (being the highest god) to carry all inferior gods on your shoulder (like a servant). Chaitanya answered nothing. Sorrow was in his face, but joy in his heart on account of the great faith of his disciple.

After having passed several rivers, one of his disciples said, Now we have no more any thing to fear from ferrymen. Chaitanya smiled. They all dispersed to go begging in the neighbouring villages. That very same disciple was taken hold of by such a ferryman, (I suppose for not paying) and kept a prisoner the whole day. In the evening he was released, but

* This all sannyásís pretend.

the cruel ferrymen took his blanket away. The disciple meeting his master again said, "Now I know thou art master of all, and thou alone dost preserve us from all danger."

They perceived at last the temple, and, wondrous to say, he saw on its cupola beautiful little Gopál, holding a flute in one hand and making him signs to come with the other. Arrived at the holy place, he went immediately to the head priest Sárbbabhauma and begged him to let him see the god. The priest's brother went with him to the temple and Chaitanya saw the god from the door. He looked at him with intense joy, numerous tears rolling down his cheeks; at last he fainted and fell to the ground. His disciples carried him on their arms to the house of Sárbbabhauma, where he soon recovered and began to dance and sing. He spent at Jagannáth several years. The chief priest spoke at first slightly of him, considering him as a common man, and said that such a young man should never have become a sannyási, but hearing his instructions and seeing him once with six arms, he too believed in him.

From Jagannáth he went on a pilgrimage to Setubandha (Adam's bridge), worshipping on the way all the temples and at all the holy places he met. When he arrived at a place called একাকি নগর he wished to see রামানন্দ রায় the king's son, and went to his palace. The porter went to give notice to his master, that a sannyási had come and wanted to see him. But the king's son being just engaged in his devotion, he was afraid to disturb him and left him in silence. Chaitanya smiled, left the porter at the door and went directly to the temple, where the king's son was worshipping, his eyes shut. All at once instead of seeing Krishna, in his mental abstraction he saw Chaitanya. He made all his exertions to fix his attention on Krishna, but always the image of Chaitanya was in his soul. At last he opened his eyes, saw the sannyási and recognized in him the form of the man he had just seen in spirit, bowed before him and worshipped him.

On the shores of the Godábarí he visited the place where Sítá and Rám had lived, and travelling farther to the south he met near the shores of the Káberí, Malla Bhattachárjya, a bráhmaṇ, whom he made his disciple and in whose house he spent four months. From Setubandha Chaitanya returned the same way to Jagannáth. From this place he undertook a new pilgrimage to Mathurá, passing through Ágrá. At Mathurá he visited with great attention and devotion all the scenes of Krishna's doings. There too many people acknowledged him to be that same Krishna in the form of a sannyási. From Mathurá he returned to Jagannáth.

On his way back he was one day travelling quite alone,

leaving his disciples far behind, when he met a milkman with a pot full of curdled milk. He said to him ; “ I am thirsty, let me drink.” The milkman, happy to serve a holy man, handed him the pot immediately, and Chaitanya emptied it, telling him that his disciples being behind, would pay him for it. Saying this, he went on. When his disciples came up, the milkman begged them to give him the price of the milk. They looked confused at each other and said, where shall we get money. The pious milkman said : “ Never mind, to have done service to a holy sannyási has the reward in itself, I do not want any money.” He took hold of his empty pot, and was about to go, when lo the pot was too heavy to be lifted, and on inspecting it, he found it full of gold and jewels.

On his return Chaitanya visited again Nabadwíp, though without entering his own house,—(this would have been against the rules of sannyásís,) and after having seen his relations and friends, passed on through Sántipur and Tribení and arrived again safely at Jagannáth, where he spent the remainder of his life. The last incident mentioned in his biography is rather a singular one. A poor and miserable bráhmaṇ had long and in vain prayed to Jagannáth for riches, and not obtaining them went to the shore of the sea, with the intention of drowning himself. All at once he had a supernatural apparition of a man who on being asked said, that he was Bibhíshan, Rában’s brother, and that he was going to see the god, and requested him to accompany him. The bráhmaṇ complied, but instead of going to the temple, Bibhíshan went to the house where Chaitanya was, saluted him, conversed with him and taking leave went away. The bráhmaṇ asked him, why he had not gone to see Jagannáth. He said, Chaitanya is Jagannáth, hearing this the bráhmaṇ returned and falling on his knees before Chaitanya begged mercy and the grant of his request. Chaitanya spoke in a friendly manner to him and said that he should have it.

Chaitanya died, or rather disappeared, when he was about 50 years old. B. relates his end in the following way : “ The Lord (Chaitanya) was speaking of Brindában and Krishna in the house of Káshí Mishra, when all at once he heaves a deep sigh, rises, and runs to the temple, so quickly that none of his disciples could follow him. He entered the door, called Singhadwár and went to the inner temple. A bráhmaṇ who was just then in one of the buildings connected with it, called out,” What is it, what is it, and saw him, as he said, with his own eyes, unite himself with Jagannáth.

This is the ambiguous life and doubtful end of Chaitanya, who is to this day worshipped by thousands and tens of thousands, who all believe in his miracles and instructions.

II.—*Heathen Oaths.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Some six or eight months ago I was honored with a communication to the following effect, from a gentleman almost unknown to me, and somewhat high in the Civil Service, who requested that his name might not be divulged,—a request which has most scrupulously been complied with : What part of the word of God sanctions a Christian magistrate in tendering oaths to persons on the Qurán, or on any thing else which is not of divine authority ? As I perceive the same question has, in effect, been asked in the *Christian Intelligencer*, and also somewhat discussed in the *Friend of India*, I make no hesitation in sending you the substance of my reply. I kept no copy of what I wrote, and consequently cannot give you my communication verbatim : but this, I apprehend, is of no consequence, and will, I have no doubt, should this paper meet his eye, be readily excused by the gentleman above alluded to.

1. The question was not at all considered as to the propriety of oaths on any occasion, nor as to the fitness and correctness of the form and mode in which they are administered among Christians, as, for instance, upon the gospels, and by kissing them, &c. &c. The latter, whatever may be said of the former, will certainly admit of discussion as to its being scriptural or otherwise, as much so as the question before us.

2. It was taken for granted (a point which to the writer appears indisputable) that oaths were allowed by the word of God : but it was stated, that we could recollect no part of scripture which bore upon the question in hand. In the absence of this, reference was made to the principle generally, if not universally, allowed as correct, and which would hardly admit of dispute,—that where the word of God was completely silent on any matter of practice, we were then to be guided by what appeared to us right reason,—reason in entire unison with the whole scope of the sacred scriptures.

3. This principle being assumed, it was contended, that scripture did allow, in important cases, an admission of the truth of that which was not true in itself, and which the person appealed to was fully aware was not really believed to be truth by the party appealing. Thus, it was stated, that, among other instances which might be adduced, Christ, in order to justify himself to the Scribes and Pharisees for sitting and eating with publicans and sinners, with a view to bring

them to repentance, allowed to the former, what they well knew he did not believe,—that they needed no repentance, Luke xv., and, on this ground, argued with them for the propriety of that part of his conduct against which they objected. And this mode of argument was stated to be what is commonly called by logicians the *argumentum ad hominem*, or the *argumentum ex concessis*,—a species of argumentum never allowed to be unlawful.

4. On this ground it was contended, that it might fairly be allowed to a Christian magistrate, in search of truth, and anxious to administer justice, to admit, for the time being, that what his deponent believed to be sacred was really sacred, —provided that the former adopted means to impress the latter with the fact, that the Qurán and Shasters were not really believed to be divine, but were merely for the moment, and for the sake of, and as the principal existing means of attaining an important object, allowed to be authoritative. And it was likewise stated, that as it was generally known that the Christian magistrates were in the habit of using for food what was forbidden by both the Shasters and Qurán, there would be little occasion for any extraordinary effort to convince the Hindu and the Musalmán, that neither the one nor the other was really regarded as having come from heaven.

Such was the line of argument adopted. Whether what was written was deemed satisfactory or not was never acknowledged. And now, the above is not communicated with any wish that things should remain as they are. Most heartily do we desire that government would, if they cannot (as the writer fears they cannot) dispense with oaths altogether, interpose, and alter, if possible, their form. We have no love to oaths of any kind, and we should be glad to hear that swearing by Gangá Jal, the Tulsí, the Qurán, &c. &c. had forever ceased. But we send this to you in the hope that it may help forward the discussion : and also in the hope, that if there really be any uneasy minds among our Christian magistrates, they may, in the meantime, be relieved.

Monghyr, May 1, 1839.

L.

P. S.—Since writing the above it has occurred to me, that it might not be foreign to the present subject to inquire what might have been the line of conduct pursued by Sergius Paulus who was governor of the heathen island Salamis. That he was a Christian there cannot be a doubt, Acts xiii. 12. What, then, was his conduct respecting heathen oaths ? for he must, it is natural to suppose, have had something or other to do with their administration. To this inquiry, it is obvious, no answer can be given : but this much can be said, that he

received no divine direction on the subject, and that the matter was, in all probability, left *in statu quo*. We have no evidence that he abandoned his office; and is it improbable that, in the matter of oaths, he suffered every man to walk in the name of his god, while he himself walked in the name of Jehovah his God?

We have inserted the communication of our correspondent L. We shall not be sorry if it provoke discussion; although we believe it too far-fetched in its argument to accomplish even this. We also believe the benevolent intention of the writer, to afford a temporary "relief" to some "consciences," will be wholly frustrated. The burden of the letter rests on a supposed *parallelism* between the administration of idolatrous oaths by Christians for judicial purposes, and the "*argumentum ad hominem*" employed by our Lord in his instructions. As to the merits of this parallelism we would institute the following inquiries.

1. Was not the *object* of our Lord's argument to *destroy*, by the result brought out, the premises assumed? Was it not in effect a "*reductio ad absurdum*?" Such was Elijah's "*argumentum e concessis*" to the men of Baal: "Cry aloud, for he is a God! either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked!" Is the administration of heathen oaths like this? Is the design in assuming the premises to destroy heathenism? If not, the parallel fails.

2. Did not our Lord, in the *very same capacity* in which he temporarily *assumed* certain premises, also pointedly and habitually *deny* them? Did he not denounce the "righteous Pharisees" as hypocrites and sinners? Do our judges so to the heathen? Do they tell them that their idolatry is a sin, and their swearing by it a still greater sin? Do they say, "we admit this oath—but it is sin, and will bring you to hell?"—Nay, they dare not do both these things: therefore, again, there is no parallel in the *accompaniments* of the case, as we have seen that there is none in its *object*.

3. Lastly, as to the *act* itself, is there not a difference, nay rather a contrast, between assuming for arguments' sake a thing *already done* independently of us, and causing or permitting that very thing to be *actually performed* in our very presence? It is surely one thing to make a *supposition* about the doing of a thing, and another to have that very thing done. Christ assumed for a moment that the Pharisees were righteous in order to expose their unrighteousness—but would Christ ever have called upon the Pharisees to *swear* that they were righteous, that he might accomplish any end whatever?—Nay. We do not make a *supposition* about a sin, but we publicly uphold the *commission* of that sin in our courts: is there parallelism here? Did Jesus ever *so*?—This argument then wholly fails; and we think our correspondent will be glad to see that it is vain, for we believe him sincere in desiring the termination of all idolatrous swearing.

Any reference also to the case of Sergius Paulus must end in a *supposition*;—and as either party has an equal right to *suppose*, such argumentation would go on in a circle, "*ad infinitum*."—ED.

III.—*Sketches of the Island Saint Kilda ; comprising the Manners and Maxims of the Natives, Ancient and Modern ; together with the Ornithology, Geology, Etymology, Domo-logy, and other curiosities of that unique island ; taken down, for the greater part, from the oral narration of the Rev. N. M'Kenzie, at present, and for the last eight years, Clergy-man of the Island. By L. Maclean.*

[The following authentic, but excentric, sketch of an Island well known to some of our Northern readers, lately transmitted to us, will, we hope, prove generally interesting. It shews how long ignorance and barbarism may exist in the neighbourhood of unexercised Christianity.—ED.]

GEOGRAPHICAL DESCRIPTION.—St. Kilda is the remotest of the north-west islands of Scotland, in the Atlantic, some say the Deucalionian Ocean. It is $57^{\circ} 56'$, N. latitude, and $10^{\circ} 3'$, longitude, from the London meridian. In round numbers, 60 miles from the isles of North Uist and Harries, and 100 miles from the nearest point of the mainland: about 3 English miles in length, and 2 in breadth. It is fortified all round, except a small bay to the east, by a perpendicular rock, in some parts from 1400 to 1500 feet high.

NAME.—St. Kilda is called by all Celts, *Hirt* ; from *Ii*, an island, and *ard*, high ; aspirated and contracted in pronunciation, *Hirt*. How it received the appellation St. Kilda, the learned are not agreed ; it is but a name imposed upon it by a *Dutchman*, having its root in *cill*, a cell, or sepulture.

If one would see Nature in her giant gambols, let him go to St. Kilda. When the liquid foe, which knew no opposition from the time he left the north pole—except perhaps an unfortunate ship, which he swallowed—sees St. Kilda determined upon breaking his line—he retires a little, swelling as he retires in sullen wrath, and hurling with him stones, or rather fragments of rock, some of them 20, some 24 tons' weight ; then with these rude bullets in his grasp, hurling them against the island, he makes one desperate charge as if in hope to push the island from its seat ! The war is vain ; but the noise would drown a thousand thunders ! The purpose of the assailant is answered, however, in so far that having mounted a rampart 1500 feet high, he gets over the island sheer, in white spray ; dropping salt tears of disappointment upon the natives as he passes. His old grudge may also be satisfied so far that these fragments of rock thus battered have literally perforated the island through and through at its foundation ! These gateways admit a vessel under full sail, and may be seen 10 miles off.

HISTORY.—The history of St. Kilda is replete with interest. 1. To the antiquary, in so far as the language, habits, and maxims of the people are preserved inviolate as in a museum for five or six centuries back. 2. To the naturalist, who will find here what he cannot find elsewhere in Europe : and 3. To the divine, who cannot resist being struck with religious awe at the beautiful adaptations of Providence : at the grandeur, and, at the same time, the wisdom of *His* mighty operations !

St. Kilda was, it is supposed, in the undisturbed possession of the solan goose, and the other varied species of sea-fowl, which still lay claim to it, till the ninth century. About this time, as tradition says, the people of Harries and Uist, two rival clans, began to view it with a selfish eye, and disputes arose which of them should lord it. The question was soon set at rest by an expedient worthy of the times. It was mutually agreed upon

that two *currachs*, one from Uist, and one from Harries, should start at the same time, and that the boat that first made out the island should be declared for. Offset the two *currachs*, buffeting the astonished main with their yielding oars—each man was silent—each face lowered defiance—each heart, we may conceive, was the sport of fear and hope by alternations, on nearing the new empire. Towards evening, on approaching the goal, the Uist boat was a few strokes a-head, and ready to seize the prize; which, when *Colla 'Cloud*, or *Macleod*, master of the Harries currach, saw, he seized his *scian-dhu*, and, with one determined stroke, cut off his left hand from the wrist, flung it ashore, and was unanimously declared rightful possessor, and lord of St. Kilda, as to this day! The point on which he landed is called *Rudha-Cholla*, and the well of which the bleeding hero first drank, *Tobar-Cholla*. This stratagem, attended with so much success, naturally touched the pride of the Uist-men. The justness of the claim was allowed; yet it left behind a spark of secret jealousy, which watched for an occasion to break out, and consume without mercy. To submit one instance:—About this time the island of *Papa*, in the sound of Harries, the nearest inhabited to St. Kilda, population about 300, was in possession of, and garrisoned by the Harries-men. The Uist-men, studious of revenge, turned out one night their armament of *currachs*, and effected a landing unobserved. They left one man in each *currach* and proceeded to the part of the island where the unsuspecting camp lay fast asleep; the feathered shaft soon brought down the surprised sentinel, ere he had time to give warning; the rest were an easy prey—the work of carnage commenced, and that night every male in the island was slaughtered! When we say every male, we must except one, John Macleod, who contrived to effect his escape. This individual made towards the *currachs*, which floated at ease with but one Uist-man in each. In collected silence he levelled his barbed death—despatched them man by man—cut the fleet's rude hawsers, allowing them to drift away to the Atlantic, and, with the last *currach*, made off for Harries. The *cruinntara*, forthwith chased the shades of night—the shield sounded *beum-sgéithe*—Macleod and his *tail* were in arms—each dirk was half-sheathed, quivering with revenge, and thirsty for blood! They embarked—they landed—they fell upon the Uist-men, the whole of whom that night saw, in their turn, weltering in blood! This tragedy was handed down by tradition, and in places which do not change inhabitants, what can be a more authentic source? This tradition has received corroboration, nay, I had almost said demonstration in the winter of 1837, of the 19th century. The high and continuous storm of last winter, together with the action of the reflux billows, so excavated the sandy beach of *Papa* that it presented to the wondering inhabitants a valley of *Jehoshaphat*—a perfect *Golgotha*! The men of Uist, and the men of Harries lay undistinguishable side by side,—in some instances entire skeletons,—the shield, the dirk, the *cnapstara*; and in some instances the amulet of charms bore the warrior company. Of these curiosities the Rev. Mr. M'Kenzie, my informant, has collected several, some of which the writer expects to be possessed of, before these pages see the light.

ORNITHOLOGY.—*Sùler*, from *sùl*, an eye—tantamount to the sharp-sighted bird—whence the unmeaning term *solan* (goose). The *solan* goose may be said to be the king of the birds for which St. Kilda is remarkable. It is about the size of a land goose. Its mode of feeding is peculiar: he soars in mid-heaven, balancing himself upon expanded wings till he sees his prey—then down he pounces perpendicularly, and with so much force that his bill has been known to perforate an inch fir-plank through and through!

The *solan* goose comes in three divisions, or battalions: the first about the beginning of January, the second about the end, and the third about

the middle of February: all in capital condition. I put the question to my Rev. informant—To what the collective force might amount. His answer was, “You may as well ask me the number of grains in a sand-bank,—for with us numbers fail.”—“To give you an idea,” continued he, “the female lays but one egg, yet with this egg alone we could in one day load your largest steamer.” The first calm night after the middle of March, wind from north or north-east, is the time to commence hostilities with the solan goose. In the dusk of the evening the people row away to the rocks—send six or seven men up to the cliffs or shelves, and then row away themselves to a distance;—in a short time the solan goose begins to come in clouds,—the men are quiet for a little while, till they mark the sentinel, who whilst all is right sings *Bur, Bur, Bur*; their object is to secure him, for if he get time to sound the alarm, which is “*grog, grog*,” all is over for a night. The sentinel secured, however, the conquest is easy—they have nothing to do but sit to twist their necks till they are satisfied the boat will carry no more. The boat returns in the morning with about *seven* tons! Of the solan goose the male and female hatch by turns: he begins the process of incubation about the beginning of May—hatches for two months, and nurses for two and a half. When he returns from fishing he has five or six herring, ceths, or mackerels entire in his gorget; upon his arrival at the nest the sitting mate introduces its head down his throat, and, as with a pair of pincers, pulls up the fish. When the young ones come they are so stupid, they are slaughtered by *bludgeons*, at will, in boat-loads. The dam no sooner gets the young one fledged, than she wings her flight, to whither, the natives know not, nor is she seen any more till the set season next year.

I cannot conclude this chapter without quoting from Mr. Martin:—

“We shall take it for granted, that there are 100,000 of that kind (solan goose) around the rocks of St. Kilda; and this calculation is by far too moderate, as no less than 20,000 of this kind are destroyed every year, including the young ones. We shall suppose, at the same time, that the solan geese sojourn in these seas for about seven months of the year; that each of them destroys five herrings in a day; a subsistence infinitely poor for so greedy a creature, unless it were more than half supported at the expense of other fishes. Here we have 100,000,000 of the finest fish in the world devoured annually by a single species of the St. Kilda sea-fowls.

“If in the next place it be considered, that much the greatest part of the other tribes have much the same appetite for herring, and pursue it from place to place, in the several migrations it makes from one sea to another, the consumption must be prodigiously great. Taking these into the account, and allowing them the same quantity of food, and of the same kind, by reason of their vast superiority in point of numbers, though their stomachs are considerably weaker; we see there are no less than 200,000,000 of herrings swallowed up every year by the birds of a very small district of rocks, which occupy so inconsiderable a space in the Deucalionian Ocean.

“Should all the articles of this account be sustained, articles which seem no less just than plain, and should our curiosity lead us into a new calculation, allowing between six and seven hundred to every barrel, it is evident that more than 330,000 barrels are annually carried away by such creatures.”

FULMAIR, *i. e.* sottish and stupid.

SCRABBAIRE, *i. e.* the scraper.

AISEALAG, *i. e.* the ferryman.

} PETERALS, because,
like Peter, walking
on the water.

Of this class the Fulmer is the largest, nay, the largest that visit our British isle. It is about the size of a herring-gull, but fatter. It is said to feed on the blubber of the live whale. He has a quantity of oil in his throat which he squirts out with wonderful force and precision at his assailant's face; for this, however, and to save this most valuable oil, well known amongst medical men in London and Paris, the ingenuity of the people made provision.

The Fulmer comes in October, if the wind happen to be from the N. West; and so long as the wind continues to blow from that quarter, so long does he continue to come in fresh and daily clouds! conversely, if the wind happen to change but for a day, off he goes till his own favourite blows. Thus he continues coming and going till May, when he begins to lay his egg. The male and female hatch by turns for six weeks, and take other six weeks to nourish the young one.

The young Fulmer is valued by the natives more than all the other tribes of birds taken together: it may be said to be their staff of life: they, therefore, never meddle with the egg. The 12th day of August, if a notable day in the moors, is more so in the rocks of St. Kilda: a day or two before every rope is tested—every oil-dish cleaned, every barrel emptied. (Some of these ropes are older than their owners; and are, chiefly, made of thongs from cow-hide, salted, and twisted into a cable.) The 12th arrives, the rope is made fast round the waist of the heavier party, whilst the other, and lighter party, are let down the perpendicular rock several hundred feet. Here the work of destruction goes on night and day for a given space; the St. Kilda-man has nothing to do but take the young Fulmer, wring his neck, and then suspend him by a girth which he wears round his loins; his neighbour looks on with unconcern and allows the same experiment upon his neck. When the person of the man is overloaded, he forms a parcel which he lays to a side, and resumes. This is the harvest of the people of St. Kilda. They are aware it is to last only eight days, and, therefore, sleep itself is banished for this space, seeing that the millions that may be left to see the eighth day after the 12th, are sure to be off to their own fairy world for a season. The number killed in this one week may be from *eighteen to twenty thousand!* They are from 2 to 3 lbs. weight, about 200 will go to fill a herring barrel, yet each family, after serving the poor, shall have from 4 to 5 barrels salted for winter use!

Scràbaire.—This bird possesses peculiar habits. He comes only at night, and lodges in caverns burrowed in the ground; he goes to sea next night for food, and so on: but never sees day ashore. How is this bird to be got at? Why this is by no means too much for the knowledge of a St. Kilda-man. He trains a dog, places him sentinel at the hole all night: when the *Scràbaire*, or Shirwater first alights, he pauses to look around: the dog now pounces upon him and carries him to his master. A good dog will kill from 60 to 70 in a night. In value this bird ranks third.

Aiseulag, or stormy Peter.—Of this biped, as the natives do not bother their heads with it, we shall say nothing. It is, with regard to habits, akin to the *Scràbaire*.

LAMHAIDH, or FOOLISH

GUILLEMOT,

} a handful. Class *Auk*.

The *Làmhaidh*, or Guillemot, comes about the beginning of February. The natives watch for it all night in the rocks, with the rope, as already described, tied about the middle of the person on the precipitous summit, for fear he should otherwise fall asleep, and so allow his neighbour's brains to be dashed out,—no uncommon occurrence here. About day-break the Guillemot returns, the person in the rock seizes the first, twists his

neck, places him on his feet as if alive, with the white breast exposed, This lulls the suspicion of those coming, who light on the same spot, and thus 60 to 70 lives may go for it with each man, in the space of one hour. The birds and the man are then hoisted up in safety, if the rope fail not.

Ruideag, or *Kittiwake*. This bird lays his egg in the most inaccessible parts of the inaccessible. No one individual, consequently, possesses sufficient rope to reach him. They, therefore, form themselves into companies of 4 or 5 families, and join their ropes: in some rare instances all the ropes in the commonwealth are strung together, and even then the fowlers must descend as far as they can without the use of the rope. Having obtained a resting-place, the whole company is let down man by man to the next resting-place, where they leave a man, (who in his turn lets down the rest to a still lower ledge) and so on from shelf to shelf. Those who are let down go in pairs, with a rope between them tied to each, through crevices and holes and ledges.

To *descend* with the rope, however, is but children's play in comparison with *ascending*, to which sometimes they are obliged to resort. This is effected by fastening a rope to two who ascend by turns. In the event of the foremost slipping a foot, he falls only the length of his cable-tow; his fellow breaks the fall. Even this precaution is not always sufficient. "Sometimes," says Mr. McKenzie in his Journal, "loose stones moved by the feet of the person above"—this granite coming down upon the devoted head below; the reader may conceive the consequence—"the sharp edge of the rock too," he continues, "is apt to cut the rope, or so much weaken it as to give way to the weight of the person below. At other times the one below, having reached a grassy spot in the rock, and walk thereon, the rope is relieved, when of a sudden the tuft gives way from below his feet before he has time to cry to the one above; he falls, and the one above, not aware of it, is pulled down too, and both go tumbling over frightful rocks into the yawning abyss!"

Eagles, Hawks, Plovers, Crows, &c. &c. These are found without number on St. Kilda. The boat, on one occasion, having broke off from her moorings, the male of St. Kilda were left on the rock *Stac-an-armin*, without any kind of food. Necessity is the mother of invention and so it was here. One of the number fell to and plucked all their knives out of their hafts: a stone for his anvil, and a dirk for his hammer, he set too, like a vulcan, and in one afternoon converted them all into rough hooks. By these they fished their way, and preserved life till relieved. On another occasion they were in a similar manner left on the island *Borera*. Here the entire male population were left in durance vile from the middle of March till the end of May, without so much as a crust of bread, but wanted not for sheep and fowl. After the expected time of their return had elapsed, their wives and children got rather uneasy, and raised the *Coronach*. The men, to allay their fears, kindled a fire for every man, by which telegraphic communication, the women, by counting the fires, understood that all were safe; and to give expression to their gratitude, fell, every woman, to delve the ground; a thing they never were accustomed to do. When the men were relieved by a chance vessel, the work of the spring was done to their hand, and it was remarked that a more luxuriant crop never was known in St. Kilda.

The *Staca-biorrach*, or pointed, or pyramidical rock, betwixt *So'a* and St. Kilda, is the test of a St. Kilda hero. As for fighting and striking, not a single instance of the kind has occurred for eight years. On the summit of this rock, which is flattish, the Fulmer, as formerly mentioned, reigns. The rope here is of little avail. The people,

however, climb it occasionally, as sweeps do St. Paul's in London, by way of a feat. The man who *cannot* perform it, never gets a wife in St. Kilda. It is from 400 to 500 feet high. There was just two individuals up since Mr. M'Kenzie went to the island, 8 years ago. They did it to show their dexterity to an Englishman, and for a quid of tobacco. Mr. M'Kenzie, who was present, says, that the attempt was fearful. When they got up however, they committed tremendous havoc amongst the secure Fulmer, &c., these they tied in immense bundles, which they flung down into the sea: the parcels rebounded several fathoms, as if threatening to regain the summit, creating, at the same time, a cloud of blood, which, when it fell, crimsoned the sea.

Some years ago, a circumstance took place in St. Kilda, which is now become a universally known proverb in the Highlands. The circumstance was as follows:—The man, who went down upon the rope having succeeded in killing an extraordinary number of fowls, his covetous heart suggested to him that if they were all his own undivided property, what a fortune! Dreaming thus of golden times he cried to the one holding the rope above “Let every man take birds from rocks for himself.” The one above, indignant at this courier, cried back, “Then let every man hold a rope for himself,” suiting the action to the word. It is unnecessary to add that the poor fellow below never caught another bird in St. Kilda. The proverb is applied when one of two parties refuses to act in concert.

On another occasion, the rope having given away, a fine young fellow, the only support of an aged and widowed mother, fell down several fathoms: fortunately, however, he lighted upon a grassy bed or shelf; but unfortunately where the whole island could afford him no assistance. All they could do was to go with the boat and comfort him by words at a distance. This they repeated for three days. On the evening of the third, parched with thirst, and starved with hunger, he got deranged, and was heard, till death sealed his lips, chaunting a sweet but simple native song.

The anecdote of the father and two sons is well known to my countrymen. To the world it may not. The father and two sons happened to descend by one rope; when they were coming up, one of the sons observed that the sharp rock had nearly cut the rope in two, but he considered it would still bear to carry *one* of the three. The aged father, on hearing this, with a sigh urged his married son to avail himself of it; as for *him* he was now of comparatively little use in the world. The sons, on hearing this, burst forth into tears and cries, and urged their aged father to climb; “he was their father.” The aged father at length yielded, with much reluctance, and ascended. On the next of the two sons trying the rope after him, it gave way, as was expected, and the father from above saw his two sons mangled in pieces by the projecting rocks, ere they had yet reached half-way to the gulph below!

It is a trite adage that the one-half of the world know not how the other half live: and certainly the pampered metropolitan's idea of the life of a St. Kilda man must be very inadequate; but contentment is every thing in life, and a St. Kilda-man would not in verity exchange with the Lord Mayor of London!

RELIGION.—The religion of St. Kilda for several centuries was, as we may suppose, a mixture of popery and druidism. Without teacher or taught, what could we expect? In the year 1641 a well-known leader of the clan Macdonald, *Colla Ciotach*, i. e. left-handed Coll, from having lost his right hand in battle, fled for his life to St. Kilda. Here, during a wilful banishment of three quarters of a year, he employed himself in teaching the natives the Lord's prayer, the Decalogue, and the Creed, in the popish style.

In the year 1697, Mr. Martin visited them, and continued three weeks. He was to them another Knox, in throwing down their altars and scourging their will-worship. The Highlander, inerrdite as he may be, has, however, about him some good points not unworthy the imitation of the citizen: even in Martin's time they assembled in the church-yard on the Lord's day in the morning, where they said the Lord's prayer, creed, and ten commandments. They dropped work on Saturday at 12 o'clock noon, and would work at nothing till Monday. When a death took place in the island, all work was at a stand till after the interment. They believed in God the Father, Son, and Holy Ghost, as also in *Flathinnis*, the island of the brave, and *Ii bhròin*, the region of sorrow. They rose in the morning and commenced their labour by invoking the name of God, and swearing was not known amongst them.

"A Highlander," observed the reverend Dr. Macleod, at a meeting connected with the establishment of schools in the Highlands, "can give and take a joke like his neighbours on most subjects, but there is one subject on which he will not joke—I mean his religion; here he is reserved and shy, and this has led some who come to them from the land of strangers, to suppose that they in fact have no religion. To know them you must be a Highlander. A friend of mine happened to be in a boat by which a poor simple-hearted man from St. Kilda was advancing for the first time in his life from his native rock to visit the world; and as he advanced towards the Island of Mull, a world in itself in the estimation of the poor St. Kilda-man, the boatmen commenced telling him the wonders he was so soon to see. They asked him about St. Kilda; they questioned him regarding all the peculiarities of that wonderful place, and rallied him not a little on his ignorance of all those great and magnificent things which were to be seen in Mull. He parried them off with great coolness and good humour; at length a person in the boat asked him if ever he heard of God in St. Kilda? Immediately he became grave and collected. 'To what land do you belong,' said he; 'describe it to me?' 'I,' said the other, 'come from a place very different from your barren rock; I come from the land of flood and field, and land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us.' 'Is that,' said the St. Kilda-man, 'the kind of land you come from? Ah then you may forget God; but a St Kilda-man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm.' All were silent in the boat, and not a word more was asked him regarding his religion."

In the autumn of the year 1705, the General Assembly of the Church of Scotland, commiserating the deplorable state of St. Kilda, sent thither Mr. Alex. Buchan, as catechist. Mr. Buchan continued amongst them for about 4 years, and there is every reason to believe his pious labours were blessed to them. The want of an adequate supply of the necessaries of life, compelled him to return to Edinburgh, and, for a time, at least, leave the people to themselves and their Great Protector and Teacher.

About this time the Society in Scotland for Propagating Christian Knowledge, commenced its gigantic and glorious career. Mr. Buchan, having approved himself a faithful servant, this Society caused him to be ordained, and in 1711 sent him back to St. Kilda. Mr. Buchan died in 1730. The Rev. Mr. M'Donald, of Urquhart, has made frequent preaching excursions to St. Kilda. In the year 1830 the same munificent Society got Mr. Neil M'Kenzie to undertake the self-denying duty of becoming minister of St. Kilda. He has laboured there ever since, paying assiduous attention not only to the religious, but to the moral and physical wants of the people. He is at this moment in Glasgow on an errand of mercy. It is well

known the people never had a bed other than the earthen floor, or, what was little better, a cave in the earthen wall ! never had a mill but the *Brà*, or hand-mill, never had a stool or chair. Mr. M'Kenzie induced them to erect better houses, came to Glasgow to plead for them, and, by the assistance of Dr. Macleod of St. Columba, and other patriotic gentlemen of Glasgow, has the prospect of returning in a few days with beds, chairs, stools, mills, nay, even glass windows ! But this belongs properly to the department

DOMOLOGY.—"The houses here," says Mr. M'Kenzie in his Journal to the Society, "are constructed of rough stones built without any art, or mortar, save a little earth. The walls are from 5 to 8 feet thick, about 5 feet high on the outside, and much higher when empty in the inside, having no windows in the walls, nor doors but one towards the N. East. Internally they are divided into two apartments by a partition of loose stones, removable as occasion requires.

"The apartment next the door is occupied by the cattle in winter, and the other by themselves. Into their own apartment they begin early in summer to gather peat-dust, which they use with their ashes and moisten by all the foul water used in making their food, &c. By these means the floor rises gradually higher and higher, till it is in spring as high as the side-wall, and in some houses higher. By the beginning of summer a person cannot stand *upright* in any of their houses, but, *must creep on all fours round the fire.*" The *Ægean* stable in the other apartment is cleansed once a year.

MARRIAGES.—In St. Kilda, as in most other places, "none but the *brave* deserves the fair."

If one do not acquire a fame for dexterity in the rock, he is despised ; and God, in his wisdom, having seen fit that riches, strength, power, or greatness of any sort should be *comparative*, to be signalized as a good *speeder*, or climber, is really of as much importance to a St. Kilda-man, as was to Ulysses the bending of the yew in presence of the rival nobles—to Alexander the taming of Bucephalus, or to Wellington the gaining of Waterloo. In the time of Mr. Martin, when the parties were agreed, the *Maor*, or officer, summoned the whole parish, presented the parties wishing to be married to the marriage-seat, and inquired publicly whether there were any impediments. The answer being in the negative, he put it to the parties whether they were willing to live together in weal or woe ? After the assent he took out his *naked dirk*, (or dagger) and causing them to swear upon it, declared them married. In this way Mr. Campbell of Harries married 15 brace of them on the 17th June, 1697. Their mode in the 19th century we shall quote from Mr. M'Kenzie's Journal.

"In the evening we were invited to the village to a *Reiteach* (agreement) between the young folk, with which we complied. On our arrival we found all the men of the island sitting on the ground, or rather reclining close to the walls of the house of the bride's father, on each side feet to feet, so that it was very difficult to get through them. The near female relatives were in the upper apartment with the bride. We were seated on a chest among the men. A glass of spirits was handed round by the bride's father, commencing with us and going round the whole. A short and desultory conversation ensued, and then we separated. Not a person mentioned the reason of our coming together, except drinking to the health of the young folk.

"On Sabbath-day they were proclaimed three several times, for they were not inclined to wait for three Sabbath-days ; they were therefore exposed to pay three shillings instead of one, which is thus divided—one shilling to the precentor, sixpence to the person who proclaims them, and

the rest to the poor. Early on Monday morning two young men were despatched to the hill to catch sheep; a certain quantity of barley grain was given to the girls to be ground and baked; two elderly men were appointed to boil the beef, and the rest skulked about the houses, or lent a hand as need required. Having got all things in readiness, in the afternoon, the young people, accompanied by a few of their near relatives, and particularly each of them attended by a young man and woman, dressed in their best clothes—or rather the best clothes the village could furnish, for they borrow on such occasions from one another,—came to our house to be married. They always come into our kitchen before they enter the church, in order that the bride may get a cap which Mrs. M'Kenzie is in the habit of giving them on such occasions. The cap offered at this time was one of those given by Mrs. E. at Glasgow, but the bride would not take it as she thought it too fine, and Mrs. M'Kenzie gave her one of a thicker fabric. A considerable number of the villagers attended the marriage sermon. As soon as they were married, they went home; and we saw no more of them till after tea, when the governor of the feast, the bride's brother, came, dressed in the uniform, (which is a rag of white cotton cloth sewed to each shoulder and the front of his bonnet,) to invite us to the marriage feast. We always go to their feasts to keep them regular, and in case they should think we despise their humble fare. They are not in the habit of asking any person to their feasts till every thing is ready. When we went we found every man in the island seated in the house of the bride's father, with a table of planks before them; the ground served them for seats. One end of the board was raised much higher; this was intended for us, with a chest for a seat, and opposite to us were the bride and bridegroom and their friends. On the board before us were placed three plates, (a very unusual thing in St. Kilda,) one filled with mutton, one filled with barley bannock (thick cakes), and the third filled with cheese. The rest had their mutton and bread in wooden dishes made by nailing small boards together. There was neither soup nor drink of any kind on the board, nor used at any of their feasts. After a blessing was pronounced, no conversation for a while interrupted their eating, but afterwards there was some general conversation. When we came out, the women and boys were lounging about the house; the former waiting to get a piece of bread and mutton as a reward for their baking and grinding. Their portion being given out to them, the boys were seated at the table to consume what remained; when these were removed, all went home."

BAPTISMS.—In the time of Mr. Martin, the parent called in the *Maor* (officer), or any of the neighbours to baptize his child, and another to be sponsor, or *Gosti*. He who performs the minister's part, being told what the child's name is to be, says, "A. B., I baptize thee to your *futher*, and your *mother*, in the name of the Father, Son, and Holy Ghost."

BURIALS.—The manner of burying the dead of old in St. Kilda was as follows:—When one died the cry went through the whole island, that all the people in rock or field might come home, and cease their labours. The dead, after being a day or two above ground, was interred with all solemnity and decorum. After the interment a *snuff-mill* (or box) went round the company, who forthwith returned home in good order.

What Mr. M'Kenzie witnessed he describes better himself in his *Journal*, viz. "When it is known that death has really taken place, the near relatives and others cry, and weep, and wail. Who on such an occasion could refrain from tears? Yet even grief and mourning should have their bounds; but here for a time they seem to have none; to calm them is impracticable. In a short time, however, they separate, and some of those who seemed comfortless are nearly as cheerful as ever. This is the

case with the females, for the men in general have more regard to propriety.

"They do not in general keep their dead above two or three days in the house; during that time two or three persons who can handle wood better than the rest are busily engaged in making a coffin. Two more go to the hill for sheep belonging to the deceased, or if he had none, one of his near relatives supplies sheep to be used at the funeral, and the rest of the inhabitants stand looking on, or sauntering about the houses, for they will do no work when a dead body is in the village. The women, at the same time, are as busily grinding and baking as if preparing a marriage feast. These preparations are for food to those that watch the corpse, (which they assiduously do till interred,) for a feast of bread and mutton or beef, which they take in the burying-ground, and a portion for the women who prepared the meat. The more sheep and cows they kill, and the more barley they use, the more honour do they intend to confer on their deceased friend. Those who have lost many relatives have been much reduced by this foolish custom.

"When all things are in readiness for the interment, a few of the young men set off to a distance to get a broad turf for a covering to the grave, while the rest are digging it. They then come to the house and get the coffin well tied on two sticks, and carry it in the course of the sun round the gardens with which the group of houses which form the village are surrounded, though they should go through their corn. As soon as the grave is filled up, they sit down, summer or winter, upon the grass or stones, and eat the bread and beef which had been prepared; and if any of them be detained at home, their portion is sent. If the deceased be an adult, he is interred in the afternoon; and if a child, late in the evening."

TRADITION.—The mixed multitude scout tradition; from their knowledge of the busy and ever-varying town-scene they cannot for their life see how tradition of a long date can at all be depended upon: they have no adequate idea of the island which, it may be, has not harboured a stranger for a thousand years, where a great portion of the time of the youth is spent in listening to the grandfather, "narrative with age," which tales these youths again, in their turn, delight to narrate to their grand-children. The names of places in the Highlands as concomitants to tradition, nay, part and parcel thereof, are, to say the least of it, proof presumptive that the tale is true. *Bàgh nufala*, in the sound of Mull is descriptive of the blood therein shed,—an *t-Eilean Manaineach*, carries with it the history of the *Isle of Man* although we may not find a single *Monk* there at this day, and so of a thousand and one places. If this applies to any place, peculiarly so to St. Kilda.

Without recourse had to the traditions of St. Kilda, and giving credence to them, it would be difficult to account for the fact that for upwards of 600 years, the *sceap* has not thrown a hive—the population have not multiplied!

Tradition accounts for it thus; first, several hundred years ago, two men from Lewis, *Duigan* and *Fearchar mòr* visited St. Kilda. On a certain day the two went up to the top of *Aois-mheall*: they were no sooner up than down they came in a flurry, crying that the *Sassenachs* were coming, and, in the same breath, imploring the poor simple natives, who believed them implicitly, to betake themselves to the chapel—to the horns of the altar, the sanctity of which, they said, would save them. The inhabitants were no sooner in the chapel than the Lewis-men secured the door—set fire to the fabric, and burned every living in the island except one young woman who happened to be absent. This woman, smelling that all was not right, concealed herself in a cave on the south side of the bay, preserving

life for several months by stealing during night from the ruffians' store. The Land Stewart's *Birlin* was seen at the set time making towards the island: the two men hurried to the beach to meet him and tell him a made-up tale; by this time the solitary woman made her appearance—the men were astonished—the secret was disclosed;—the Stewart gave his verdict, namely, that *Duigan* and *Fearchar mòr* be both left upon *Stac-an-armin* where they could get nothing but raw birds. Upon reaching *Stac-an-armin*, *Fearchar mòr* said to *Duigan*, "Do not forget your flint and steel." On hearing this the Stewart seized the fire-raisers, which when *Fearchar mòr* saw he gave a desperate leap into the fathomless main and was seen no more! *Duigan* was left on *Sò'a* where he built a wall, to protect him from the north wind, which bears his name to this day, as also the cave in which he spent the remainder of his sorry existence. Ever after this the inhabitants, were jealous of strangers: so much so that on the occasion of a stranger *Maor* being once sent to them to collect the rent in feathers, they contrived to lead him to a precipice, and precipitate him out of the world.

Secondly, Filth and slovenliness have, no doubt, been a great check to multiplication: when an epidemic finds its way to them it commits dreadful ravages, as well it may, without medicines or medical advice to keep it in check! Not 80 years ago one of the natives died in Lewis of smallpox. His sister got his clothes home, and, with loud lament, fell a-kissing them: most of the male population happened to be at *Stac-an-armin* "making feathers,"—the pox spread—the people died, and so mortal was it that by the time the men returned, only 6 families out of 26 could raise a smoke! On this occasion, Mr. M'Kenzie tells me, one man dug 6 graves in one day, with, *mark!* with a teasing-card!

Let us take these and similar facts along with us, then the number of lives lost in prosecution of their perilous calling, the number of children—*eight out of ten*—who die betwixt the ages of 8 and 12 days, and then we shall cease to wonder that the population of St. Kilda does not increase.

SUPERSTITION.—Of all the Celtic colonies, St. Kilda is the very place whither we should naturally go for superstition. The sequel will show that we would not be far mistaken. Upon this head we shall allow Mr. M'Kenzie's Journal to speak.

"Dec. 4.—This day I went to the village. The people, that is, the men, were, according to a bad custom they have, which consumes much precious time, leaning against the walls of their houses in an open place, near the centre of the village. According to another custom, they all shook hands with me, and, after inquiring for their health, I entered into conversation with them. One of them, among other things, said that one of his neighbours, naming the man, saw a vision, or had an instance of what is called the second sight. The man who ought to have seen that sight, being questioned, affirmed, that, coming out of his own house one evening, he saw a great number of men seemingly carrying a corpse wrapped in funeral clothes; and some days after that, a woman, who was confined by a nervous disorder, died, and was carried out the way he saw the vision moving. Wishing to know their opinion, I said nothing, but seemed surprised. This encouraged them to proceed with their imaginary stories. Another man declared, that previous to the death of his own son, he saw in the day time a great number of his friends from the Harries meet him below the garden, in the way they carry their dead to be interred, carrying something. Also, that he was ordered by Mr. M'Lellan to keep a fire, before we came, occasionally in the manse; and in doing that one day, a man whom he knew not came in, and would not let him go either to the fire or windows; and in consequence of that fright, he did not venture to put any more fire on in the

manse, nor come alone into it till we came hither. Another man then said, that two men, whom he named, long ago were going to the hill to catch sheep, when they heard a noise like a woman churning in the side of a hillock. One of them exclaimed, "Woman, give me a drink," and to his great surprise, a woman came out of the hill, carrying in her hand a dish of milk, which the one who asked it refused, but the other took it. She said to the one who refused her milk, that he would not long survive for thus mocking her; and accordingly he died in his own house that night."

The people of St. Kilda have also two famous wells; namely, *Tobarna-h-òige*, i. e. the well of youth: and *Tobarna-m-buadh*, i. e. the well of virtues. To the natives, these wells may be very useful, but to a stranger, their virtues can scarce be made available, being utterly inaccessible.

Another article in their local creed is that the very touching of a boat from Harries, at their rocks, brings upon them an epidemic, called the "*boat-cough*." This, although I, for my own part, cannot account for it, yet I would not absolutely ridicule it, seeing the worthy clergyman of the island believes it and frequently, he says, he had to believe it by painful experience.

LAWS.—If a man leave the door of his *cleite*, or stone cot, *half open*, and a sheep of his neighbours go in and die, the sheep naturally putting to the door, the owner of the cot makes good the sheep. If the door be left wide open, and access had out and in, or if he produce witness that he closed the door, he is free. If one leave the door *half open* and a cow go in, and another cow go in and kill the first, the owner of the living cow must make it good, but the dead one is his. If one cow cast another down a rock, or a brae, and it be killed, the living and dead are equally divided betwixt their respective owners.

When going out of the island to an adjacent island, they cast lots; those whose lot it is to remain at home, work the work of the rest, and the proceeds are reciprocally apportioned.

PRIVATIONS.—Of the privations to which the inhabitants of St. Kilda are subject, the reader may, by this time, form a fair idea. Whilst we of the city burn gas and wax candles, the St. Kilda-man is content with a burning peat thrown into a hollow stone, and swimming in Fulmer oil. When we burn coal, he runs out of even peat, and is obliged to burn *grass*, called *phiteach*. When we sit in a coffee-room, half buried amongst newspapers, the clergyman of St. Kilda received just one *whole* one for three years; and that same took eighteen months to go through the Celtic post offices. The consequence was, that the good parson was, with all earnestness, and sincerity of heart, praying for our late lamented sovereign, a full year after his demise! The writer took it upon him to advise Mr. McKenzie to change the form from "our Majesty the King," or "Queen," to our *Sovereign*, making no distinction as to *gender*.

To go over *all* the privations would be tedious. It occurs to the writer, that government ought to instruct one of their revenue cutters who, at any rate are slumbering at anchor, or cruising at will like strayed comets, to touch once in six months at St. Kilda. The expediency of this will appear when we find that some years ago nine shipwrecked mariners were cast upon its rocks, who did not, *could not* leave it for four months. This surplus population was so great, and so unlooked-for, that it really bade fair to starve the whole island: if they had been even double the number, they would to a moral certainty have done so.

DRESS.—The dress of the St. Kilda people anciently consisted of sheep-skin; in this they were not singular. They wear now a short jacket, made of cloth of their own manufacture, trousers and waistcoat of the same. Their shoes are made of the neck of the solan goose, cut above the eyes—

the crown serving for the heel, with the down-side in. They now begin to make *cuarain* of cow-hides, tanned by *neōnan*, or the tormentil root. When Mr. M'Kenzie went to the island, his servant-maid, a native, asked leave to take the hearth-rug to church, by way of a shawl. The good man, deeming it a joke, said she might, if she liked. We may guess his situation, upon opening his eyes after the first prayer, at seeing the woman in his own seat, with the hearth-rug on, and every eye turned towards her in admiration and envy. All the women in the island were candidates for the *shawl* next morning, some of whom offered the length of 10 *birds* for it.

The population of St. Kilda consists of 92 souls, exclusive of the minister's family. These are divided into 26 families, 4 of whom are poor widows.

IV.—*A Missionaries' Home in Calcutta.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

A Missionaries' Home in Calcutta has been a subject which has frequently occupied my thoughts, and repeatedly suggested, itself to my mind as a most desirable establishment at the present period in the Presidency of Bengal. The number of Missionaries constantly arriving there, either from Europe, or the interior of the country, is very considerable now, and is likely to increase with every year. Most of them do not choose, or do not possess the means, to take lodgings in a tavern; neither do they, generally, feel disposed, to take advantage of the hospitality of friends. Some even could not, arriving as they do entire strangers. The consequence is, that those who have newly arrived are put to great inconveniences, both on their arrival and during the time they stay and prepare for their stations; and those in the interior, are prevented from partaking of the social intercourse of their friends and brethren in the metropolis, as often as, from the peculiar nature of their work in detached and solitary habitations of heathenism, they may feel requisite. Now if there were a Home in Calcutta, open for all, on terms, within the limits of every one's income, none of those difficulties would be felt. Such a home would be a most desirable refuge for the sick and destitute, and for such as are preparing to leave the country entirely or for a time. Any of their property, if needed, they could leave in charge of the Home. If absent, all their letters could be directed to the

Home. In short, it might be rendered as generally useful, as the nature of the institution would advise, and the means admit. Children of out-stationed Missionaries who may happen to attend schools in Calcutta, might be boarded and lodged in the Home. It might be made a refuge for Missionary orphans and widows, if required. A library might be kept there. It could be made the centre of meetings and counsel, as well as a resort for recreation. Any of its surplus funds, might go to promote the conversion of the country or the welfare of converts. If founded on the love of Christ and the Spirit of disinterestedness, and framed as well as conducted by the Spirit of Christian hospitality, all those matters of general interest to the Missionary body and their work, might find a share of attention.

A great deal more could be advanced on the subject, but the above may suffice, to bring it under the consideration, of those interested in it, and solicit an expression of their opinions for the satisfaction of

A HOME'S FRIEND.

April 1, 1839.

We have much pleasure in adding our hearty recommendation to the suggestion of our correspondent; for, without at all diminishing from the character of our pious citizens for hospitality or benevolence, we do consider such an institution a desideratum in Calcutta. The Home might be united with the proposed school for Missionaries' children; all the business of the Mufassal Missionaries might be transacted through the medium of its Agent; it might be the centre of meeting for Public Societies, and in many ways be made to subserve the interests of Missions in this land. The profits of such an Establishment would go far to support it, especially if the school should be incorporated with it. We have at this time parties in our mind's eye who would be suitable for the domestic part of the female school, and for the general conduct of the Home. This is a great matter. All that will be required at the outset will be about 3 or 4000 rupees for outfit, &c. Monthly subscriptions would be necessary to accumulate a fund for its permanent support, and the school fund would aid in supporting the general operations of the Institution. We entreat all Missionaries and every Missionary friend, to favor us with their help in this affair. Let no man say it will not benefit me,—it will be a good to all. We shall be happy to hear from our friends, but let it be promptly. We have a superintendant and a house in view: all we want is sanction and funds.—ED.

V.—*An address delivered at the Monthly Missionary Prayer Meeting at the Lál Bazar Chapel, on Monday Evening, May 6, 1839. By the Rev. D. Ewart.*

Thus saith the Lord God ; I will yet for this be inquired of by the house of Israel ; to do it for them —EZEKIEL xxxvi. 37.

MY DEAR FRIENDS,

The prophet, from whose writings I have selected the passage which has just now been read, received a divine commission to make known the purposes of God, in times of peculiar difficulty, and under circumstances of peculiar solemnity. A faithful messenger of the God of Israel could not then expect to be listened to by the stiff-necked and rebellious house of Judah. The people, whom God had cherished, and raised to power and influence among the nations, had for ages turned aside from the living God, and sunk deep into the idolatrous practices of the surrounding nations. They had become so captivated with the idolatrous rites of the heathen that the holy services of their own divinely appointed worship were almost entirely neglected ; the knowledge of the divine law was almost entirely forgotten ; a stout hearted and perverse opposition was made to every attempt to reclaim them ; the prophets of Jehovah were regarded, by these apostates from truth, as fanatical visionaries, as speakers of parables, or as the unpatriotic advocates of foreign dominion ; and whether the message came from the lips of the tender-hearted and affectionate Jeremiah or from the lips of bold, vehement and energetic Ezekiel, it met with similar neglect from the race of backsliders who then represented the house of Israel and Judah. There was then no zeal for the Lord God of Hosts, no desire to abandon the service of the gods of the nations, and to hold by those promises, with which are connected all the blessings which God reserves for those that fear him and glorify his name. Truth, as will ever be the case, so long as it comes into collision with the sinful hearts of the children of men, must prove unpalatable, and will stir up opposition. But this will be little accounted of by the servants of the Lord. They, knowing the authority upon which they speak, will not fear the faces of men. A sense of the high and heavenly import of the message which they bear, will constrain them to lift up the voice of their testimony against all the wickedness and ungodliness of men. They may be men of meek and unobtrusive spirits, who would naturally shrink back with abhorrence from the strife of words, in which the advocates of irreligion, too frequently indulge ; or they may be men of bold and fiery zeal, who delight in exposing the weak subterfuges, and irrational dogmas of scepticism ; they may be those, whose natural temperament would lead them to pass through life, without, if possible, coming into hostile collision with any man ;—or they may be those, whose joy is in the excitement of the contest, and whose energies are elicited by the known opposition of their antagonist ;—whatever be their natural

endowments, or their artificial acquirements, all will be employed for the extension of truth and the promotion of the kingdom of righteousness. The sensitiveness of their natural constitution will be braced by the energetic influence of confidence in the strength of their cause and in the assurance that the Lord of Sabaoth is on their side. Or should they be men of different mould, their ardent zeal will be curbed and directed into the path, which has been opened up for them to exercise their natural fortitude in the cause of the Lord. The two prophets of the captivity are examples.

Jeremiah was warned "not to be dismayed at the faces" of those who stood opposed to him and the message which he bore, and faithfully did he discharge his duty. The sneer of the scorner, the opposition of false prophets, royal vengeance, and courtly malice—bonds, imprisonments, and the immediate prospect of death itself, were not sufficient to move him from his purpose; and he who in the time of his earthly career was mocked, insulted and disbelieved by his degenerate countrymen, was in after ages regarded as among the greatest of the prophets.

Ezekiel was enjoined not to be afraid of his opponents, neither to be "afraid of their words,"—"though briers and thorns be with you, and thou shalt dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear." Full of energy and endurance; gifted and inspired by the spirit of the living God; the prophet diligently and faithfully discharged his office, and both prepared the captives by the river Chebar for the gloomy events that were to ensue, and taught them how to improve the opportunities which the Almighty afforded them for repentance and departure from their idols. Ezekiel in the land of Chaldea, and Jeremiah at Jerusalem, had both to contend with fierce opposition, and unbelieving indifference. Infidelity had made extensive inroads among the people of Judah. The blessings and threatenings of the patriarch Moses had been forgotten. The example of their worthies, their holy prophets and their pious kings, was lost upon *them*. The reformation of Josiah had been obliterated under his weak and sinful successors; and the worship of the Almighty Creator seemed no longer to be tolerated among men. At that awful period there seems to have been one universal revolt against the Rightful Sovereign of the surrounding universe. Judah had renounced the God of his fathers, and where else than at Jerusalem was the worship of Jehovah maintained? Individual instances there might be of faithful adherence to the true God; but the nations had universally cast off their allegiance to Him who sitteth on the centre of the earth, and the inhabitants thereof are as grasshoppers. The contemplation of this vast and all-pervading apostacy brings home to our minds a sense of the mighty importance of the commission delivered to the prophet. His announcements and his prophetic symbols might not only reclaim many of his coteremporaries to the service of God, but would serve as a bulwark for the faith of future generations. The Lord had for a time cast off his people and

given them to be a prey to the spoiler, and this had he done because they renounced him to be their God; because they turned aside to idols; refusing to remember the facts of their own history; shutting the eyes of their understandings against the most glaring inconsistency in their own conduct. But though God had decreed to chasten his people, He determined not to cast them off for ever. His yearnings over them were full of love. He regarded them as his straying children, and he wished to reclaim them to himself, so that they might obey him for ever. He did restore them to the land of their inheritance; He broke the yoke of their enemies; He banished the gross practices of idolatry from among them, and caused them to experience the truth of his tokens. He commissioned his prophets not only to announce his judgments, but also to direct the eye of faith to his future faithfulness and love. In the succeeding ages much has happened to enlarge the platform of our faith, and to shew to all the earth, that God, who delighteth in mercy, willeth not that the wicked should perish, but rather that they should come unto Him and live. What the ancient prophets saw afar off is near unto us. What they desired to see and saw not, we have both seen and heard. Much of which they spoke has yet to be accomplished, but so much has been fulfilled that we rejoice in faithfulness of our God, and look forward to the coming of a better day. Had we not the promises of God, we might sink into despair. Had we not tokens of this gracious fulfilment of his promises, we might, in the midst of rampant ungodliness, and daring apostacy, feel ourselves as a vessel driven, at the mercy of the currents of wind and water, without compass to show her bearings, or rudder to guide her on her path. Blessed be God for the riches of his precious promises, and for the proofs, of his bringing to pass those things which have been declared,—proofs which we possess in the recorded accomplishment of many prophecies, which have been for many hundreds of years known among the children of men.

The prophet Ezekiel was not only the fearless denouncer of judgment against the impenitent: he also cheered the hearts of the penitent, by the announcement of a better and more glorious day. After having, in the previous portions of his prophecy, plainly unfolded the judgments of God, not only against the children of his people, but against all the surrounding nations, who in the height of their idolatrous pride, blasphemed against the God of Israel, and ridiculed the fallen greatness of His favoured people, he speaks comfort to the land of Israel, in the chapter from which our text has been taken, and announces the determination of Jehovah to bring back the captivity of his people, not indeed for the sake of the house of Israel, but for His own holy name's sake, which they had profaned among the heathen. The great purpose for which He should again visit them, in mercy, would be that His own great name might be sanctified, and that the heathen might know that He was the Lord. Still, the blessings to them which would accompany this sovereign exercise of heavenly authority, would be great indeed. A complete national reformation would spring from it. (1) They would be cleaved by the sprinkling

of pure water ; from all their filthiness and all their idols would they be cleansed. (2) They would receive a new heart and a new spirit ; the stony heart would be taken out of their flesh, and they would receive a heart of flesh. (3) God would put his spirit within them, and cause them to walk in his statutes, and they should keep his judgments and do them. (4) They were to be restored to their own land, and many temporal blessings were to flow in upon them there. (5) In the enjoyment of these they would remember their former sins and ingratitude, their evil ways, their doings which were not good, and would loathe themselves for their iniquities and for their abominations. (6) By these gracious benefits bestowed upon Israel, not for their sakes, but for Jehovah's holy name's sake, would the remnant of the heathen know the power and might of Jehovah, that he builds the ruined places, and plants that that was desolate.

There is the most explicit avowal that all these promises would be accomplished. "I the Lord have spoken it, and I will do it." But besides the announcement which places beyond doubt the fulfilment of the promises, there is a condition laid down, the remembrance of which is of very great importance. The fulfilment of the condition is a necessary part of the whole, a part without which the fulfilment will not take place. Thus saith the Lord God, I will yet, for this be inquired of by the house of Israel, to do it for them.

My friends, we are not always able to unfold, by the principles of our short-sighted reason, the ways of the Omniscient God. We might find some difficulty in constructing a theory which would bring into harmony the everlasting and fixed resolves of Omnipotence, and the alleged dependence of the accomplishment of these resolves, upon the free actions of moral agents like ourselves. It seems a mystery, that what the Almighty says, "I will do," depends for its accomplishment upon something in man. Might not he, who boasts himself in the unrestrained freedom of his thoughts and actions, say, with some degree of plausibility, then may man defeat the purposes of God? Man may utter a statement as audacious as that which we have supposed ; but there is no room for the declaration ; for he who can determine beforehand the actions of a free moral agent, can also determine the accomplishment of his own everlasting purposes by bringing the minds of men into that state which is requisite for the union of all the elements which have entered into his fixed determination. He can pour out a spirit of prayer and supplication upon his people. At the time when it appears to him good, and for the glory of his name, he can cause to appear all that is requisite for producing the accomplishment of that which he hath ordained. We are not acquainted with all the machinery which moves the wheels of the chariot of Divine Providence : there are wheels within wheels. There is a mighty mechanism which we can no more comprehend than the smallest insect can the theory of the solar system. There is therefore abundant scope for speculation. There is a ground left open for discussion, which they who are more ready to debate about religion than to listen to its announcements, are sometimes fond of occupying. My friends, let us come

to the practical bearing of the question. Should God, now, with an audible voice, proclaim in your ears that the conversion of your fellow-men, or your own spiritual welfare depended upon your prayers, would you not immediately come to the conclusion that you must pray?—or would you begin immediately to debate with each other the reasonableness of the arrangement which the Omnipotent had made? I am confident that with one united movement you would cast yourselves on the earth and exclaim, as with one voice, “O God of all grace and truth, let thy saving health be made known to all nations. Let the kingdom of righteousness come. Let the abominations of idolatry cease; and cause the knowledge of the Lord to cover the earth as the waters cover the sea. Take unto thee thy mighty power and reign. Let the powers of darkness come to a complete end. Let the people praise thee, O Lord, let all the people praise thee. Send forth thy Spirit to convince the nations of sin, and of righteousness, and of judgment, and make them to see the need which they have of the benefits of redeeming love. May all men behold in the Blessed Jesus the Lamb of God which taketh away the sins of the world.” Oh, my friends, could you cease praying for dying men, did you feel assured that their destiny depended upon your petitions? No, you could not hold your peace. And did you really and believingly feel that your own eternal comfort depended upon your request, at a throne of grace, you would not cease to seek that you might find—to knock that it might be opened unto you—to ask that you might receive.

And yet, what is more certain, than that all the promises of God are coupled with exhortations to seek, to pray, to call upon his name; nay, is there any spiritual blessing whatever that we can feel ourselves entitled to expect unless we have been waiting upon God in earnest prayer? Let us direct our attention for a moment to the passage preceding our text. There are rich and precious promises which the God of Israel lays before his rebellious people. But when we recal to mind the history of the descendants of Jacob, we can scarcely come to the conclusion that all this spiritual and temporal felicity has yet been enjoyed by them. They did return from captivity. This was determined, by God, to be brought about at a certain definite time, and it was accomplished, but not without the agency of prayer. But although they did return, and although the sin of idolatry was taken away,—in so far as idolatry denotes the worship of false gods, the workmanship of men’s hands, yet we do not see any thing in the history of the restored people which can lead us to suppose that the promises communicated through Ezekiel have yet been fully accomplished in his countrymen. Nay, did not the glory of the second *temple* exceed that of Solomon, but the unbelieving people who frequented its courts rejected *Him* who came in the fulness of time to honor it with his presence. They rejected the Lord of life. They put to death Messiah the Prince, and they have again been cast out from the land of promise. They are scattered among the nations. They cause the name of God to be profaned as heretofore. They are the abettors of infidelity, execrate *Him* whose coming formed the burden of their

sublimest prophetic poetry, and in doing so they commit a sin greater than all the idolatries of their Fathers. And do they not now, in every point illustrate, by their present position, the prophecies concerning them? We are fully of opinion, that the glory that awaits them as a people, is far greater than that which is past. We are fully of opinion, that a way shall be opened up for them to Palestine, and that there, when the fulness of the Gentiles shall have come, they shall dwell in safety, exhibiting, in all respects, a complete fulfilment of the prophecy of Ezekiel and the other announcements that have been made concerning them in the records of the prophetic volume. We think, that then, there will be a glorious period for the Church of the Blessed Redeemer. The power of infidelity will fall to the ground, the Popish and Muhammadan Apostacies will be crushed, to rise no more, and the satanic devices of the heathen will perish from among the nations. Both Jew and Gentile shall confess to one Jehovah. The Jews shall look unto him whom they pierced; they shall loathe themselves for the iniquities of their nation, and thenceforward be eager to show their attachment to the truth. Then, "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say. Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

But, my friends, no portion of these blessings shall be realized unless God be inquired of that he should grant their fulfilment. A spirit of prayerfulness must first prevail. The Jews themselves must first come unto God in devotion, beseeching of him the realization of the promises which He hath made. They must be awakened to a sense of their great unreasonableness in standing out as they, at present, do, against the clearest evidences which they can desire, so abundantly exhibited in their prophecies. Can it be supposed that the Jews shall obtain any of the blessings announced, unless they perform their part in the stipulation? It *may* be, that the results have been delayed, because the united voice of the saints of the most High has not been more frequently lifted up in prayer to the Giver of all things, and the Ruler of the nations, beseeching him that he would satisfy all who place their trust in Himself. Here is a field for the exercise of Christian beneficence. Knowing what blessings are in store for the Jews, ought we not to remember them daily in our prayers, beseeching the God of Jacob to remove the veil from off their eyes, and to pour out his spirit upon them? Yes, my friends! their case is our case. Their cordial adherence to the faith of Jesus of Nazareth would be the signal for the universal gathering of the nations. The promises concerning them are full,—the purposes of Divine love towards them are beyond doubt. This should stimulate Christians to use all the

means in their power to bring before the descendants of Israel the great and glorious truths of the Gospel. Means we are bound to use, but we are not the less bound to pray; many can pray who can do nothing more, and in having recourse to earnest entreaties before the throne of the Eternal, they are bringing into operation one of the very agencies which God himself has appointed, and ordained. Thus saith the Lord, when he had fully unfolded his gracious promises,—Thus saith the Lord God; I will yet for this be inquired of, by the house of Israel, to do it for them.

My friends, this verse opens up, for us, a most wondrous part of the Divine economy. The faithful are here made agents in bringing about the ends of omnipotence, not only by their physical exertions, but by their prayers. The whole of Scripture is full of this benign economy. Benign it is; for herein is opened up for men, the means of holding intimate and endearing intercourse with the upper sanctuary. God is revealed unto us as the hearer and answerer of prayer. He makes himself known unto us not only as a parent, as a merciful Father, but as a father ready to listen to the earnest cry which proceedeth from the broken and contrite heart. Is it not a merciful arrangement under the gracious providence of God that the very position most natural for a poor helpless child of humanity to assume, when the full sense of his lost and perishing estate, by nature and by wicked works, is brought before his mind, is just that position which the God who sheweth mercy wishes him to assume? Is it not a merciful arrangement, that, when we, the helpless followers of the meek and lowly Jesus, behold wickedness stalking abroad in the full exercise of his power, and in the boastful display of his hideous embellishments—when we see delusion and darkness covering the earth, and the load of iniquity too heavy to be uplifted by our dwarfish arms—when our unaided human power is incompetent to the mighty task of destroying the works of darkness,—is it not a beneficent arrangement of things, that the Ruler of the universe hears our prayers, that he permits, encourages, commands and exhorts us to lay our troubles before him? We have access to the very throne of the Highest through the one living Mediator, Jesus Christ, in whose name we are desired to pray, and for whose sake the believing penitent's prayer shall be heard,—most certainly heard,—if he ask for that which is in accordance with the will of the Most High.

Now, my friends, we know, most certainly, that God willeth that his own name be sanctified; that He willeth the downfall of Satan and all his host of delusions. We know most certainly that He willeth the ultimate triumph of the true faith; that He willeth that every knee should bow at the name of Jesus, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. In short, if we believe the word of God we can have no doubt that the Omnipotent hath decreed that the blessed gospel of the grace of God shall extend its influence over the earth, and that the knowledge of God shall cover the earth as the waters cover the sea. Here then is a subject for your daily, nay your unceasing supplications at the throne

of grace. You do not know how much may depend upon your earnest supplications. God gave the fullest promises to his ancient people, not for their sakes but for his own holy name's sake, and he announced to them, I the Lord have spoken it, and "I will do it; yet he adds, by the mouth of his prophet, "I will yet for this be inquired of by the house of Israel to do it for them." We understand it then to be in accordance with the arrangements of Divine providence, that God Almighty will be inquired of by his people, to do even those things which are solely for the glory of his own holy name. Such is the appointment of the Divine plan, and it matters not to us how mysterious the plan may be as a question of philosophy; it is enough for the believer, that it is plainly enunciated in revelation. And he will be a negligent and careless reader who will fail to find it running throughout the whole volume of inspiration as a recognized principle, as that without which the promises of God cannot be realized to ourselves, or to others. O my friends, God is waiting to be gracious, gracious to you individually; gracious to his Church and the ministers of Christ. His blessings are ready; come ye into immediate contact with them by believing prayer. All that you need individually as spiritual endowments and strengthening grace, may be made yours by prayer. Whatsoever ye ask in the name of Christ, believing ye shall receive. Let me conclude, my friends, by placing before you a few topics which appear to me as proper subjects for the earnest prayers of God's believing people. The subjects to be now mentioned, refer to results which we firmly believe our Heavenly Father will accomplish. He has spoken, and he will also do. Yet peradventure, He will yet be inquired of by you to do these things for you.

1. We live in a Heathen land, surrounded by the tokens of a wide-spreading and deeply-rooted superstition: a superstition, which differs essentially from the ancient superstitions of the western world, inasmuch as it is more deeply interwoven into every branch of society, and is upheld by a whole set of self-called demigods, who represent every ancient system or book as a branch of Divine revelation. It matters not how diverse or self-contradictory these may be in themselves, there is some way of accounting for this. An amalgamation is formed which may either be regarded as a whole, or as consisting of parts, suited to the capacity, inclination, or caprice, of every one. For austerity, for sensuality, for licentiousness, for avarice, for cruelty, for every species of abstemiousness, and for every species of indulgence, here is some authority to be found. You could not conceive any contrivance better suited to lay hold of, and to retain under its influence, the fallen children of men. It is the will of God that this machinery of Satan be torn in pieces, that the minds of immortal creatures be delivered from its power. O my friends, can you cease to pray that this may speedily come to pass, and that the events of providence may be so ordered as to lead speedily to the emancipation—the moral emancipation of India. Satan is at present the slaveholder, and cunningly and wilily is he exercising his influence. Human knowledge alone will not rescue from his thralldom the millions of

India. He will endeavour to turn human learning to his own account; and if God in his mercy interfere not and overrule all for the promotion of the kingdom of righteousness, the arch-enemy of godliness will wield the little learning and the vast prejudices, the infant science and old mythology, the boasted liberality and the unconcealed intolerance,—he will wield all for the accomplishment of his own ends. If he cannot weave the web of mysticism, he will try to put together the patches of scepticism. If he cannot oppose the kingdom of righteousness in the temples of heathenism, he will attempt to do so in the schools of literature or in the academies of science. If he lose his influence when acting on narrow principles of Hindu intolerance, he will adopt the expansive principle of so-called liberality. My friends, is not this principle already at work? Does it not lead men of known acumen and ready skill into the gross and glaring inconsistency of calling good evil, and evil good? Our English tongue which boasts of being the language of freeborn men, which boasts of being the language of sound religion, and of sound morality too; our English tongue already contains the phraseology of this modern school of liberality—*liberality*, like *liberty*, a much injured name. We have not yet arrived at such phrases as a virtuous thief or a virtuous swindler, or a virtuous impostor, or a virtuous liar, or a virtuous murderer, or a virtuous drunkard—these terms would still be regarded as too absurd for common or philosophical use; but alas! O thou God of truth, pardon the thoughtlessness and sinfulness of worldly and ungodly men!—we have arrived sometime ago at the term or expression, *virtuous heathen*, or more distinctly and expressly *virtuous idolater*. O my friends, in our estimate of virtue are we to leave the most high God out of the account, and are we to confine our attention to the doings of men, with respect to themselves or other men, only. What, let me ask, is the meaning of the term idolater? Does it not mean a worshipper of images, or false or non-existing gods? And do not the heavens declare the glory of our God, and does not the earth show forth his handy-work? Are not the invisible things of God clearly seen, being understood by the things which are made, even his eternal power and godhead? So that they are without excuse—we say the idolaters are without excuse. What is the *first* and *great* commandment? Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Are we then to have virtue without this first and great commandment? Are we to calculate and estimate virtue without the centre of all virtue and goodness—the all holy, wise and good Creator? Shall we have soon, to match the other expression a virtuous blasphemer, or a virtuous atheist? No! no! My dear Christian friends, the omnipotent God will not long tolerate this daring impiety, this rank ungodliness. God will not be mocked. Do men take the word of God for their code of religion and morality, and speak of virtuous idolaters? Language contains not a greater misnomer than this. Do they, who speak so, not know that it is the express language of God's holy word that “the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and *idolaters*, and all liars,

shall have their part in the lake which burneth with fire and brimstone ; which is the second death ?" Let me guard you, my friends, from all such sophistry of words as the expression which has been alluded to. Verily this is a time for watching and prayer. It is not a time for cool indifference—we must take a side in the great questions, which are of far more importance to man than the politics of the day, or the philosophy of the day. It will not do to fold our hands and recline. The people of God require to act ; but acting alone will not do—we must pray, we must pray earnestly that the Spirit of the living God would descend and reign in the hearts of men and deliver them from the sophistry of Satan and all his emissaries.

2. Pray, my friends, that God would sanctify his own holy name, in his professed people before the heathen. Too long has the Lord of hosts been neglected ; too long have they, who boasted of their superiority to the heathen, kept out of sight the first principles of divine truth. Too long have the habits of worldliness, and avarice, and marked ungodliness of professing Christians been a stumbling-block to the heathen. O pray that you yourselves, and that all who bear the name of Christ in this heathen land, may shew forth in their lives and conversations the excellency of divine truth. Pray that God the Spirit would descend with His heavenly influences into the hearts of men, and dispose all from the highest to the lowest to breathe forth one spirit of fervent devotion toward God, and exhibit one line of holy action before those who are without ; that others seeing their good works may glorify our Father which is in heaven. Too long, like the Jews, have we profaned the name of God before the heathen ; pray that henceforth in our families and in all the relations of life, we may exhibit lives and conversations becoming the Gospel—that we may be as salt in the land—that we may be as living epistles, known and read of all men.

3. O my Christian friends, pray for the appointed ministers of Christ that they may be faithful,—that they may not waver—that the influence of the world may not enslave their souls—that they may be like Jeremiah and Ezekiel, not afraid of the faces of men. Pray that their faith may be strong, that in the midst of discouragements they may fix their eyes upon the glorious record of the promises, and go on labouring for the cause of the blessed Saviour—in season and out of season, spending and being spent for the promotion of the Saviour's glory. They need your Christian sympathy. God has placed you here to aid and to befriend them. The warfare of the Cross may be lessened by your Christian sympathy, and above all, by your prayers.

4. Pray for a united church. What do I mean by a church ? I mean all they who love the Lord our Saviour in sincerity. Pray, I say, that they may be united, and that all their differences may be brought to the lowest possible ebb ; so that those on either bank may, without artificial bridges and passage boats of insincerity, walk across and hold sweet converse with their neighbours. My friends, shall we all dwell in the presence of the Lamb for ever and for ever, receiving of the joys of his heavenly inheritance ? and shall the hair-splittings of men keep

us asunder on earth? Let us agree to differ about the small matters, and unite in all that is essential to true godliness—let us unite, I say, in all that the New Testament holds forth as the bulwarks of orthodoxy. O pray for this union of spirit before God. And,

5. Let us unite in praying for the out-pouring of the Spirit of God, for this is the great means of enlightening the soul. We may labour without intermission; we may cultivate the understanding: but it is a new heart, a clean heart, that we need. Let all Christians, then with fervent devotion, seek of God the blessings promised to the backslidden children of Israel in this chapter. Let us turn the promise into a prayer.

O Lord God, sprinkle clean water upon us, and we shall be clean; from all our filthiness and all our idols, do thou cleanse us: give unto us also a new heart, and put a new spirit within us, and take away the stony hearts out of our flesh, and give us hearts of flesh. Put thy spirit within us, and cause us to walk in thy statutes, and to keep thy judgments and do them. Lord increase us with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that thou art the Lord; and the glory be unto thee, through Christ our Lord, for ever and for ever. Amen.

VI.—*Asylum for Native children at Cuttack.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As you were pleased two years ago to publish my brief report of the Asylum for native boys and girls which is under our charge at Cuttack, and in consequence several kind benefactions were sent to us, you may perhaps be willing to insert a succinct account of the progress of the Institution since that time; and thus, while possibly affording some interest to readers generally, may furnish acceptable information to our kind benefactors.

Our English school continues its course as usual. The average attendance during the past year being 52 boys and a few girls. The current expenses of this school have all been met during the past two years by the liberal contributions of the residents at the station. When we commenced this Institution 15 years ago, it was the only one between Calcutta and Vizagapatam; now however we have the pleasure of stating that similar schools have been commenced at Midnapore north of us, and at Pooree and Berhampore southwards, while measures are in progress for a school at Balasore.

In my last notice of the Oriya boys' Asylum I reported 14 boys in the Boarding Department, and mentioned an expected addition of 14 other boys, who had been rescued from the murderous Khunds. These boys were shortly after sent to us, the Government benevolently engaging to support them. Several of the boys however brought with them from the hills a dropsical complaint, which, during the first twelve months, carried six of them to the grave. The others are I hope quite free from the disease, and are now quite fat and healthy. No casualty has occurred among them during the past year.

In addition to the Khund boys a number of wretched emaciated children were received into the Asylum during the famine; of these some died, and others as soon as provisions became abundant, deserted; others however preferred remaining in the institution, and are doing very well.

The present number of boys in the Asylum is 28. These are entirely under our control and training up in Christian principles and habits. This department is under the especial care of Mrs. Sutton, assisted by a native school-master; a class of the most forward boys have received instruction from me during greater part of the last two years.

In the girls' school there are just now 28 permanent boarders, and 14 who are temporarily placed under our care; to these latter more particular reference will be made. This school is immediately under Miss Kirkman's care, assisted by a native christian school-master.

The immediate domestic management of each department is placed under a native christian and his wife.

Many of the children in both schools can now read with ease the Sacred Scriptures in Oriya; and also the Pilgrim's Progress, Henry and his Bearer, Baxter's Call, &c. and repeat numerous Hymns, Poems and Catechisms. Some of them have a little acquaintance with Geography, &c. It is to me inexpressibly delightful to listen to many of these interesting children, some of them rescued from the barbarous Meria Pújá, and most of them were as wild and ignorant as the monkeys in their native woods, now reading with intense interest those precious books which have helped myriads forward in their way to heaven.

Nor do they merely learn to read with interest, but also to relish and believe and embrace the truths they are taught. He who said "Feed my lambs" has blessed the means used, and heard the prayers offered for their spiritual welfare. Five of the oldest boys including a lad from the English boarding school, and five of the girls, have been baptized and received into the bosom of the church; and there, with the exception of one who

has entered eternity, they still repose. Others desire the privilege, but we think it prudent not to be too hasty in admitting them. Of those already received we have every thing favourable to report, and we wish not to lower the standard of the Christian character by too easy admission into the church.

Of the Khund girls only four were left at Cuttack, one died in the hands of the Police, another soon after being received into the Asylum, a third is in the school and is unusually clever; and the fourth, the young woman who was taken with chains on her legs ready to be sacrificed was, after about twelve months, married to a native christian. The other girls rescued by the Cuttack gentlemen were sent to Mrs. Wilson's establishment.

It may be remembered that in allusion to these children I remarked, "a similar number were rescued by the Madras party." It has so occurred in providence that 16 or 18 of these children have been placed under the charge of my beloved associate Mr. Stubbins at Berhampore. He also has seen his labours for their good blessed of God, and has baptized a boy and two girls. In consequence however of his bereaved state, and increasing missionary labours, he has for a time placed his youthful charge under our care, and on February last we received 14 girls and 4 boys. I cannot refrain from noticing a pleasing incident connected with the arrival of these girls at Cuttack. It will be recollected, that the children rescued by the Bengal gentlemen, and those rescued by the Madras party, were taken from different parts of the Gúmsur country, but on the arrival of the Berhampore children in our compound, out rushed ours to give a hearty welcome to the strangers. Almost immediately they looked at one another one of our boys exclaimed 'That is my sister!' and after a short time another similar discovery was made. In this latter case, the affectionate little girl would stand for hours, gazing through a jillmill at her brother seated in the verandah learning to be a Darzí, because, as she artlessly said, 'I love to look at him.' The names of the children have been changed, but they remember their original ones, while the singular resemblance of features carries its own evidence of their relationship.

These children reveal another dark page in the history of Heathenism. The little girl just alluded to says she remembers her father carrying her brother away to sell him, and that afterwards he carried her away! A father carry away and sell his own pretty babes! for pretty they are, and sell them too to be cut and slashed in pieces by the murderous Khunds! "Who does not blush and hang his head for shame to think himself a man!"

But how admirably do the providence and grace of God combine, and are seen thus to be "from seeming evil still educating good." Through what dark and dreary scenes have these children passed to the Christian fold ! and how changed are all their future hopes and prospects from what they must have been but for those mysterious providences which conducted them from their native homes to the Asylum at Cuttack and similar Institutions !

The expense of the Berhampore children is very nearly defrayed by the Christian liberality of a generous friend at Chicacole and others of a similar character at Berhampore, &c. ; while a number of our own children are adopted, and provided for by kind friends in England. Still we need a little help from those who are interested in our work in India.

Subsequently to my first notice of these schools published in the Observer, I received in various ways including the Government subscription about 600 Rs. This sum with some assistance from England enabled me to clear off the expense of the school for the ensuing year. Our expenses for the schools the past year amount to nearly 1500 Rs. But as our kind benefactors who then resided in the province have left, while from those at a distance, as I published no report last year, I have, with one exception, received no remittance, and have nothing but the Government subscription amounting to 288 Co.'s Rs. to place against the debt. Should any of our old friends, or any new ones, from this statement of the case, be induced to assist us, their benevolence will be thankfully received and acknowledged.

A. SUTTON.

Cuttack, May 10, 1839.

VII.—*Baptism of a young Parsee at Bombay.*

On last Wednesday evening the sacred rite of baptism was administered to a Parsee, named Dhunjeebhoy Nowrojee, by the Rev. Doctor Wilson, at the Scottish Mission House. The place was crowded with Europeans and Natives, many of the latter belonging to the tribe of the convert, and deep was their sensation, to behold the faith of Zoroaster openly renounced by one of their number, who, in their presence, abjured the errors of his ancestors, and was received into the communion of the Christian Church. After being interrogated by Doctor Wilson on the renunciation of his former creed, and his belief in the Gospel of Christ, the young man drew forth a paper, from which he read a minute detail of all the circumstances, which eventually led him to his present affecting position. It appeared from this, that he is a Student in the General Assembly's Insti-

tution in this place, and that he was one of the first scholars on its foundation, which took place about four years ago. For these last two years, he has been able to read and understand correctly the Bible in the English language. As he perused it, its doctrines became the subject of anxious study and reflection; and his inquiries were aided by the instructions of his teachers, and by converse with his Christian friends. More than a year has now elapsed, since he rejected the Parsee religion, and ceased to pay respect to the ceremonies of the Parsees. Eight months ago, he became a candidate for baptism; and the sincerity of his faith has been rigidly scrutinised and tested by the long and trying probationship of that period. He had, some months ago, warned his uncle, one of his nearest relations alive, of his change of faith, and his determination to embrace the cause of Christianity; but little belief was given to his assertions, until other circumstances conspired to shew that his intentions were not to be doubted. Two other students of the same caste, also became candidates for baptism. Their resolutions were also communicated to their relatives. The fame of this defection from a faith, which their exclusive customs had taught the Zoroastrians to consider as impregnable to all the efforts of proselytism, filled the whole caste with amazement, and after some time had been spent in wonder and astonishment and eager consultation, the two last mentioned youths were put under forcible restraint. One of them, named Hormusjee Pestonjee, a member, we believe, of the Susswara family, made his escape from the hands of his relations, who were about to remove him from the island, and fled away to Doctor Wilson's house, where he is now sheltered, and from whence he deliberately refuses to depart. On Monday last, an attempt was made to carry him away by violence, from Doctor Wilson's house; but it was defeated by the assistance of his domestics and some Mahratta teachers, who alarmed by the uproar, came running to his rescue. Being foiled in this endeavour, the parties then went away, and shortly after returned with a policeman, and tried to have the young man removed on a charge of his having carried away some of the family jewels; but this scheme, we are informed, was found wholly impracticable, and has been condemned, we understand, by the relatives more immediately concerned. Meanwhile Dhunjeebhoy, who had been staying for some time at Doctor Wilson's bungalow at Malabar hill, in order to assist the studies of a lady learning Goojaratee, was made acquainted with what had transpired, and being afraid that violence would be used towards him were he to return home, also claimed the asylum of the Mission House. His friends came there in quest of him, attended by a member of the Panchayet, but neither their tears nor entreaties nor their most affecting lamentations, could shake him from the prosecution of a design, which had been for months determined on. Throughout the whole of these trying occasions, Doctor Wilson maintained the greatest equanimity and forbearance, and, though variously assailed by the fiercest reproaches and invectives, and the most moving appeals to his sympathy, he failed not to observe that consistency of mind and behaviour which became his holy vocation, and we have no doubt that he was greatly supported by the counsel and countenance of his numerous friends.

The duties of the evening commenced a little after seven o'clock, and the sacred ordinance was administered to Dunjeebhoy at an early part of the service. During the performance of the ceremony, we were gratified to observe, that the utmost decorum prevailed throughout the thronged assemblage; and while the convert, in a clear, unfaltering voice, proclaimed his faith and besought his countrymen to follow his example, and while he laid down the *Kustee* or sacred thread of the Parsee caste upon the table, not a murmur, indicating either rage or sorrow or con-

tempt, was heard to interrupt the solemnity of the occasion. The other student Hormusjee Pestonjee, also decidedly renounced the faith of Zoroaster, and laid down the Kustee. Doctor Wilson declared that he was satisfied with his sincerity, and promised that he would be speedily baptised. We have not heard what has been done to the other young gentleman, who has proclaimed his devotion to the Gospel, further than what a report speaks of his being sent to Surat. After delivering some affecting counsel to the two youths, relative to the trials and dangers that awaited them, and the difficulties they would have to encounter, Doctor Wilson then preached a sermon fitted to the occasion, taking for his text, the address of Jehovah to the Parsee monarch Cyrus, as found in Isaiah xlv. 5, 7, 8. The sermon was replete with information derived from learned research and studious investigation, and if printed, which we hope it may be, it cannot fail to be a most valuable and illustrative acquisition to literature and history. The learned Doctor commenced by giving a succinct statement, formed from a diligent comparison of the testimony afforded by the Greek and Roman Fathers and Historians with that of the Armenians, on the early propagation of Christianity among the followers of Zoroaster. Its early collision with the tenets of the Magi, the persecution which it endured from the hands of Sapor and Chosroes, &c., were held forth with the consummate skill and ability of one thoroughly versed in the history of those days; and the evidence derived from the Armenian writers, furnishing matter for original illustration and comment on the former progress and strength of Christianity in Persia, was brought forward in the most strong and convincing form of argumentation. In the consideration of each clause of the text, the Doctor then reasoned on the Parsee notions of the Divine nature, their different objects of worship, and of their system of providence, as stated in their own sacred books, which were contrasted with the revelations on these subjects, as they appear in the page of the Bible. The learned Doctor was too exhausted to complete his discourse, and the service was concluded with prayer by Doctor Stevenson.

We hear that much agitation prevails throughout the Parsee community, and that they have some notions of trying the issue of a legal procedure. We have also heard, that Nowrojee Dorabjee, the Editor of the *Chabook*, was stoned while on his way to the Mission House, and obliged to turn back*.

We understand moreover, that many of the Parsees have withdrawn their children from the Institution, and that many of the students have left it with the deepest reluctance. An Institution, on the principles on which it is conducted must, however, expect many reverses of this nature, until conversions are so common as to pass without note. We hear also, that the Parsees are going to subscribe, and erect another school in opposition; but who will teach it? The Parsees have shewn great weakness of cause, when they fly from an institution, as it begins to develop its energies. But they cannot say that any deception, or even the shadow of a deception has been used. From the beginning, they have been told, that their conversion was the sole end pursued in giving them education.

The 1st of May 1839 may be henceforth reckoned as great an epoch in the annals of the Parsees as the day of Cadesia.—*Bombay Gazette*, May 3, 1839.

* Legal proceedings have been already commenced against Dr. Wilson.—ED.

VIII.—*The Education of India.*

The progress of education is at all times a subject of the deepest interest, and many circumstances connected with the history of India, tend to increase that interest and powerfully lead us to study the means, by which its improvement may be best promoted. No rightly constituted mind can contemplate the present movement—the great and increasing demand for knowledge manifested by the youth of this country, with indifference. The duty of promoting the moral and intellectual improvement of society is beginning to be felt by all, and no one, among the present race of Anglo-Indians, who possesses any pretensions to enlightened views, has the hardihood to advocate the propriety of refusing, to the lower classes, the benefits of a liberal education. The short-sighted policy, that would keep our fellow-subjects in ignorance, in order to make the British rule palatable, and prevent them from inquiring into the defects of Government, is happily scouted as unworthy of a great and enlightened nation. Education is no longer regarded as the chartered-right and peculiar inheritance of a privileged class. The gates of knowledge are thrown open to the many, and all may enter and drink of its pure streams. The iron age of selfishness, and a monopoly in intellectual improvement, is fast passing away, and we shall not be backward, (as far as our influence extends,) in assisting to drive it into oblivion. The learning of the Hindus, such as it was, belonged to the bráhmans; for that class, in order to increase their power and throw an air of sanctity around themselves, were always careful to lock up their literature from the vulgar, and prevent them from acquiring knowledge under the severest penalties. Hence the shudra dared not even to look into a book, and was consequently dependent upon the bráhman, for a knowledge of religion, morals and of the laws of the country. A mighty change however has come over the spirit of the present age; youths, from all classes of the community flock to our schools, and an eager desire for knowledge is all but universal. A demand for intellectual improvement has been thus, by a great variety of means, created, and it remains to be seen how this demand is to be supplied. We have often said, and still maintain, that either as rulers, or individuals professing Christianity, we are as responsible for the quality of the education we impart, as for its quantity. For if we let loose upon the country a swarm of half informed young men, whose knowledge, instead of shewing them their ignorance, and thus inducing a humble estimate of their own powers, be such as tends to foster pride and

vanity, and a contempt of the necessary though less intellectual pursuits of life, it may be justly questioned whether it would not have been better to leave them as we found them. It is matter of thankfulness that so many educated young men are to be met with in Calcutta; but, it is a lamentable fact, that a large number of them are more conspicuous for their vanity and conceit, than for their attainments. We have not unfrequently met with many an unfledged stripling who, to take his own account, is a paragon of wisdom. He has studied *literature* as he calls it,—he has read and can criticise Homer, Milton, or Shakespear, and to prove his attainments he will, with the greatest complacency and self-possession, repeat you an episode from Milton, or a king's speech from Shakespear; most unconsciously showing by his intonations, that he neither feels, nor understands the force of the passages he thus murders: and this is what he is taught to call *literature*. Try to bring this class of literate young men from their imagined elevation, and if possible, let them descend into the valley of common life and business, and you will generally find them unfit for the lowest offices. As to their own language, that is beneath their notice. Let them measure a piece of land, or cast up a common account, or keep a merchant's books, and they are quite bewildered; these pursuits never came into their estimate of a good education,—these things don't belong to *literature*.

Question them upon morals and religion, and here the character of their education is wofully apparent. As to their morals, they are loose, without consistency of parts, or a solid foundation: the principles of true morality they have never studied. Religion they have none: Hinduism, they are taught to despise;—Christianity is too simple and plain to occupy their intellectual research; in fact, all religion is beneath their notice. Now do the friends of education desire to teach Bengálí youths to become English poets, or do they wish them to become useful and respectable members of Society. If the former be their design, they are not only attempting an impossibility, but a result which, if attainable, would be of no importance, but rather injurious to their future interests. The design of education properly understood, is to improve the morals and enlighten the minds of men, to qualify the youth of the country to occupy situations of trust and responsibility with credit to themselves, and advantage to the state. But this result cannot be attained without adapting the instructions imparted to the end designed. The intellectual, or moral man, cannot be improved and strengthened, without the greatest care and attention being paid to the nature of the aliment provided for its growth.

Judging then from what we know of the character and acquirements of some of the so-called literati of Bengal, we have reason to suspect, that the education they receive, is more for the purpose of display, than utility,—more adapted to pamper conceit, than to correct the constitutional weakness of the native character, or to inform his judgment, or enlighten his mind. It is well known that vanity is one of the weakest points in the Bengálí character; but the education generally imparted, instead of being calculated to correct this weakness, is, in not a few instances, such as to foster and increase it. This is a great evil, and requires a speedy and powerful correction, otherwise we shall soon have the country overrun with a host of noisy pretenders, and silly poetasters. This evil can only be corrected by paying particular attention to the kind of education imparted, by selecting teachers who are well acquainted with the *art* as well as the *science* of education, and by procuring and publishing good and proper school books. To attain these ends, it is absolutely necessary to adopt some system,—a system which would aim at producing the greatest amount of good, at the least possible expense, and which would have for its particular object, the publication of school books suited to the circumstances of this country.

That there are no such school books to be procured is a lamentable fact; the want of them is a complaint which pours in upon us from all quarters; from all sides the cry reaches us, what school books shall we use, and where shall we procure them? The fact that, such works as Pope's Homer and Shakespear are used as school books, in many of the Seminaries in the country, is a striking proof, either of the ignorance of the art of teaching, or of the want of suitable books. With the exception of two or three of an inferior order, none have been yet compiled suited to the circumstances of Bengal. In almost every seminary, there are to be found a great variety of elementary works by various authors, each following his own system and contradicting that of his predecessor. There is in fact no system, but a confusion of all systems and all kinds of books. The works of Lindley Murray (with the exception of a few of an inferior order), are the only books in use. These were good in their day, and were much used, but they are now almost entirely excluded from every well-conducted seminary in England. A better order of things has set in, and as the art of teaching is better understood, they have given place to more intelligent works, and such as are suited to the capacities of young persons. Our popular and most approved school books are now happily compiled on the principle of conveying the knowledge, not of mere words, but of things. Their authors are not only scholars, but men practi-

cally acquainted with the art of teaching, and such indeed as have been the most successful teachers of youth.

It is evident, that such men are the best judges of what is most suited to the purposes of instruction. To educate youth aright, requires a strict and patient attention to the gradual development of the intellectual faculty, and a careful watching, and marking, of the steps by which the mind advances from one point of knowledge to another. Though its improvement, at any one period of its progress, appears to the mere cursory observer, remarkable when compared to its state at another, it has attained its present elevation gradually and imperceptibly. Great changes are no more produced by sudden fits and starts, in mental phenomena, than they are in the physical world, for in the former, as well as the latter, the advance is slow, and gradual. The shrub that we saw planted but yesterday, may not be seen by us again, till it is discovered with rich foliage, and promising blossoms; we may be astonished at the change, but to the gardener, its growth from one period to another is almost imperceptible, he watches it diligently, and adapts his treatment accordingly, so also in the cultivation of the mind, the intellectual gardener, (if we may be allowed the expression,) must watch its peculiar tendencies, and suit his instructions to its vigor, and capacity, at each successive stage of its improvement. This, it is evident, can be only well done by the intelligent and properly qualified instructor, and hence it is, that the best elementary works are those compiled by persons well acquainted with the art of teaching. To supply the many rising institutions in this country with suitable school books, is a matter of great importance, and calls for the serious attention of every friend of education; for the enlightenment of the native will depend much upon the character of the books he studies. A proper selection of works used in other countries, ought not only to be introduced in this, but ere much can be done, we must have works adapted to the peculiar circumstances, and the mental and moral tendencies of the people of India. A Bengálí youth, emerging from the superstition of ages, requires a very different mode of tuition, from what is suited to a European. If you put into the hands of a native child, a book ever so well suited for the instruction of European children, he is bewildered at the first step. The sounds are not only new to him, but the ideas they convey, are unintelligible. The mere incidental allusions, which present no difficulty to an English child, form an almost insurmountable barrier in the progress of a Bengálí. Such simple terms for instance, as snow, ice, carpet, &c. are quite unintelligible to a native youth; these may be defined and

explained, still the ideas they convey, are far from the truth, and that simply, because our first notions of things are acquired from sensible objects, and cannot be learned by definition; hence it is very evident, that elementary works written for Europeans, are quite unsuited to this country. It might be easily shown, that the gradations by which a native acquires knowledge differs widely from those which mark the European's progress, and therefore it is absurd to attempt to lead both by the same steps to the summit of the hill of knowledge. Great application on the part of master, and scholars, may overcome the greatest difficulties, but all masters are not attentive, neither are all scholars diligent. It is our duty to make the ascent, as easy and agreeable as possible; otherwise, for one who may climb the difficult path, many will be discouraged by its rough and forbidding aspect. But *that* path cannot be made smooth without the aid of proper instruments; that is, (laying aside all figure,) without the adoption and introduction into our seminaries, of elementary works suited to the circumstances, and capacities of native youth. The question then is, how is this supply of books to be obtained? We answer, by combination and union. Let the talent which now acts separately and unconnectedly in different directions, be brought to bear on this point with a combined force, and the happy result will soon be apparent. Let the friends of education everywhere, bestir themselves, and make an effort in some degree proportioned to the wants and necessities of the country. We have already alluded to the defects of the *system* of education, (if it may be so called,) at present pursued. These are lamentably apparent in the mental habits, and attainments of the rising generation. We do not state this in order to depreciate what has been done. Much has been effected; still the work admits of great improvements in all its departments. As the result is before us in many cases, we are now able to form a correct judgment of the excellencies, or defects, of the labour bestowed, and it is the duty of all who take an interest in the enlightenment of the country, to point out such improvements, in the education of the young, as he may deem necessary. If the youth of Bengal are not acquainted with those subjects which are of the greatest importance to themselves and to Society, in general, the fault is not theirs; the evil must be traced to some other source,—to the character and mode of the instructions they receive. They are willing to study whatever they are taught; it is our duty to teach them whatever is useful, and that in the most rational manner. Amidst many improvements that might be suggested, the supply of appropriate school books is the first and most easily attain-

ed, if all the friends of education would combine to prepare or republish them. We may be told that a Society having that object in view already exists in Calcutta. The Calcutta School Book Society has done much good, and we are disposed to speak of its labours with respect, although we oppose its principle. The works however, which they publish are generally of the olden stamp, and wholly unsuited to the improved mode of tuition; and moreover, they are in no wise suited to the capacities, and mental habits of natives. It would be easy to point out some, even compiled in this country, which though possessing real merits in other respects, are evidently the productions of men ill acquainted with the art of "teaching the young idea how to shoot." But we forbear; our desire is to improve, not to offend. Our greatest objection, however, is to the principle of the Society, which admits of no improvement. By their great anxiety to keep out of their system every sentence of a religious character, they deprive themselves of the labours of many of the best friends of education, who cannot conscientiously join them. It is owing to this we believe, that many of their works are of such an inferior order. As Christians, we cannot consent to teach the young except on the principles of the Bible. We are bound by our faith and profession to train up a child in the way he should go; and whatever credit we may give to the good intentions of those who support the plan of excluding the God of nature, and Redeemer of the world, from their plan of education, we can neither approve of their labour, nor cease to mourn over their inconsistency.

The conductors of Christian seminaries have long felt the want of good works based upon the morality and religion of the Bible,—books by which the young may be taught to regard the supreme importance of religion, to love God as well as their neighbour, and to study the improvement of the heart as well as the enlightenment of the understanding. This desideratum some individuals have endeavoured to supply, and though their single labours are worthy of all praise, they are not adequate to the demand. A combined and systematic effort must be made ere much can be accomplished. Here, as in other matters, unity is strength. If Christians would but unite and act in concert, the happy result would be soon apparent in the improved mode of tuition throughout the country. They possess the best and the most suited talents for this work, to be found in the country. Christian talents united to the mighty power of Christian principle will overcome all difficulties, and when exerted with discretion and harmony nothing can oppose them. It is to be hoped that the friends

of Christian education will lay this matter to heart, and unite their, at present, scattered efforts for the best interests of the rising generation. It is with unfeigned satisfaction that we have to announce to our readers the contemplated formation of a CHRISTIAN SCHOOL BOOK SOCIETY, and we believe we cannot advance the cause we advocate better than by calling upon the friends of the Redeemer throughout the country to join its ranks. The object the Society will have in view is of the greatest importance to the future well-being of India. The want of such a Society has been long felt by all parties, and we trust that, as a beginning (though but small) is now about to be made, all Christians will unite heartily in promoting its interest and advocating its cause throughout the country.

THETA.

IX.—*Proceedings in the Official Court of Cuttack, being a further account of the case of Native converts, given in the Missionary Journal at page 142.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It has been intimated to me by several friends, that, after the statement respecting the Olásá converts, which appeared in your journal of March, it would be necessary to give a further account of the success or otherwise of the appeal made to the commissioner for the recovery of their wives, children and property, by Shiba-sáha and Sanantaná Báhárá. Should you be of the same opinion as these friends, perhaps you will permit the following account to appear; or else, which may be the better plan, will you kindly draw out a brief statement of the case which you can select from this account, and insert *that* for the information and satisfaction of persons interested in the welfare of these converts? In either case, you will oblige,

Gentlemen,

Yours very cordially,

Cuttack, May 10th, 1839.

C. LACEY.

“ The petitions for redress, presented by Shiba-sáha and Sanantaná Báhárá, to Mr. Forbes, being rejected, they presented a petition of appeal to M. Mills, Esq. Commissioner, which that gentleman received kindly, and immediately ordered the papers referring to the case (in the magistrate’s káchári) to be brought before him. Having investigated the case, he issued orders to the magistrate to have the wife of Sanantaná Báhárá brought to Cuttack, and asked if she desired to accompany her husband. Respecting the petition of Shiba-sáha, as he did not consider the request to have his wife and child restored, the part of

the petition which sustained the appeal, and, the awarding of disputed property being the only business of the civil judge, he dismissed it.

“According to the commissioner’s order, the wife of Sanantaná Báhárá was brought to Cuttack ; but, instead of being asked in open court by the magistrate himself, which was evidently the intention of the commissioner, she was asked by a native officer, while surrounded by her relatives and caste-mates, in the compound of the magistrate’s office, if she would become a Christian, a term illustrated by her relatives to mean, would she go and eat cow’s flesh, drink liquor, submit to European lust, &c. &c. ? Nor had the woman any means of better information, for her husband was not informed that she had been brought in, and he never saw her. Under the influence and dictation of her relations, of course the woman said, “No,” and she was remanded to her village.

“The cases seemed to have closed here ; but we felt we could not and ought not to allow matters thus to rest. The writer of this account and his colleague, therefore, united in addressing a letter to M. Mills, Esq., complaining of the dismissal of the petitions ; and praying him, if consistent with the rules of his court, to re-consider the cases. This gentleman kindly and promptly replied, that he had ordered the wife of Sanantaná to be brought in, and her sentiments ascertained ; and in case she wished, she would be allowed to join her husband—that in the case of Shiba-sáha, the part of the petition sustaining the appeal, was not the request for the wife and family, but for the property ; with which he could not interfere ; as it was the business entirely of the civil judge. However, he promised, that if Shiba-sáha would move the court in the usual way, namely, by petitioning on stamped paper, he would re-consider the case, and order the woman to be brought in, and her sentiments ascertained, and should she desire it, be restored to her husband.

“In the mean time, the wife of Sanantaná Báhárá was being restored to caste ; but when her friends came to that part of the business which required her to strip off her ornaments, and declare herself a widow, she made a firm stand and declared she would not do so ; for that her husband was living, and she would join him : at the same time she despatched a messenger to her husband, begging of him to come and take her away. Her friends, not being able to detain her, were obliged to yield to her wishes, and her husband brought her and her children to Cuttack.

“On the presentation of Shiba-sáha’s second petition, the commissioner ordered Shiba’s wife to be brought to Cuttack, and interrogated as to whether or not she wished to join her husband ? The magistrate, Mr. Forbes, issued this order to the Dárogá of Gasipur, who despatched a police officer to Shiba’s village to summon the woman. Shiba, by our direction, accompanied the officer to his house ; and the friends and caste-mates of the woman, finding they could no longer detain her, put her out of doors. Being at liberty, the woman immediately joined her husband and came with him to Cuttack. Shiba wrote a rájinámá to the magistrate, stating that he had obtained his family ; the police officer departed. Thus it is evident, that in both cases, had the magistrate in the first instance, listened to, and acted according to the prayer of the petitioners, as he ought to have

done, and, in the case of Shiba, was finally obliged to do, much delay and perplexity would have been prevented.

"These cases exhibit a specimen of the dependence to be placed by magistrates upon the native officers in their courts. The women were forcibly detained; they desired to join their husbands; but every method was resorted to by the native officers in the *káchári*, to induce the magistrate to believe otherwise; and every excuse and objection made to her appearing in court. The magistrate relies on these officers, follows their advice, and justice is perverted or altogether withheld. Besides, in so many ways are these native officials able to perplex, misrepresent, and delay a case, which happens to involve the honour of caste, or their religious usages, that, especially when a young and inexperienced magistrate presides, it is next to impossible to obtain justice. In fact, native Christians, never would, were they not assisted by their European ministers. The property of the Olásá converts still remained unrecovered; as its recovery was the business of the civil court. Of this circumstance, they were never informed till the commissioner informed them. It may have been recorded as the reason for rejecting this part of the petitions, in the magistrate's office—but it was never intimated to the petitioners. So much delay and perplexity had been borne already, and must be again suffered, to recover the property; and so serious a sum would be necessary for them to deposit as fees, &c., and by this time so much of their property had been secreted, or otherwise made away with by their relatives, that the men determined to renounce all further attempts to recover their possessions.

"I am thankful to say that two gentlemen have kindly responded to the appeal for a little help to locate these converts on a piece of land at Khanditá, on the banks of the Karshá. W. Muir, Esq. has forwarded 50 Rs. and Major Gardner 40; two more such donations, would be sufficient to establish a Christian village there. Two houses are already being built, and other things provided for the cultivation of the land. A native preacher has been assigned to Khanditá as a minor station of the mission at Cuttack, for the purpose of affording religious assistance to the new converts, visiting the numerous inquirers around, and preaching the gospel in that thickly populated part of the district. Assistance of a pecuniary kind should be given to native converts with a very judicious and prudent hand; yet, at present, in many instances, it must be given: it is impossible to see them lose every thing and not help them; and I have been long convinced that this assistance should be given to help them to prosecute their own occupation, if an honest and proper one; and where it is not, or they have no calling, which is often the case, then they should become cultivators of the land, to which, with the greatest readiness, they turn their hands."

"P. S. Just as I was folding this letter another of the Olásá people came in and requested baptism. His knowledge is limited, but he expresses himself correctly and warmly on the main subjects; his sense of sin, exposedness to divine wrath, and confidence in the atonement of Christ for salvation and life. He has a wife and four children. He speaks well of others."

Missionary and Religious Intelligence.

1.—THE CALCUTTA CHRISTIAN ADVOCATE.

It is a cause for congratulation and presents a cheering prospect to the inhabitants of Calcutta, that those improvements in the culture of the intellect and in the means adopted to promote the interests of morality and religion, which have been found on trial in other lands eminently successful, are gaining an introduction into this city.—The *Mechanic's Institution* has lately opened wide the avenues of useful knowledge to numbers against whom they were before partially or entirely closed, and will doubtless introduce many to the pleasures of reading and reflection, who otherwise would never have drank at this refreshing fountain.—We have heard of the formation of a *Maternal Association* to promote systematic efforts to benefit the young during the period of their greatest tenderness and susceptibility of impression by those who have the deepest hold on their hearts and the most powerful influence on their future course. And during the present month the first numbers of a weekly religious newspaper, called the *Calcutta Christian Advocate*, have made their appearance. A publication of this kind occupies a post of service which cannot be filled by larger periodicals. It affords an arena for the speedy discussion of interesting questions, which, however, are not deemed important enough to occupy lengthened attention; and an opportunity to comment on affairs of passing interest while the charm of novelty is still fresh upon them. It stands out more fully before the whole public than a religious magazine, and can therefore advocate the Christian cause where it would not otherwise be represented. In these quarters a Christian Advocate is often especially desirable. Misrepresentation and partial knowledge can often apparently fix a stain on the conduct of Christians and Christian Bodies, which fuller representation would wipe off. Such a removal is one method of “avoiding the appearance of evil.” And as the Christian has truth on his side, he has every thing to hope for from a public advocacy of his cause. The principle on which the *Calcutta Christian Advocate* is grounded,—that of “being religious but not sectarian, the advocate of every good measure coming from whatever class it may, seeking to make all men good and every measure useful by disseminating the principles of eternal truth,”—is sound and catholic, and if it continues to be a Christian in distinction from a Sectarian advocate, as we confidently hope it will,—if it interests its readers by a judicious variety of original and selected materials, (avoiding the American fashion of a continued preponderance of the latter,) we doubt not either its success or usefulness, and we may predict that it will be eminently serviceable to the Christian cause in India.

2.—NATIVE CHRISTIAN PROTECTION SOCIETY.

A Society has been formed during the last month entitled the *Native Christian Protection Society*. The object of this new Institution is to protect the Native Christians from all well authenticated cases of civil or religious oppression, and also to save them from the evils of protracted, expensive and religion-destroying lawsuits. We shall be happy to forward any donations or subscriptions to the Committee; a prospectus, rules, &c. will be issued in a short time, when we shall have much pleasure in laying them before our readers.

3.—BAPTISM OF A JEW AT BOMBAY.

We have much pleasure in inserting the following notice.

“On Sabbath, the 7th April, an English Jew, by name John Lee, who was instructed in Christianity by the Rev. Mr. Samuel, was baptized in the Scotch Church, in the presence of a large congregation by the Rev. Dr. Stevenson. He was born in London in the year, 1802, of Jewish parents, and was received into the Jewish Church by circumcision and called by name Moses Michael, and when 13 years of age confirmed in the new Synagogue, (Leadenhall Street, London,) according to the Jewish custom, when he became of age, at 13 years and 1 day. He is the only child of an affectionate parent, who had given him an education sufficient for a member of that Church according to the custom of Jews. After confirmation, his father consigned to him a good sum of money with which he commenced a silk trade; his father being a respectable tradesman in London, left him in charge of another Jewish friend who took him away from London, and after sometime deserted him. Young and inexperienced as he was, he went on doing well for nearly six years, unaffected by the vices so prevalent among youth; but in the year 1824, he fell in with a gambling party by whom he lost all his property, and being ashamed to appear in the low situation before his parent, he struggled hard to get his livelihood until all means failed, when one day he fell in with a recruiting party, belonging to H. M.’s 6th Regt. of Foot, and enlisted under the name of John Lee. He has now served in the army upwards of 13 years, and bears a most unexceptionable character.—*Oriental Christian Spectator*.

4.—POPISH AND POLITICAL INTERFERENCE IN THE SOUTH SEAS.

It is with the deepest sorrow that we extract the following letter from the *Calcutta Christian Advocate*. How insidious and daring are the emissaries of Rome. They cannot even permit the peaceable islands of the South Seas to be at rest. We trust however that that God who restraineth the wrath of man and causeth the remainder of that wrath to praise him, will cause this movement to redound to his glory.

Ebenezer, Lake Macquarie, New South Wales, Dec. 10, 1838.

MY DEAR SIR,

The following extract of a letter from Tahiti to me, will explain the occasion of the warlike interference of the French nation towards Tahiti, and of my addressing the King of France, in the accompanying letter, forwarded through the Captain of the French frigate now here, on the subject. “The commandments of the Lord,” stating that “If there come any unto you, and bring not this doctrine (the doctrine of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deeds;” and the doctrines of the Pope not being the doctrines of Christ evince that the Queen of Tahiti is perfectly justified, on Christian principles in the course she has taken; and the Missionary who could advice otherwise than not to receive any such would be acting the part of a traitor to the country in which he is proclaiming the glorious liberty of the gospel of Christ, and become, however far such a motive might be from his mind, a transgressor of the law of Christ.

I remain,

Yours truly, in the cause of Christ,

L. E. THRELKELD.

(EXTRACT.)

Dated Tahiti, Sept. 6th, 1838.

“The Roman Catholics have been trying to get footing at Tahiti. Two priests came in a small vessel from Gambier’s Island in 1836. They came on shore and wished to remain. The Queen and Chiefs ordered them to leave Tahiti. They would not, and took shelter in a house belonging to the American consul, not considered as belonging to the consulate. The Tahitians took them out of the house by force, and carried them to a canoe, and put them again on board the little vessel in which they came. For this crime the French Government has sent the present

ship of war, called *Venus*, with a Commodore on board. As soon as he arrived he sent a letter to the Queen, stating three things without any explanation—

“First—To pay 2,000 dollars in twenty-four hours !

“Secondly—To hoist the French flag on shore, and the natives to fire twenty-one guns under it. The Tahitian flag to be hoisted on board, and the French to fire under it.

“Thirdly—The Queen to write a letter to the French King, confessing that she had done wrong in sending away the two Frenchmen in the manner she did.

“If these three things were not complied with in twenty-four hours they were to make war upon the natives !

“The French Catholic priests seem at present to be making a bold push to get possession of all the islands in this sea where Christianity has been introduced. We have heard that two priests have been left at the Marqueses, where Mr. Stallworthy, our missionary, is labouring. They have made several attempts at the Sandwich Islands ; and we hear that two French ships of war are gone to call the Sandwich Islanders to an account for their conduct to Frenchmen, something in the same way that they have done here.”

(COPY OF THE LETTER TO THE KING OF THE FRENCH.)

To His Most Christian Majesty Louis Philip, King of the French, &c. &c. &c.

Ebenezer, Lake Macquarie, New South Wales, Dec. 5th, 1838.

SIRE,

The recent visit of your Majesty's frigate the *Venus*, threatening war against the Queen of Tahiti, is the occasion of my respectfully addressing your Majesty on the subject.

The best years of my life have been spent in those islands, and these parts, far from my native land, “testifying repentance towards God and faith towards our Lord Jesus Christ.” The Holy Spirit of God blessed our labours, and changed the hearts of the Tahitians ; they cast their idols to the flames, and became followers of the Lamb.

Such being the relationship in which I stand towards the Queen of Tahiti, it becomes my duty to state on her behalf the character of that war which the French nation threatened to declare against Tahiti.

Your Majesty's flag had received no insult ; your Majesty's civil or military subjects had received no personal injury ; sustained no spoliation of property ; and, to evince that national prejudice did not exist against the French as a nation, a Frenchman, Mr. Tessier, a missionary, lived for many years without molestation, and died at Tahiti !

The Roman Catholic priests, on whose account the hostilities were threatened, came to Tahiti, not as civil subjects of your Majesty, the King of the French, or as representatives of your Majesty ; they came as priests of the Pope of Rome, subject to him alone as emissaries of the Romish pontiff ; not to promulgate your Majesty's commands, but those of the Pope ; not to subjugate the Queen of Tahiti, and her subjects, to the throne of France, but to that of a foreign despotic Prince of the Court of Rome ! This insidious attempt at subjugation the Queen rejected, and in commanding the departure of the priests, exercised that right which, according to the law of nations, all “the Powers that be” exercise in their own territories towards aliens. A British subject, a Mr. Giles, was prevented, through the influence of an American captain on the mind of Pomare, the King of Tahiti, from remaining on the island, and was necessitated to return to England, although sent out by the London Missionary Society for the purpose of benefitting the King ! His Majesty exercised his own legitimate right, nor did Great Britain attempt its invasion. Had Mr. Giles resisted the intimation from the King to leave Tahiti, and subjected himself to be forcibly removed from the island, no human, no divine law, would recognise his expulsion other than the deserts of his own temerity. History records a similar line of conduct in the Queen of England, who suffered not Parapaglia, with his courteous letters from the Pope, to land in England ; and in the following year the Pope's nuncio received a similar refusal, when a second attempt at the conversion of England was made.

To compel the re-admission of those aliens, the priests,—the emissaries of a foreign Potentate—the French nation, has been solicited, and has given its strength and power to make war in behalf of the Romish Pontiff ! and a liberal King has compelled a Queen who had not twenty-one guns to comply with the enforced salute to your Most Christian Majesty's flag ; and 2,000 dollars were demanded of a Sovereign who had no revenue, and whose Exchequer was nought ! Your Most Christian Majesty has received the 2,000 dollars from a Queen who had but just emerged from barbarism and idolatry to the profession of the gospel of peace ! and, but for British Christians, who instantly supplied the sum to prevent bloodshed,

the pages of history would be sullied with the record of a victory to the dishonour of your Most Christian Majesty's fame.

America sent not her fleet to liberate her missionaries when held captive by the Burmese; nor did England unfurl her flag, and despatch a ship of war, when the British missionaries were driven from Tahiti, and some of our number were martyred, in the attempt to introduce Christianity amongst the islanders; nor, more recently, when New Zealand ferocity drove English missionaries from their settled residence, plundered their habitations, and spoiled them of all their goods, no Christian missionary ever thought of soliciting for the cannon of England to thunder against their then persecutors, to enforce re-entrance. They knew that their Master's kingdom was not of this world, else would his servants fight; they asked not for the fire from heaven, nor do their Master's precepts allow them to solicit the fire from earthly Kings! No, your Majesty, England and her Christian missionaries have not so learned Christ.

When the Blessed Saviour, our Divine Lord and Master, sent forth his disciples to preach his gospel of peace, his precepts were, "Go forth as lambs amongst wolves." "When they persecute you in one city *flee* ye into another." "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us we do wipe off against you." And faithful ministers of Christ believe in and dread the denunciation of our Lord Jesus Christ to the Apostle Peter, that "*They that take to the sword shall perish by the sword.*" But when Mahomet with his emissaries went forth to convert the East, "*The sword was the key of heaven,*" and war or the Moslem faith the alternative!

Your Majesty is aware that the Roman Catholic priests, the emissaries of the Pope of Rome, went to the South Sea Islands, not to convert to the gospel of Christ, for that had been already received in truth, and idolatry overthrown; it was known that their object was not to represent your Majesty, not to reside as civil subjects of the French nation, but avowedly to subjugate the Tahitian nation, as well as every other nation to which they could gain access, to the assumed despotic power of the Pope of Rome! The Queen therefore prohibited their entrance, not as Frenchmen, your Majesty's civil subjects, but as Roman Catholic missionaries from the Pope; and in exercising that right on Christian principles, and according to the law of nations, doing no personal violence, your Most Christian Majesty will, it is hoped, be induced to consider that the subject is purely a question of religion, and not a matter of state, and to perceive the justice on returning the money levied on the Queen of Tahiti, and exacted at the point of the sword.

Praying that your Majesty may be preserved, blessed, and directed by Him through whom "Kings reign and Princes decree justice."

I remain,

SIR,

Your faithful Servant in the gospel of Christ,
LANCELOT EDWARD THRELKELD.

5.—GOVERNMENT CONNEXION WITH IDOLATRY.

The last overland despatch has brought another letter from the Court of Directors, decisive on this point. This communication has been called forth by the manly memorial of Sir Peregrine Maitland and is another proof how much can be effected by decision of character. The Home Secretaries have evidently been instructed not to censure it is true, but to admonish the servants of the Company in this country for any such oblique construction of their intentions as could have led to the resignation of such a man as the late Commander-in-Chief of the Madras forces. We feel happy that on this occasion the intention of the Court is not only to please the English people with the hope of the dissolution, but is intended to be a *bonâ fide* relief to all its conscientious and upright servants.

All Government connexion with native shrines must now cease. We can have no tortuous legislation to evade the plainly expressed wish of the Court. All Christian attendance on native festivals is prohibited; so far the mind of the Most High and the purposes of the British Government in India are in accordance. May they soon accord in all matters affecting the happiness of men and the Divine Glory.

6.—ENGLISH ENCOURAGEMENT OF INDIAN IDOLATRY.

Extract from a letter recently received from England.

"I find that while the people of England are sending Missionaries to India some of the Hindus are brought over here to please the people who frequent the theatres, by setting before them "The Dressing of Vishnu"—"The Hindu's lament at the Satis" and "The Hindu's Courtship"—at which the spectators are said to have been highly gratified. Of course they paid pretty largely for such a treat, as I apprehend their countrymen have not sent them over to instruct us in their Mythology without money and without price. I am too well aware that you have to lament on account of Europeans countenancing Hindu Idolatry, but perhaps it may surprise you to know that this practice is imported into Britain. Perhaps we are about to imitate the Romans who tolerated all religions but that of the Bible, and for a sufficient reason; however they might differ in other respects, they united in opposing the gospel; they hated the light and could unite to prevent its spread. Thus it is here; even the Nāch girls must be encouraged to amuse the Christians (so called) in their aversion to the religion of the gospel."

7.—EXTINCTION OF THE OPIUM TRADE.

We believe the opium trade with China is at an end. The Government of the celestial empire, seem at length to have determined that it shall cease. All the opium in Canton has been seized; the British residents made prisoners in their own castle; insult offered to the representative of our Queen, and even death threatened and all honorable traffic stopped, if the prompt and vigorous measures of the Governor Lin were not at once complied with. We have long prophesied this, and were quite sure of the speedy fulfilment of the prophecy; for our information was of the most accurate and undoubted description. Its accomplishment is not however the less painful. Can any thing be more disgraceful or humiliating than the end of this traffic—a heathen people teaching morality and integrity to a Christian people—our commercial and national honour sacrificed to the interests of a band of legalized smugglers, and a blot cast upon our holy faith which will require many years of consistent and upright conduct to erase. The end is not yet known. We tremble even for the next despatch. War we fear will be the issue, and if so what a sad reflection to think that the blood of hundreds may be spilt to avenge the insults offered to the representative of our Queen through the nefarious practices of a few of her money-loving subjects. Verily the love of money is the root of all evil.

8.—STATE OF RELIGIOUS FEELING IN AMERICA.

Extract from a letter from a friend in America.

"I am disappointed in the state of feeling on mission subjects, among the churches in America. Our Benevolent Societies are as you have heard embarrassed in their operations, but it is not for the want of means, for the churches have an abundance, as the houses, tables and equipages declare. The great secret is, an increasing desire to be rich and increased conformity to the world; less prayer—prayer meetings are more thinly attended than before I left for India in 1834. This to the Missionary is a discouraging picture, but it is the fact, and the many pleas of poverty cannot hide it. There is an increased spirit of enterprise. Public improvements are on the increase. At the same time however it should be stated that many who have heretofore contributed largely in aid of Mis-

sions have had their resources cut off the last few years. While others whose means have been multiplied have not manifested corresponding liberality. On the whole there is money enough in the church and so much as to make her worldly-minded and curtail her usefulness.

“May the Spirit of God be poured out abundantly on the churches in Christian lands and on her representatives among the heathen and on all their operations.”

9.—CESSATION OF SLAVERY AND PRESENT STATE OF THE WEST INDIES.

The once slave population of the West Indies, according to the latest accounts, was in the most orderly and peaceable condition. The planters were endeavouring to goad the emancipated into rebellion by attempting to make them labor for a minimum of wages. This disposition had been carried so far in Jamaica, and hatred to the measures of her Majesty's ministers had been so displayed by the Assembly of that island, that the Governor had felt it his duty to suspend the constitution and privileges of the island.

10.—THE COOLY TRADE.

It would appear from the last despatch received from the Mauritius that the cooly trade is not working so well as was anticipated. The poor simple Dhangars are docile and obedient enough, but the crafty men of the plains are manifesting symptoms of insubordination. We are not surprised at this, nor shall we be surprised if the mania spread even to the more peaceful, if they are to be for ever severed from their wives and families; let the planters, if they are so satisfied with these simple people endeavor to make their lot as happy as they can by importing their wives and children. The emancipated negroes are, as might be expected, after years of oppression and misrule, not overmuch attached to the interests of their old task-masters as they have not the flesh pots of Egypt to sigh over; their associations are with the whip and the stocks. Time will alone serve to wipe out the recollection of their injuries; and this with education and religion, will and must make all the inhabitants of this turbulent island at peace the one with the other.

From our Correspondent at Demerara we have the following statement in reference to the Coolies who sailed on the *Whitby* and *Hesperus*.

“I may take this opportunity of mentioning that a letter was received by Mr. Murkland some time since, addressed to the brethren here by the Rev. T. Boaz of Calcutta referring to the case of the ‘Hill Coolies,’ some of whom arrived in this Colony by the ship which brought the letter to us. Not having the letter by me I cannot refer particularly to any thing contained therein. I may only say, generally, that here we can do nothing in the matter. None of the coolies happen to be located near any of our stations. We cannot even ascertain how they are treated on the estate. They themselves do not understand English, and we are of course quite as ignorant of their language. On one Sabbath-day I saw three or four of them strolling up the Canal much intoxicated. The fountain of the evil is in India, and there it must be checked. From all I have heard of them they appear to be quite ignorant of the nature of their engagements or even of the distance they were to be transported from their own country. I heard of two of them who wandered as far along the coast from their own estate as to Essequibo. When they were found and questioned about their thus wandering away, they replied that they wanted to go and see their friends at Calcutta.”

CALCUTTA CHRISTIAN OBSERVER.

 No. 86.—*July*, 1839.

I.—The Present State and Prospects of the Jews.

Amongst the nations of the earth the Jews have ever been the especial favorites of Heaven. Chosen by God in the early ages of the world as witnesses for himself, and afterwards raised to an unprecedented eminence in the annals of history, they stood out for centuries as a people signally favored of God by a knowledge of his will and the enjoyment of his special Providence toward them. Hurlled from their national prosperity, and plunged into the deepest misery, they still, though scattered and oppressed, possess many tokens of divine approbation,—the Lord has preserved them a distinct people amidst a heathen and Christian world. They have been his witnesses for the truth in all ages and amongst all people, unamalgamated with others and undestroyed by the direst persecution. Like beacons in the midst of an almost universal wreck they have held forth the truth and faithfulness of God to his own declared will, at once a terrible instance of punishment and mercy. Amidst all their vicissitudes, their minds have ever been upheld, by the hope of restoration to the land of Canaan, and the triumphant deliverance which was to be effected for them by Messiah. For many centuries that hope has been dim, as the light of the lamp which flickered in their synagogues ; but, latterly, the *hope* of Israel has become brighter and stronger, and hundreds borne up by it have begun to turn their eyes towards the land flowing with milk and honey, and towards Him whom they have pierced—the King of Zion. Circumstances of a commercial and political character in the providence of God, appear to have enkindled and strengthened this hope. Many of these circumstances have transpired as unexpectedly as those miraculously created for this people in their early history, and display as markedly the finger of God interposing on their behalf. The great preven-

tives to all successful effort to their conversion to Christianity, or indeed to an introduction to them for conversation or discussion on this point, were the deep-rooted prejudices entertained against all Christians because of the religious spoliation and sanguinary persecutions which they had borne from Christian rulers. The civil disabilities under which they almost every where laboured—their literary, scientific and religious ignorance, encouraged by an indifferent and bigotted priesthood—the evident impossibility of their peaceable and final possession of the land of Canaan—their excessive superstition and religious imbecility, and their worldly and grovelling conceptions of Messiah and his work,—these together with their intense hatred to the person and work of Jesus, rendered any attempt to direct them to the cross almost a hopeless task. This was the condition of the children of Abraham some fifty years ago; though a few in every land, a remnant according to the election of grace, has always been found amongst them, who had obtained circumcision of heart, and looked through the dim vista opened to them by a beclouded faith, to the day of Israel's restoration. They continued to feed the flame which has now been fed by many a hand and brightened by many a prayer. During the last fifty years, religionists, moralists and politicians have been stirred up to remove the religious and civil disabilities under which they were labouring, and that too with considerable success. The door of the feast-chamber has not only been opened, but the table has been furnished with guests. Yes, blessed be God, many have come from the east and the west, the north and the south, to sit down with Abraham, Isaac and Jacob in the kingdom of God. It is a curious but pleasing fact, that the Jews as a body do not resist the *idea* that they will become Christians; but they have ever associated it with the restoration of the scattered tribes to the Holy Land, a consummation which does appear to be much more likely of accomplishment, humanly speaking, than at any former period. When we take into consideration the present state of Egypt and Syria, the rapid means of transit from all countries to the sacred land by steam communication, and the breaking up of that awful mystery which hung over Egypt's dark land and the land of the promises by travel and publication, the altered political state of the Jews and the evidently strong disposition on the part of the Christian church to bring about the restoration of Israel—all seem to say the time to favor her, yea, the set time, has begun to dawn.

We are aware that amongst many such efforts are deemed wild and chimerical, or at least out of time. We en-

treat such to well ponder a matter which is engraven on the palms of the hands of the Almighty, and is ever occupying his eternal mind; and not to let past irregularities and failures deter them from praying for and labouring for the peace of Jerusalem—for, they shall prosper that love her. We have brought this subject before our readers for the purpose of calling forth their most earnest supplications and vigorous efforts for the conversion and gathering of the outcasts of the house of Israel. We shall, we believe, best consult the interests of the object, and the instruction and pleasure of our readers, by placing before them the larger portion of an able article on the subject, which appeared in the *Quarterly Review* for December, 1838. The writer, after some general remarks on Lord Lindsay's travels, of which the article professes to be a review*, says—

“ We have alluded, in the commencement of this article, to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant, when ‘ the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.’—Isaiah xi. 11.

“ Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII.†, the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the *piety* of the crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; Societies are established in England and Germany to diffuse among them the light of the Gospel; and the increasing accessions to the parent Institution in London attest the public estimation of its principles and services‡.

* We shall in the next number (D. V.) give some specimens of the ignorance and prejudices of the Jews.—ED.

† ‘ By an edict of Leo XII., they were closely confined, to the number of 1500 to 1800, within a certain quarter of the town, called the Ghetto. This place they were not allowed to leave, even for a single day, without a special licence; even though furnished with such a licence, they were forbidden to dwell, or even converse familiarly, with Christians.’—*Hirschfeld's Strictures*, p. 64.

‡ The Callenberg Institution, which began in 1728 at Halle, in Prussian Saxony, had great success, when we consider the limited extent of its means; it came to an end about the time of the French Revolution.

“ Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who solately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them, who lately, in the true spirit of Moses, went a journey into Poland ‘ unto his brethren, and looked on their burdens’ (Exod. ii. 11), informs us that ‘ several thousand Jews of that country and of Russia have recently bound themselves by an oath, that, as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah*.’ ‘ Although it was,’ he continues, ‘ comparatively, a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason, and some another, for the opinion they entertained ; but all agreed in thinking that the time is at hand†.’ Large bodies, moreover, have acted on this impulse ; we state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty-fold ; that, though within the last forty years, scarcely two thousand of that people were to be found there, they amount now to upwards of forty thousand : and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveller encountered many Jews on their road to Jerusalem, who invariably replied to his queries, that they were going thither ‘ to die in the land of their fathers.’ For many years past this desire had prevailed among the Hebrews ; old Sandys has recorded it in his account of Palestine ;—but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulates the desire ; the devout seek to be interred in the soil that they love ; the superstitious, to avoid the disagreeable alternative of being rolled under the earth’s surface until they arrive in that land on the great morning of the resurrection. But, whatever be the motives of a people now blinded by ignorance, who does not see, in the fact, a dark similitude of the faith which animated the death-beds of the patriarchs ; of Jacob, and of Joseph (Gen. xlix. 29), who, ‘ when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones ?’ (Heb. xi. 22.) In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost east and the utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolff (Journal, 1833) heard these sentiments from their lips in the remotest countries of Asia : and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judæa, and of their belief of a return thither. At Jerusalem they purchase

* Herschel’s Brief Sketch (1837), p. 39.

† Mr. Davenport, in his report from Inowracław, mentions that, ‘ in reference to the changes taking place in the Jewish mind, a Jewish schoolmaster remarked to him, “ There is a struggle going on of which you can have no idea : we do not know ourselves what we want, or what will be the end of it.” ’ He afterwards adds, ‘ In reply to some remark which assumed that he believed his religious creed to be right, he said, “ Oh, do not suppose that I am certain ; I think I am right, but I am in doubt. You will never find a Jew who will certainly say he is right.” ’—*Jewish Records*, September, 1838.

(as it were) one day in the year of their Mussulman rulers : and being assembled in the valley of Jehoshaphat, bewail the overthrow of their city and temple, and pray for a revival of its glory. Their prayer is now assuming a more penitential garb : ‘ Already’—says Mr. McNeill, in his excellent lectures on Jewish prophecy (p. 136)—‘ as we have heard from an eyewitness of the interesting scene, some of them assemble themselves on the eve of their Sabbath, under the walls of Jerusalem, where the abomination of desolation still standeth, and chant in mournful melody the lamentations of their Jeremiah, or sing with something like a dawn of hope,

“ ‘ Lord, build—Lord, build—
Build Thy house speedily.
In haste ! in haste ! Even in our days,
Build Thy house speedily.
Lord, build—Lord, build—
Build Thy house speedily.
In haste ! in haste ! Even in our days,
Build Thy house speedily.
In haste ! in haste ! Even in our days,
Build Thy house speedily.’ ”

“ In Poland*, the great focus of the Hebrew people, the sentiment is most rife that the time is near at hand for the turning of their captivity : oftentimes they meet together in their synagogues for humiliation and fasting ; and falling on their knees, like Daniel (vi. 10), with their faces towards Jerusalem, offer these beautiful and touching petitions :—

‘ We are more sinful than any other people ; we ought to be ashamed more than any nation ; the joy of the Lord is gone from us, our hearts are wounded. Why?—because we have sinned against the Lord. The temple is destroyed : there is no Shechinah abiding among us ; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, Thy holy habitation, and cause the Messiah, son of David, speedily to appear. And, according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness and from all our idols†.’

“ What a marvellous thing, that this despised and degraded people, in their suffering and baseness, should yet be minutely observant of the royal supplication which fell from the lips of Solomon in the palmy days of Jerusalem !—

‘ If Thy people bethink themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, we have sinned, we have done amiss, we have dealt wickedly ; . . . and pray toward the land which Thou gavest unto their fathers, and toward the city which Thou hast chosen, and toward the house which I have built for Thy name ; then hear Thou from the heavens, even from Thy dwelling-place, their prayer and supplications, and maintain their cause, and forgive thy people which have sinned against Thee.’ (2nd Chron. vi. 37 *et seq.*)

* By far the largest concentration of Jews is found in the Russian dominions : their numbers are variously stated, but the calculation lately furnished to us, on which we most rely, estimates them at one million, seven hundred thousand souls. Of the geographical distribution of this people we have said but little, as the subject had already been very copiously handled in the 38th volume of our Journal : but since that time the number of Jews in England has increased to about thirty thousand.

† ‘ This is not one continued prayer,’ says Mr. Herschel, ‘ but the substance of several petitions scattered throughout the Jewish Liturgy.’ p. 38.

“ Though they have seen the Temple twice, and the City six times destroyed, their confidence is not abated, nor their faith gone: for 1800 years the belief has sustained them, without a king, a prophet, or a priest, through insult, poverty, torture, and death; and now in the nineteenth century, in the midst of ‘ the march of intellect,’—what is better, in the far greater diffusion of the written word of God both among Jews and Christians, we hear from all an harmonious assent to the prayer that concludes every Hebrew festival, ‘ The year that approaches, Oh bring us to Jerusalem!’ This belief has not been begotten and sustained by rabbinical bigotry; for although a fraction of the reformed Jews have excluded from their liturgy every petition for restoration, and even for the coming of the Messiah, yet it prevails more strongly, if possible, among the converts to Christianity. We have now before us a letter from a Hebrew proselyte, dated but a few weeks ago at Jerusalem, which the writer was visiting for the first time: his heart overflows with patriotism, and the remembrance of his ancestry; he beheld the land of his fathers, to be hereafter his; ‘ their’s not by unholy war, nor by stratagem or treachery, but as the gift of Him who is yet to be the glory of his people Israel.’

“ The reforms, as they are termed, of modern days, have arranged the Hebrews under the two classes, according to their own designation, of old-fashioned and new-fashioned Jews. The new-fashioned are the ‘ liberals’ of Judaism, the old-fashioned are governed by the opposite principle. These reforms, which have so favourably exhibited their intellectual powers, have proved fatal to their sentiments of religion:—disregarding or denying the truths on which even the Talmud rested as a basis, they have scorned to purge away its dross; and, having broken from the trammels of Rabbiniism, strut about in the false freedom of rationalism and infidelity. The leprosy has not yet spread itself over a large portion of the people; the chief seat of the disease lies, of course, in Germany; but many individuals have caught the contagion in Lemberg, Brody, Warsaw, and other towns of Poland. In Germany they are engaged in the formation of a literature of their own, and wield a portion of the daily and periodical press; new modes of worship are introduced; and the national expectation of a Messiah, being frittered away in figurative applications, is debased, and yet satisfied, by their share in the revolutionary changes of the European states. In France, a kindred sentiment prevails; they desire even to abandon the name of Jews and assume the appellation of *Frenchmen-Israelites*, or ‘ adherents of the Mosaic religion:’ having been emancipated, in the change of policy that followed the revolution in that country, from many burdensome and injurious restrictions, they hail in this ameliorated condition the advent of the Messiah. These principles are asserted in a journal entitled ‘ The Regeneration, destined to the improvement, moral and religious, of the Israelitish People,’ and conducted by some of the most able and learned Jews of Paris, Brussels, and Frankfort.

“ It is only within the last few years that the Jews, as a body, have been known beyond the circle of curious and abstruse readers. Their pursuits and capacities, it was supposed, were limited to stock-jobbing, money-lending, and orange-stalls; but few believed them to be a people of vigorous intellect, of unrivalled diligence in study, with a long list of ancient and modern writers, whose works—though oftentimes mixed with matter, much of which is useless, and much pernicious, and calculated far more to sharpen than to enrich the understanding—bespeak most singular perseverance and ability. The emancipation of genius, which began under Moses Mendelsohn about the year 1754, brought them unlooked for fame on the stage of profane literature;—

the German, which had hitherto been regarded as an unholy language, became the favourite study of the liberalized Hebrews; thence they passed to the pursuit of the various sciences, and of every language, whether living or dead; their commentators and critics, philosophers and historians, condescended to a race with the secular Gentiles, and gave, in their success, an earnest of the fruit that their native powers could reap from a wider field of mental exertion. But the new lights, which shone so brightly on the chiefs of the secession, have done but little to illuminate the body of their followers; popular education, in the strict sense of the term, is still confined to the Rabbinical Jews, who constitute the vast majority of the nation. This class of the Rabbins, notwithstanding the exclusiveness of their studies, must be considered as an educated people, perhaps more so than any other upon earth; they can, almost universally, read the sacred language, and partially understand it; the zeal of individuals, even the poorest, prompts them to undertake the office of teachers; and so content are they with small remuneration, that nearly a dozen Melameds might be maintained by the salary required for one English schoolmaster. Parents and relations will endure the greatest privations to save a sufficient sum for the education of their children; and oftentimes, where the income of a single family is inadequate, five or six will make a common purse to provide the salary of a tutor. The evil is, that an excellent system and an admirable zeal are neutralized and perverted by rabbinism and superstition. 'If asked to give,' says Dr. McCaul*, 'a concise, yet adequate, idea of this system, I should say it is Jewish popery; just as popery may be defined to be Gentile rabbinism. Talmudical learning, and the power of the Rabbis, the depositories of it, are the ultimate object of Jewish discipline: to increase the one, and dignify the other, their writers have spared neither legend nor falsehood, in which blasphemy and absurdity strive for the pre-eminence: meanwhile, the doctrine inculcated is bitter in its precepts, unscriptural in its views, and hostile to mankind; and, though amongst themselves they both teach and practise many social virtues, their state must be considered as exhibiting an awful picture of moral and religious destitution.'

"That the Jews should be thus degraded and despised is a part of their chastisement, and the fulfilment of prophecy; but, low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which, raising them alike from neology and rabbinism, shall set them at large in the glorious liberty of the Gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years. The Societies at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau, for promoting Christianity among the Jews, have been eminently prosperous; but the London Society, the first in date, is likewise the first in its magnitude and successes. This admirable association, long buffeted by the gales of adverse fortune, seems now fairly harboured in public opinion; 'the entire contributions,' says their Report of March 1838, 'received during the past year, have amounted to the sum of 19,054*l.* 8*s.* 8*d.*, being an increase of 4523*l.* 17*s.* 9*d.* upon the receipts of the preceding year.' Doubtless their future exertions will be commensurate with their means, and Providence will bless with a larger harvest their increased expenditure and toil. But they have been 'faithful over a few things,' and wrought great effects in the infancy of their fortunes. 'They have circulated in the last year,

* 'Sketches of Judaism,' a work of singular ability, which, together with 'Old Paths,' by the same author, must be read by every one who wishes to attain any knowledge of the existing state of the Jews.

besides Tracts, Pentateuchs, and other works in great number, nearly 4000 copies of the Old Testament in Hebrew; they have twenty-three stations in Europe and the East; forty-nine missionaries and agents, twenty-four of whom are Jewish converts; and ten schools, two in London, and eight in the duchy of Posen. Although the amount of conversions, relatively to the actual numbers of Israel, has not been large, the spies have brought back a good account of the land; the sample of its fruit may rival the grapes of Eschol, and stimulate the Church of England to rise and take possession. In almost every considerable town of Germany there are to be found some baptized Jews; we learn, by official accounts from Silesia, that, between 1820 and 1834, 455 persons were added to the church; in East and West Prussia 234 in the same time; and from 1830 to 1837, in Berlin alone, no less than 326. In Poland, the average amount of baptisms during the last ten years has been about fifteen annually—exclusive of the great number baptized by the Romanists, to whom the proselytes are attracted by the hope and assurance of temporal support in the event of their conversion. At the Hebrew Episcopal Chapel in London, seven adult converts, and three children, were baptized last year, making a total thereby of 246 baptisms from the commencement, eighty-five of whom were adults; and among the converts in this country may be reckoned four synagogue-readers, of whom two have lately received orders in the Church of England; and six others, who have taken part in its apostolical ministry*. This is no sudden or uncertain progress; it is no reproduction of the same Jew, like the annual proselyte of Rome at the feast of St. Peter, who is kept, as the dog at the Grotto del Cane, to be victimised for the edification of the curious; a new spur has been given to the advance and establishment of the faith among them, and conversions are greatly on the increase. ‘There is rarely an instance,’ says our experienced informant, ‘of a return to Judaism; and though some fall into sin, and misbehave themselves, their profession of Christianity is lasting, and, I believe, sincere.’

“It is a very important feature in the generality of these conversions, that they have taken place among persons of cultivated understandings and literary attainments. We are not to be told that those excellent societies have operated with success on ignorance and poverty, purchasing the one, and persuading the other, where either necessity or incapacity lay passive before them. These Jewish converts like their prototype St. Paul, brought up at the feet of their Gamaliels in all the learning and wisdom of the Hebrews, now ‘preach the faith which once they destroyed.’ We have already mentioned that several have become ministers of the Church of England; on the Continent we find many among the Lutheran and Reformed clergy; they have also their physicians, lawyers, head and assistant masters of the German Gymnasia; there are three professors and two lecturers, formerly Jews in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw Dr. Leo, a convert, is one of the most celebrated physicians; in Erlangen we find Dr. Stahl; and in Berlin Dr. Neander, the celebrated church historian, fully proves that poverty of intellect is not an indispensable preliminary to Jewish conversion.

“But even where the parties have not been fully brought to the belief and profession of the Gospel, a mighty good has resulted from the missionary exertions. Ancient antipathies are abated, and prejudices

* Very many Jews have been baptized elsewhere, even in London, but we have no means of ascertaining the number. Mr. Joseph, himself a convert, has in the course of a few years baptized twenty individuals at Liverpool; baptisms have also occurred in Plymouth, Exeter, Bristol, Cheltenham, York, Hull, &c.

subdued ; the name of Christian is less odious to the ears of a Jew ; and many of the nation, adhering still to the faith of their forefathers, have ceased to uphold the Talmudical doctrine, that the Gentiles are beasts created for the purpose of administering to the necessities of Israel. They have conceived a respect for our persons, and a still greater for our intellects ; an ardent desire is now manifested by the Jews to hold conversation with the missionaries ; along the north coast of Africa, in Palestine, and in Poland, they have visited them in crowds ; and many, doubtless, have borne away with them the seed which a study of the Scriptures will ripen into conviction.

“ As a consequence of this more friendly intercourse between Jew and Gentile, we must mention the kinder feelings entertained by the Hebrews toward a converted brother. We have heard, indeed, from the lips of a proselyte, that he had, even within the last four or five years, observed an improvement in this respect among his own relations ; and the same fact is most amply attested by the opinion and experience of Mr. Hirschel.

“ We wish we could say that this sentiment was universal ; but, alas, we know many and lamentable exceptions. There are Jews in all parts of Europe who dare not avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever an Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed ; and no later than January of this year, a young man in Tunis, who had discovered an inclination to the hated faith, was assaulted so violently by his relations, that ‘ he fainted on the spot,’ says the missionary, ‘ and lingered a few days, when he died.’ Nevertheless, conversions even there, as in Ireland, are constantly on the increase ; it being still the good pleasure of God that the blood of the martyrs should be the seed of the Church.

“ A desire, corresponding to this change of sentiment, is manifested to obtain possession of the word of God ; and they eagerly demand copies of the Society’s editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Mr. Stockfeldt, in the Rhenish provinces ; several thousands on the coast of Africa, by Mr. Ewald ; and in Königsberg Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In Poland and Jerusalem the missionaries can dispose of all that are sent ; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the demands of the Israelites in all parts of the world. It is also very observable that the translation in their vernacular dialect has excited the liveliest interest among the long-neglected females of the Hebrew nation. All this indicates a prodigious change ; hitherto they have cared little but for the legends of the Talmud and rabbinical preachments ; they now betake themselves to the study of Scripture, and will accept the Pentateuch printed and presented by the hands of Christians ! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection. Mr. J. D. Marc, in a letter from the Society’s station at Offenbach, affirms that ‘ the conviction the Jews now have, that the Christians offer them the genuine word of God, and even to the poor gratis, makes an unspeakable impression on them, and begins visibly to melt their hearts.’ And even in Poland, the very treasure-house of rabbinism, a missionary can find easy access, and a patient audience for the truths of the Gospel, provided he be well supplied with the word of God in its original tongue. Such efforts are felt and estimated far beyond the

sphere of their first action ; a kindly sympathy is propagated through all the distant limbs of the Jewish body ; and traces of the zeal and growing favour of the Gentiles are discernible even in the remotest countries of the East. According to Dr. Wolff, in his several journals, Bibles and Testaments in Hebrew were found at Ispahan and Cashan, which he himself had given from his own store at Jerusalem ; he heard of them also in Balk, Bokhara, and Affghanistan. In the Himalaya mountains, far beyond the limit of the British dominion, he discovered even a Brahmin, surrounded by crowds of his disciples, reading the Gospel of St. Luke in the Nagree character ; this last fact, though not immediately bearing upon the Jews, well illustrates the efficacy and success of associations combined for the distribution of the Scriptures.

“ Efforts like these cannot fail to attain the most important results ; for the blindness of Israel is still caused, as it was in the days of our Saviour, by their ignorance of the word of God ; ‘ ye do err, not knowing the Scriptures.’ A deeper acquaintance with their own holy books is an indispensable preliminary to general conversion ; and we must bestir ourselves to multiply facilities by the widest possible circulation of them. The wiser and more Scriptural method of argument now pursued by the missionaries will advance the work ; laying aside their reasoning from the Talmud and the Mishna, and perceiving that, with the Jewish people, a right intelligence and belief of the Old Testament is the only foundation for the belief of the New, they have at last adopted toward their Hebrew disputants the method of the inspired apostle ; for ‘ Paul, as his manner was, went in unto them, and three sabbath days reasoned with them *out of the Scriptures* ; openly alleging that Christ must needs have suffered, and risen again from the dead ; and this Jesus, whom I preach unto you, is Christ.’ ”

The writer then proceeds to state that it is designed to establish an episcopal church in Mount Zion, in which the services of that communion will be conducted in the Hebrew tongue ; but as those remarks enter into the question of an establishment and the subject of church Government, we are obliged to omit this portion of his remarks. He then proceeds—

“ The growing interest manifested for these regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice-Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land ; he is thus accredited, as it were, to the former kingdom of David and the twelve Tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain ; the finest cotton may be obtained in almost unlimited abundance ; silk and madder are the staple of the country, and oil-olive is now, as it ever was, the very fatness of the land. Capital and skill are alone required : the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine ; and the Jews, who will betake themselves to agriculture in no other land*, having found, in the English Consul, a mediator between their

* Dr. Henderson says of the Polish Jews ;—‘ Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them

people and the Pasha, will probably return in yet greater numbers, and become once more the husbandmen of Judæa and Galilee.

“This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble Lord’s official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages—which the country will best perceive in the experience of them—we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies, that intelligence which guides their conduct, and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well the value of a Hebrew alliance; and endeavoured to reproduce, in the capital of France, the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the Empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his views ruined his projects with the people by their impious flattery; and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the Ark of the Covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing, or not regarding the temper of the Hebrews, and the plain language of Scripture, that ‘the people shall dwell alone, and shall not be reckoned among the nations.’

“That which Napoleon designed in his violence and ambition, thinking ‘to destroy nations not a few,’ we may wisely and legitimately undertake for the maintenance of our Empire. The affairs of the East are lowering on Great Britain—but it is singular and providential that we should, at this moment, have executed a measure, which will almost assure us the co-operation of the Eastern Jews, and kindle, in our behalf, the sympathies of nearly two millions in the heart of the Russian dominions*.

to agricultural habits have proved abortive. Some of those who are in circumstances of affluence possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to, what they still consider, *their own land*. Their attachment indeed to Palestine is unconquerable.’—*Biblical Researches and Travels in Russia*, 1826.

* ‘Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted

These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased 'to tread down Jerusalem!' This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.

"It is matter for very serious reflection that the Christians themselves have cast innumerable stumbling-blocks in the way of Hebrew conversion. To pass over the weak and ignorant methods that men have adopted to persuade the Jews—let us ask whether the Christians have ever afforded to this people an opportunity of testing the divine counsel, 'by their fruits ye shall know them?' What is the record of the Christian periods of the second dispersion?—A history of insolence, plunder, and blood that fills even now the heart of every thinking man with indignation and shame! Was this the religion of the true Messiah? Could this be in their eyes the fulfilment of those glorious prophecies that promised security and joy in his happy days; when his 'officers should be peace and his exactors righteousness;' What, too, have they witnessed in the worship and doctrine of Christian states? The idolatry of the Greek and Latin Churches, under which the Hebrews have almost universally lived, the mummeries of their ritual, and the hypocrisy of their precepts, have shocked and averted the Jewish mind. We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image-worship, and its doctrines with persecution; they believe that, in embracing the dominant faith, they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1800 years, to the unity of the God of Israel."

"It well imports us to have a care that we no longer persecute or mislead this once-loved nation; they are a people chastened, but not utterly cast off; 'in all their affliction He was afflicted.' For the oppression of this people there is no warranty in Scripture; nay, the reverse; their oppressors are menaced with stern judgments; 'I am jealous for Jerusalem and for Sion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction.' This is the language of the prophet Zechariah; and we may trace, in the pages of history, the vestiges of this never-slumbering Providence. No sooner had England given shelter to the Jews, under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on the national prosperity by this act of the "most Christian Sovereign," cannot easily be calculated, but it may be reckoned among the most effective causes of the decline of Spanish greatness.'

that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them' 'they are oppressed on every side, yet dare not complain; robbed and defrauded, yet obtain no redress'.....' in the walk of social life, insult, and contempt, meet them at every turning.'—*Herschel's Sketch*, p. 7.

“We cordially rejoice that we possess the favourable testimony of the Children of Israel to the justice, respect and kindness they enjoy in this land ; but our efforts should the more be directed to promote their temporal and eternal welfare. ‘They forget,’ says the good Archbishop Leighton, ‘a main point of the Church’s glory, who pray not daily for the conversion of the Jews.’ We must learn to behold this nation with the eyes of reverence and affection ; we must honour in them the remnant of a people which produced poets like Isaiah and Joel ; kings like David and Josiah ; and ministers like Joseph, Daniel, and Nehemiah ; but above all, as that chosen race of men, of whom the Saviour of the world came according to the flesh. Though a people deep* in their sentiments of hatred, they are accessible, even when beguiled by neological delusions, to those who address them on their national glory ; and many persons living can attest the gratitude of the Hebrews, as of old†, to those who seek the welfare of their nation. They are not less concerned than ourselves to observe the present religious aspect of Europe, and the awful advances of Popery. Doubtless the great and good prince, alike Christian and Protestant, who now sits on the throne of Prussia, will find that his affection and shelter to the Israelitish people will procure him, in the hour of conflict, no insignificant or insincere allies, knowing as they do, that Protestantism, which delivered its followers from error, has delivered also the Hebrews from insolence and oppression. Nor are our interests in less fearful jeopardy ; both as a Church and as a nation, we have much to hope for in the welfare of the people of Israel ; and—since prosperity is to be the portion of those who pray for the peace of the Holy City—‘Ye that make mention of the Lord, keep not silence, and give Him no rest till he establish, and till he make Jerusalem a praise in the earth.”

II.—*General Observations and Illustrations of the Malagasy Language. By the Rev. J. J. Freeman†.*

[From Ellis’s “History of Madagascar.”]

The language of Madagascar belongs unquestionably to the family, or class of languages frequently denominated Malayan, but to which the term Polynesian appears far more appropriate, and has accordingly been applied to it by Mr. Marsden, in the Introduction to his *Malayan Grammar*, 1812. The Missionaries in the South Sea Islands have long been accustomed to designate all those dialects found in the Polynesian countries, by the generic appellation “Polynesian.”

The fact of some close and important mutual relation subsisting between the dialects spoken through a vast extent of intertropical country in the Eastern seas, had been remarked by Cook and other voyagers ; and from the commercial and political ascendancy formerly held by the Malays in those parts, the name “Malayan” was accorded

* We have now before us the Jewish Almanac for the present year, in which the era of the expulsion from this kingdom is very significantly marked.

† ‘For he loveth our nation, and hath built us a Synagogue.’ Luke vii. 2—5.

‡ We have much pleasure in giving insertion to the following very intelligent paper on the Malagasy language. The comparative tables will tend to complete the plan (which was commenced some time back in the *Observer*) of forming comparative tables of all the languages and dialects in the East.—Ed.

generally to those dialects which seemed to have sprung up, in some way, or at some period, from the Malay, as their common parent. A more extensive acquaintance with them, and a more careful comparison instituted between them, has led to the conclusion that these dialects are not to be regarded as descended from the Malay, but rather, as sustaining, according to the opinion expressed by Mr. Marsden*, the relation of sisterhood to it, and to each other.

The living Malay language now spoken, or the vernacular dialect in the Malayan Peninsula, and other parts of the Eastern Archipelago, is itself only related to the great and comprehensive Polynesian language, just as that of New Zealand, Tahiti, or Madagascar, may be related to it. The two most remarkable circumstances belonging to this Polynesian language are, the wide extent to which it has been carried, and the tenacity with which it has retained its own individual characteristics or idiosyncrasy, even in the contiguity of other more copious and cultivated languages, spoken by immensely larger numbers, such as the Arabic, Hindu, Chinese, and Indo-Chinese.

With regard to the extent of region over which it has traversed, and still prevails, it is scarcely needful to do more, in these remarks, than just to glance at the fact, that from Madagascar in the west, to Easter Island in the east, embracing more than half the circumference of the globe at the equator, and from the Sandwich Islands in the north, to the extremity of New Zealand in the south, being 4,000 miles of latitude, "there is a manifest connexion between many of the words by which the inhabitants of these islands express their simple perceptions, and in some instances of places the most remote from each other, a striking affinity; insomuch, that we may pronounce the various dialects, in a collective sense, to form substantially one great language†." "One original language," observes Sir Stamford Raffles, "seems in a very remote period to have pervaded the whole (Indian) Archipelago, and to have spread, (perhaps with the population,) towards Madagascar on one side, and the islands of the South Sea on the other." On this subject, it may not be uninteresting to add the valuable opinion of the celebrated linguist, Baron Humboldt, brother to the illustrious traveller, as expressed by himself in a letter to the writer of this paper, dated Berlin, 14th of June, 1834, "There is no doubt that the Malagasy belongs to the family of the Malayan languages, and bears the greatest affinity to the languages spoken in Java, Sumatra, and the whole Indian Archipelago. But it remains entirely enigmatical in what manner, and in what period, this Malayan population has made its way to Madagascar. Of Sanscrit words there is a certain number in the Malagasy language."

This latter observation of Baron Humboldt corresponds with the remark of Sir Stamford Raffles in his *History of Java*, that "in proportion as we find any of these tribes, (viz. from Madagascar to the South Seas,) more highly advanced in the arts of civil life than others,

* On the Polynesian or East Indian Languages, in *Miscellaneous Works* by W. Marsden, 1834.

† Marsden, *ut supra*, page 3.

in nearly the same proportion do we find the language enriched by a corresponding accession of Sanskrit terms, directing us at once to the source whence civilization flowed towards these regions."

The origin of this one great language is veiled in impenetrable obscurity ; nor are there any existing data on which to build satisfactory conclusions respecting the era when, or the circumstances under which, it obtained so wide a dissemination. " An attempt to ascertain which of the Polynesian dialects should be considered as the parent stock, from whence the others branched out, (a pre-eminence that some have been inclined to claim for Java,) must prove, I apprehend, as fruitless as would be that of determining which of the Teutonic dialects gave birth to the others. To this, their subsequent degree of improvement has no direct relation. An equally unsuccessful endeavour has hitherto been, that of tracing their common descent from some one of the nearest continents ; and we must be content to regard the language as original, in the ordinary sense of the expression, implying no more than its origin being in that state of obscurity, beyond which no connecting line or derivation can be traced*."

The degree of relation, if any, subsisting between this great insular language, and the languages of the South American continent, has not, perhaps, been very carefully examined. " Not the slightest affinity appears between them," says Mr. Marsden in an early part of the work above quoted. And in referring to specimens of the Araucanian of Chili, and the Kichuan of Peru, he remarks, that neither of these, (which are totally different from each other,) has even the most remote affinity to the Polynesian. Subsequently to this, Mr. M. appears to have been rather shaken in his confidence on this particular point, by conversation with Mr. Ellis, who, in his Appendix to his Tour through Hawaii, had remarked, (page 471,) " Some of the words of South America, in their simplicity of construction and vowel terminations, as Peru, Quito, pronounced *Kito*, Parana, Oronoko, &c. appear like Polynesian words."

A similar observation may be applied to the eastern coast of Africa, as compared with the western coast of Madagascar. It is impossible to look over a map, and not perceive the obvious similarity between the names of the districts and rivers of these two countries severally ; such, for example as, Masambika, Sambesy, Zimba, Kilimany, Iuhambany, Manisa, &c., on the side of Africa, which have not only a perfect resemblance to Malagasy names, but are either Malagasy roots variously combined, or actual words in the Malagasy language. Hence it may not be extravagant to express an opinion, that the great Polynesian language has extended its powerful influence even into the two remote continents of Africa on the west, and South America on the east.

It may not be out of place to remark here, in reference to all comparisons between words and names, in different dialects and languages, that the differences are frequently rather apparent than real, arising out of the want of a uniform standard of orthography, and the consequent arbitrary methods writers are obliged to employ. The same word as

* Marsden, ut supra, page 5.

addressed to the *ear*, often assumes quite a different garb when presented to the eye, by two different writers ; e. g.

Quilimaue, ... Kilimany.

Mosambique, ... Masambika.

Of all the dialects belonging to the Polynesian family, it forms an interesting topic of inquiry, to which that of Madagasear is most nearly related. Is it to the *Malayan* properly so called ? the Javanese ? as thought by some : the Nias ? as suggested by Mr. Marsden, or some other ?

The writer of the present sketch once thought, (taking Crawford's Indian Archipelago as his guide,) that the nearest relation of all might be traced between the Bali and the Malagasy, but he has subsequently found reason to relinquish this in favour of the Malayan, nor is he induced to change his opinion in behalf of the Nias, as intimated by Mr. Marsden. It may illustrate these remarks, to select from the extensive vocabulary of that gentleman a comparative view, consisting of Mr. M.'s thirty-four words, of the Malagasy, (according to the orthography now established there,) the Malayan, the Javanese, the Nias, and the Bali, with the Tahitian by Mr. Ellis.

ENG- LISH.	MALAGASY.	MALAYAN.	JAVANESE. Crawford.	NIAS.	BALI.	TAHI- TIAN.
One..	isa	satu, sa	sa, siji	sara ..	sa	hoe
Two..	roa	dua	loro	dua ..	dua	erna
Three.	telo	tiga	talū	tulu ..	tulu, telo ..	etoru
Four..	efatra	empat	papat	ufa ..	hampat	emaha
Five..	dimy	lima	limo	lina ..	lima	erima
Six ..	enina	anam	nanam	unu, ano	hauam	eono
Seven	fito	tujuh	pitu	fitu ..	pitu	ehitu
Eight	valo	dilapan	wolu	walu ..	kutus	evaru
Nine	sivy	sambilan	songo	suva ..	sia	eiva
Ten ..	folo	sa-puluh	puluh, ...	fulu ..	dasa	ahuru
Man ..	olona	orang	wong	niha ..	manusa, wong	taata
Head.	loha	kapala, ulu ..	andas	hugu ..	sirah	upoo
Eyes ..	maso	mata	moto	mata ..	mata	mata
Nose ..	orona	idong	irung	ighu ..	churg'ut ..	ihu
Hair ..	volona	rambut, buluh		bu ..	bulu	rouro
Teeth.	nify	gigi	unto	ifu ..	gigi	nibo
Hand.	tanana	tangan	tangan	tanga ..	tanjan	rima
Blood.	ra	darah	gatch	doh ..	rah, getih ..	toto
Day ..	andro	ari, hari		luoh ..	dina	mahana
Night.	alina	ualam		bungi ..	patang	arui
Dead.	maty	mati	mati	mate' ..	mati	mate
White	fotsy	putih	puteh	afusi ..	putih	uono
Black.	mainty	itam	irany	aitu ..	slam	ereere.
Fire..	afo	api	gani	alitu ..	api	uuahi
Water	rano	ayer	banyu	idano ..	yeh	vai
Earth.	tany	tanah	lasah	tanu ..	tanah	aina
Stone.	vato	batu	watu	batu ..	batu, watu ..	ofai
Swine	kisoa	babi	chilang	bavi ..	chelen	buaa
Bird ..	vorona	burong	manuk	fofo ..	kedis	manu
Egg ..	atody	telur	audoy	adulu ..	taluh	huero
Fish..	hazandrano	ikan	irvah	ia ..	bahanier ..	ia
Suu ..	maso-andro	mata-ari	srang-nge-nge	luoh ..	mata-nahi ..	ra
Moon.	volana	bulan	wulun	bawa ..	bulan	marama
Stars	kiutaua	bintang	lintang	dufi ..	viutany	fetia

N. 4. The letter *o* in the Malagasy words is sounded like *oo* in the word poor ; and the letter *n*, is, on the coast, sounded as *gn*. Final vowels are scarcely heard.

The view of the language now given, as to its relationship to the Malay, is not, however, founded on the mere accidental circumstance, that some words are found common to the Malay and the Malagasy, but on a general comparison of the genius and structure of the two languages. That many words are obviously common to the two languages, may be seen by a cursory examination of Marsden's *Malayan Dictionary*, and any *Malagasy Vocabulary**, or by an inspection of Crawford's *Indian Archipelago*†. Yet it is possible these words may have arisen out of circumstances not essentially connected with the origin of the language—although their number seems to render such a supposition almost incredible.

But a similar grammatical structure between two languages, can never be satisfactorily explained, without reference to a common origin. And of this common origin, the grammars of the two languages under review, afford more decisive evidence than their respective vocabularies. In truth, as it has been justly remarked by the eminent linguist already mentioned, in his *Letter on the subject of the Affinities of Oriental Languages*, addressed to Sir Alexander Johnston; "All research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as that of words, is faulty and imperfect; the proofs of the real affinity of languages, that is to say, the question, whether two languages belong to the same family, ought to be principally deduced from the gram-

* A *Malagasy Dictionary* in two parts, English and Malagasy, by the Rev. J. J. Freeman, and *Malagasy and English*, by the Rev. D. Johns, has been published, and may be obtained at Messrs. Fisher & Jackson's, 38, Newgate-street; and Black and Armstrong, Tavistock-street.

† In illustration of the verbal affinity between these two languages, the following examples may be adduced.

MALAGASY.	MALAY.	ENGLISH.
toaka	tuwak	toddy, any intoxicating
manása	asa, mengasah	to whet, sharpen [liquor
anaka, zanaka	anaka	a child
masaka	masak	ripe
alona	alun	a wave
ompa	ompat	calumny
ova	ubah	change
ovy	ubi	edible roots, yams
tahotra	takout	fear
olitra	ulat	a worm
iny	ini	this
vono	bunoh	killing
voa	buah	fruit
bitsika	bisik	whisper
tady	tali	rope
taona	taun	year
lanitra	lang'it	sky
tany fotsy	tanah putih	chalk
fasika or fasina	fasir	sand
arina	arang	charcoal
rivotra	ribut	wind
helatra	kilut	lightning
toalana	tulang	bone
hoditra	kulit	skin
tomotra	tumit	heel
aty	ati	liver
nana	nanah	pus
nosy	nusa (Javan)	island

matical system, and can be deduced from that alone, since the identity of words only proves a resemblance such as may be purely historical and accidental."

It may be sufficient to name, as general analogies applying to the two languages under consideration—the want of declensions to indicate gender, number, and case, and the use of appropriate words for that purpose,—the postfixing pronouns to nouns by a change in their form, especially denoting possession,—forming verbs from roots by prefixing particles, the *same* particles to a great extent in the two cases, or rather, the same particle modified gratia euphoniæ, as *me, men, mem, meng*, in Malay, and *mi, man, mam, mang*, in Malagasy; the changes of initial consonants to coalesce with the said prefixes*; the formation of the participle of agency by the use of a prefix, in Malay, *pen*, in Malagasy, *mpan*, (the *m* being but softly sounded;) the addition of an enclitic termination to a participle of action, *an* in Malay, *ana* in Malagasy, (final *a* nearly quiescent;) the formation of a passive voice by an inseparable particle, as in Malay, *ter-bunuh* killed, Malagasy, *voa-vono* killed; placing the adjective before the noun; besides various striking coincidences in the manner of forming derivative nouns and adjectives, and of the ordinal numbers from the cardinal, where it may be remarked, that the former, as well as the names of the days of the week, are nearly the same in the two languages.

These circumstances, it is thought are quite sufficient to establish the proof of the *general identity of origin* of the two languages; or, certainly, their *intimate relation* to each other.

It will be obvious, however, from a cursory perusal of the grammar, that the inflections of a Malagasy verb are far more numerous and subtle than those of the Malay, especially in its abundant use of the causative and reciprocal forms of verbs.

A considerable number of Arabic words are also found in the Malagasy language. Some of these, it is probable, may have been introduced through the medium of the Malay, as such words appear common to the three languages, Arabic, Malay, and Malagasy, with slight modifications in the two latter, corresponding with the affinities of the two languages respectively. Other Arabic words, it is highly probable have been imported from time immemorial by the Arabs, who have for centuries visited the island for purposes of trade and commerce. These words are chiefly found in the names of the days of the week, and of the months, and in the operations of the sikidy, i. e. divination. These are mere accidental circumstances, and do not affect the structure or genius of the language.

* Thus in Malay, touloug	becomes	menouloug
— Malagasy, tapaka	————	manapaka
— Malay, palou	————	memalou
— Malagasy, potraka	————	mamotraka
— Malay, bunoh	————	membunoh, or mamounoh
— Malagasy, vono	————	mamono
— Malay, siram	————	meniiram
— Malagasy, sasaka	————	manasaka
— Malay, kata	————	mengata
— Malagasy, kidihidy	————	mangidihidy

The Malagasy seems to bear no relation to the Mosambique, nor to the Caffre languages of Africa. There are many natives of Mosambique in the island ; but so perfectly dissimilar is their language from that of the Malagasy, that they can hold no mutual conversation with the natives of Madagascar till they have acquired the language of the latter.

The whole island of Madagascar may be said to possess but "one language." Varieties of dialect exist, but these are neither so numerous nor so strongly marked, that natives resident in different parts of the island find much difficulty in conversing with one another. The great features of the language, its genius, its construction, and its roots, are everywhere the same. Occasional words exist in some parts of the country that do not exist in other parts ; and in some, but comparatively few instances, the same word has different significations in some two or three different parts of the island.

It is observable, that the dialects found along the whole coast of the island more nearly resemble one another than any one of them can be found to resemble that of the *Hovas*, that is to say, of the natives occupying the interior, or rather the central part of the island, called Imerina. And hence it may not be unsuitable to regard the whole Malagasy language as embracing two divisions—the maritime, and the central ; or, if the supposition be correct that the Hovas are a people of later introduction to the island than the rest of its inhabitants, the two divisions already mentioned may be considered as embracing the language of the aborigines, (on the coast,)—and that of the conquerors, (subsequently naturalized,) but which is now nearly amalgamated with the former.

The principal varieties found in a comparison instituted between the above divisions, relate more to pronunciation and a few changes of letters, than to any radical changes in the words themselves, or in the structure of the sentences. The letter *l*, for example, is frequently used on the coast where *d* is employed in Imerina, as in *oly*, a charm ; in Imerina, it is *ody*. The terminational *tz* on the coast is expressed by *tr* or *tra* in the interior. The letter *n* in the interior, assumes the nasal sound of *ng* or *ngn* on the coast ; as, *manana* of the former would be enunciated *manguana* by the latter.

Few and simple as these varieties may seem, yet, added to the introduction of some new words, and a few others used in a peculiar and altered sense, they render it somewhat difficult to a foreigner, familiar with one of the above divisions only, to comprehend readily, or to converse fluently in, the other ; and even natives themselves require a little practice in such cases, before they can easily sustain a conversation with their fellow-countrymen.

The outlines of the Grammar which accompany these pages refer more particularly to what is termed the Hova* dialect, though, from what has been already remarked, they may be applied very generally

* Hova is the name of the people ; Imerina is the name of the district they occupy, or, as embracing a somewhat larger territory, An-Kova, the Hova country, (*h* being changed into *k* after *n*.)

to the language of the whole island. In truth, all *general* remarks on the Malagasy language must have this universality of application, since there is nothing so peculiar, so characteristic of any one portion of it, as to limit and restrict the observation to one section more than to another. Describe the genius of the Hova dialect, and you describe the genius of the Malagasy language on the broad scale. Exhibit the leading features of the Malagasy language, without particular reference to any one section of the country, and you include all that you would wish to state, of a general kind, respecting the Hova dialect. But descend to minutiae, and you then have to exhibit the verbal peculiarities, and terms, and enunciation found in the great divisions of the island respectively.

From all this, two things are obvious, which, in the infant state of society in Madagascar, are of no small importance. First, That a person who has acquired the language used in any one part of the island, will find little difficulty in travelling over all the rest, so far as intercourse with the natives is concerned: and, secondly, That books printed in either dialect may be read by natives residing where the other dialect is used, allowing each to retain his own mode of pronouncing letters, particularly that already noticed, of the interchange between *n* and *ngn*; and another, which may be here added, namely, that *o*, which among the Hovas is long, and sounded as *oo* in *hoop*, is usually short and hard, as *o* in *hot*, amongst those we have placed under the maritime division.

The Malagasy language contains much philosophical precision, and is capable of great force and beauty of expression. Its structure is simple and easy, yet admits considerable variety, combined with elegance in the character of its sentences. Although deficient in abstract terms, it possesses such an admirable flexibility, founded on fixed principles and laws of analogy, that little difficulty can be experienced in communicating any new ideas to the minds of the natives. In some cases, there appears to be a redundancy of expressions; objects with which the natives are daily familiar admit various appellations, containing, however, but slight shades of variety in their signification; and hence distinctions are drawn out in the descriptive name of objects, that to a foreigner appear of too little value or importance to merit such careful distinctions: e. g. the horns of a bullock have probably twenty different names to describe their mode of growth—whether inclining inward or outward, up or down, straight or crooked, &c. And so also the plaiting of the hair of the natives admits of probably about thirty different names, descriptive of the kind, and size, and mode, and union, &c. of the plaits made. This redundancy of expression in unimportant circumstances does not, however, appear peculiar to the Malagasy language, but seems common to all the Eastern languages.

The Malagasy language admits a vast variety of combinations of words, so as to form *compound words*, giving much terseness and energy to the modes of expression employed. Many of these contain allusions to the peculiar customs and manners of the people, without a familiar acquaintance with which it is extremely difficult to recognize the precise ideas conveyed by these compound words.

The want of a substantive verb, corresponding with the *esse* of the Latins, and to be employed in the same manner, is compensated in many cases by a mode of structure which prevails extensively in the Malagasy language, and which constitutes one of its marked peculiarities; namely, that of making adverbs and prepositions susceptible of tense, or time, by distinguishing the past from the present.

The copiousness of the language consists not merely in its stock of words, but in its facility of forming numerous derivatives, agreeably to fixed rules, from one simple root, which derivatives convey all the shades of variety of meaning, which in many other languages would be expressed by some adjuncts, adverbs, or even a periphrasis: e. g. *mody*, is, "to go home,"—*tampody*, "to go out, and return home the same day."

[Here follows an outline of the grammar for which we have not room.—ED.]

The general structure of the language is characterized by simplicity and perspicuity. Sentences are usually short, and unembarrassed by circumlocution or intricacy. There is a considerable use made of figurative expressions, but the figure is rather in the whole idea or sentiment of the passage, than in the particular words employed. The language is by no means incapable of the charms and power of oratory; of which some illustrations have already been given in the course of the preceding history. Many of the leading men in the several districts, who, by virtue of their office or station, are frequently entrusted with affairs of business, and are consequently in the habit of public speaking, possess highly respectable abilities as public orators. Their success, however, seems to depend far more on well-timed addresses to the passions and predilections of their auditors, than to any process of long and laboured ratiocination. Their style admits of the repetition of the same idea, and in the same terms, in order to impress any sentiment, or leading part of a sentiment, that is considered particularly emphatic. No inconsiderable portion of emphasis is added by the physical and mechanical address of the speaker,—in reference to the management of the voice, the action of the limbs, and the use of the shield, the spear, the sword, or the long walking-staff used by the older people. In their public assemblies, a speaker seldom confines himself to one spot of ground, but moves about over a space of several feet, or even yards, and keeps up attention by his movements, as well as by his speech and his voice.

The very extensive use of a figurative mode of expression, constitutes one of the charms of the Malagasy language. It renders description lively and animated, and amply compensates for the absence of various abstract terms, which in a more cultivated state of society may be expected. Several of these figurative expressions consist of compound words; in other cases they are phrases. Of both these, a few examples may be adduced.—“*Mitorak'ampivalanana* :” literally, “to throw (as a stone) into that which is flowing down;” denoting, “to aggravate, to exaggerate.”—“*Mitsamboki-mikimpy* :” literally, “to take a leap while winking with the eye;” figuratively, “to venture rashly.”—“*Mitsipi-*

doha-laka-mitana :” this is a phrase compounded by contractions into one word ; but which written at full length would be, Mitsipika (*ny*) loha (*ny*) (*ny*) lakana mitana ; literally, “to kick the head of a canoe that crosses (the water),” figuratively, “to ill requite a kindness,” or, as in the English proverb, to “speak ill of the bridge that carries you safely over.”—“*Rano-maso-tsy-miarak’amam-paty* : literally, “water of the eye, (tears,) not following together with the dying,” “not weeping at the time of the death (of a friend);” figuratively, “doing something out of season ; too late for the occasion ; repentance too late.”—“*Misazi-rambon-osy* :” literally, “to catch hold of a goat by its tail,” “to incur disappointment.”—“*Mamoha-fota-mandry* :” literally, “to stir up the sediment that has settled down ;” figuratively, “to renew a dispute.”—“*Manisa ravina* :” literally, “to count leaves ;” figuratively, “to entertain wild flights of the imagination.”—“*Manao ariary zato am-pandriana* :” literally, “to make a hundred dollars on his bed ;” figuratively, “to build castles in the air.”—“*Mandri-andri-andefona* :” literally, “to lie down upon a spear ;” figuratively, “to be in a state of painful anxiety ; to lie upon thorns.”

Of native compositions it is difficult to give examples, and for the simple reason, that no literature has yet existed in the country. The national mind has not yet been committed to a written form or standard. A large amount, however, of current and prevailing thoughts and sentiments exists traditionally, and a portion of these has been committed to writing within the last few years. They consist of the *proverbial sayings* that have been handed down from time immemorial, and embody the principal part of the language ; besides these, are native fables, legends, songs, enigmas, and the studied forms of address used on all solemn and public occasions, as, in the public assemblies, marriages, ordeals, funerals, &c.

The fables, which are numerous, are not remarkable for any striking or valuable qualities. Many of them are pleasing and amusing ; far more, feeble and puerile ; some, of a decidedly vicious tendency ; and a few, adapted to instil ideas of loyalty, filial duty, honesty, and industry.

The legends are copious, but of little value. They contain no system ; they imply no system of ethics, theology, or philosophy. The absence of all reference to system in the legends, is ample proof of its absence generally from the minds of the people. To this circumstance, sufficient reference has been already made in the history.

The proverbial sayings present the fullest exhibition of the grade of mind among the people, both intellectually and morally, and especially if the “Hainteny” be added to the “Ohabolana.” The latter are more properly proverbs, or short sententious sayings ; and the former, more lengthened popular repartees, jocose quiddities, and often amorous trifles, embracing puns, paronomasia, unmeaning words for the sake of sound, and ditties capable of almost any solution the hearer pleases.

As an illustration of the poetry of their bards, it would not be easy to find a better or more pleasing specimen than that contained in the “Song concerning the Dead,” by Razafilahy, given at page 276 of this volume. Of fables, sufficient examples have already been given.

A few proverbs are now added, and an illustration or two of the Hainteny.

“ OIHABOLANA ”—PROVERBS.

1. “ Rano madio iray lovia, rano maloto eransotro, try mahaleo ny fandoto.”—Of clean water one dish, of polluted water one spoonful; the latter would spoil the former.

That is, One foul blot may ruin a fair character.

2. “ Mahita loza ry kalamomba, mizambo-balala ho any ny zanak' olona.”—Ah ! stern fate of the childless, she catches the locust, not for her own, but for the child of another.

Used of a person whose exertions turn to another's advantage, but not to his own.

3. “ Aza manao rary harato railahy mifanakeiky koa tsy mifandray.”—Don't make the open plait, which is near, but never unites.

That is, Don't let your friendship be distant, but close and cordial.

4. “ Toy ny mandry ampasikia, mora ama-mandry fa sarotra amamifoha.”—Like lying down in the sand—easy in lying down, but difficult in getting up.

Used of one in whom you are easily induced to place dependence, but who injures rather than benefits.

5. “ Handroso aho maty ray, mianotra aho maty reny.”—If I advance, my father is dead ; if I return, mother is dead.

That is, Calamity befalls me whatever step I take. I am sure to meet with misfortune.

HAINTENY ; that is, *Capabilities of words, or the beauties of the language.*

1. Well-fitted masonry, I arranged it, but it has been overturned by some one ; I raised the kiady, (notice not to enter premises,) this has been uprooted ; let the god who is above not long delay judgment, that he who has done me the wrong may repent.

2. Don't let your friendship for me be like striking iron, (fierce and violent,) for if too much force be used, it snaps ; don't let your friendship be as unreel'd (raw) cotton, soft and beautiful, but effecting nothing ; do me kindness, and I'll esteem you as a stone on one's head, to be feared and respected ; treat me ill, and I'll treat you as the pebbles placed on the mat when the rice is dried, which at midday are tossed away as valueless.

3. Don't be too high, for fear of the thunderbolt,—don't be too low, for fear of being soiled ; be moderate ; moderation is best. The eggs of the kitsikitsikia are in the sides of the rock, (inaccessible,) the eggs of the tararaka are among the horondrano, (a kind of grass,) easily found.—What I care little about is close at hand, obtained without difficulty : what I wish for is difficult to get. Moderation is a difficult thing.

III.—*Maternal Associations.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It was with pleasure I noticed in your last number, that a "Maternal Association" had been formed in Calcutta. The object of such an association, and the claims of the young on those of more mature years, deserve to be better understood, than the writer of this fears they are, in India. Conceiving this subject to come properly under the 2nd head for which you solicit communications, viz. *Christian Duties*, there could be no hesitation in sending you the following paper; and this is done the more cheerfully, because the writer is convinced from observation, that these associations are needed, and are calculated to do much good in India. Hoping the subject will soon engage more able pens, and enlist in its favor united action, we proceed to call your attention to Maternal Associations, as they exist in other parts of the world.

It may not be amiss in the first place to give a short history of the rise and progress of these associations. They were first commenced in America, at Portland, by Mrs. Payson. In writing to a friend she says, "Our institution was formed in 1815. You ask the circumstances which led to its formation. A very dear friend of mine, who died about that time, had often lamented, that in our social prayer-meetings, children were so much neglected. I was privileged to meet with her occasionally, and spend an hour in prayer for our children; but neither of us thought of a *special* meeting for them. After her death, my husband often in our secret prayers, appeared earnestly to desire that I might be made useful out of my little family, which then occupied almost all my time, and greatly exhausted my spirits. While holding my dear Caroline in my arms, and thinking of my deceased friend's solicitude for her children, the entire plan of our association presented itself to my mind, like an agreeable vision, and I took my pencil and sketched down the items, and showed them to my husband, who was highly gratified, and felt that prayer was answered. *He thought it would be one great instrument in bringing on that glorious period when all shall know the Lord.*"

From this time, many other associations were formed in America, and they have been productive of more real good, perhaps, than the most sanguine at first expected. An association was formed at Utica in 1824 of eight members. In 1834 in their report they say "the whole number of members that have been connected with us, is *one hundred and forty*,

with about *five hundred children*. Of these *thirty-four* mothers, and about *one hundred and sixty* children, have left this for other places." About the same time, (1824) similar associations were formed in Boston and Hartford. In 1832 circulars were issued by some of these associations, and extensively distributed, the object of which was to induce mothers in *every church* in America to form similar associations. These circulars were not issued in vain.

At a meeting of the Synod in Utica in 1832, a circular was placed in the hands of the clergymen present, and a petition presented to the body, that they would take these institutions under their fostering care, and recommend the formation of similar associations in their respective congregations. The subject was examined, and a unanimous vote passed in approbation of the petition. Associations of ministers and laymen in other denominations have also approved and recommended Maternal Associations.

As this subject may be new to many of your readers, it may not be amiss to state the *design* of these associations, which I have extracted from the Boston circular.

"So inestimable are the advantages afforded by Maternal Associations and so pleasing are the results, whenever they have been sustained with interest, that it is earnestly desired that in every *church* in our country, similar Societies should be organized. Surely every christian mother will listen to the voice that speaks kindness to the souls of her children.

"1. Whenever these associations are conducted as they were originally designed to be, they are known to keep in vigorous exercise a spirit of active piety—even in seasons of great declension. There is a chord in every mother's heart which will vibrate when every other is still, and a mutual influence is produced by the unrestrained communication of similar anxieties.

"2. These associations are highly beneficial to a numerous class of mothers, whose opportunities for mental cultivation are extremely limited—whose occupations are so constant and pressing, as to allow but little leisure for attending to the careful discharge of maternal duties. In these circles they find the best works on education collected and explained, and are greatly assisted in bringing them to bear on daily practice.

"3. Such associations fasten the attention of every mother, whether enlightened or ignorant, on the great and responsible work of educating her immortal children for heaven.

"4. In these associations opportunity is afforded to present the united prayer of faith, for the beloved children committed to their care.

“ 5. These meetings are peculiarly useful to young mothers. In them they may learn *how* to take their infants to the Saviour—how to teach them the love of prayer—of truth—of obedience, and thus prepare them for the Sabbath School, or for the richer blessings of the Holy Spirit, when he shall come to take up his abode in their hearts.”

Since the issuing of these circulars, several hundred Maternal Associations have been formed in America; and the Rev. Dr. Reed of London, when in America in 1834, was so interested in their beneficial operations, that on his return to London, he became their warm advocatø; and not only has an interesting association been formed in his congregation, but they have also been formed in several other of the evangelical churches.

As it is true in the natural world, that

“ As the twig is bent, the tree’s inclined,”

is it not as true in the moral world, especially with the young? Who taught Dr. Doddridge when a child, and gave a bent to his mind, which developed in the man? and how many other instances might be named, where the *mother* has been the means of directing the mind of her offspring; and the youth has grown up to manhood, developing those traits of character, for *weal* or *woe*, in perfect accordance and unison with his juvenile training.

In India these associations seem to be peculiarly needed. Often, and we regret it is so, too often are our children left to the care, and I had almost said training, of heathen servants. Different practice cannot be expected, until maternal duties are better understood. The writer cannot but feel that when the subject has been examined and prayerfully considered, there will be corresponding action on this important subject.

In America the question has been asked, “ do the children of Maternal Associations become pious at an earlier period than others ?” and answered by many, “ We believe they do.” In these associations the weak may learn of the wise, and the wisest feel their need of better wisdom than their own. “ Many a mother can testify, that at the maternal meeting, she resolved to return and be a better parent.”

Much might be done in India, and especially in Calcutta, if *ministers* and pious *fathers* would give this object their assistance and their prayers. Let no one think, “ this belongs to the Ladies,” and so pass it by. It does not, in the opinion of the writer, belong *exclusively* to the Ladies, though much does of course. It would be as wise and as fair to say, Bible, Missionary and Tract Associations belong *exclusively* to the

gentlemen, and therefore the Ladies have nothing to do with them. Maternal Associations in order to prosper, must not only have the *action* of the *mother*, but they must have the *advice and assistance* of the *minister* and the *father* also.

Let every minister present the subject to his congregation, and discourse upon it, recommending it to the favorable attention of his flock, and then by his advice lend it his assistance, and the blessing of the Great Head of the Church may be expected.

Native mothers converted from idolatry need the aid and advice of those who have been blessed with gospel-truth. Maternal Associations are calculated to do them good. These associations have been formed among converted mothers in Ceylon and Burmah, with good results. May we not fondly hope that the time is near when the blessed effects of these associations will be seen and felt all around us. The Saviour permitted little children to come unto him, and *he blessed* them. No one can err in following any of his examples.

A PARENT.

IV.—Heathen Oaths, &c.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

To those who are acquainted with me, the signature to my paper in your last number will have been index enough to point out the writer; and it may probably have excited, in some quarters, both astonishment and distress, that insignificant though I be as an individual, yet as occupying the situation I do, I should seem to be found advocating any thing so objectionable as the administration of heathen oaths. You, however, are aware, that as an advocate of this practice I did not appear. The subject was forced upon me, as formerly stated, months before it was introduced for discussion in Bengal: and having been induced to give my thoughts upon it, I was anxious, not knowing how far my letter might have been instrumental of good or evil, that its sentiments should be subjected to the rigid scrutiny for which the Observer is so much distinguished, that in the event of the latter result, the evil might be counteracted. I am indeed no advocate for heathen oaths, and wish with my whole heart that no necessity existed for their administration: but as the subject is now started and canvassed on all sides, I wish, for various reasons, to see every argument, by which the administration of such oaths may or can be supported, fairly met. Truth cannot be destitute of weapons with which to encounter its enemy,—error; but the weapons may be with you, while the enemy is with me. It is, therefore, purely with the wish that you may slay the enemy that I again push him, her, or it, forward into your boundaries.

I may be wrong ; but I confess that the considerations advanced by you, in your reply to my last month's paper, do not appear to me to overthrow the argument there brought forward. I do not say that the argument may not be overthrown, nor that you are incapable of doing it, but only that it has not been done yet.

1. You say, " Was not the *object* of our Lord's argument to *destroy*, by the result, the premises assumed ? " What you mean by " the premises assumed," I do not know ; but our Lord's object in the different parables he delivered on the occasion referred to, Luke xv., was evidently to justify himself in sitting down to eat with publicans and sinners ; and not, as you assert in your next paragraph, " to denounce the ' righteous Pharisees,' as hypocrites and sinners." That the latter was one of the grand objects of his ministry no one needs to be told ; but it was not the object he labored at on the present occasion. Thus, your first remark does not in any way appear to me to affect the topic in hand.

2. You say, " Did not our Lord, in the *very same capacity* in which he temporarily assumed certain premises, also pointedly and habitually *deny* them ? " I answer, yes ; but I also add, his " capacity " was but one ; but no one will say that the capacity of a magistrate is, in like manner, but one. A magistrate may be a preacher ; but it is not expected that he is to preach on the bench as well as in the pulpit. I do not say that a magistrate is to utter one thing in the pulpit, and another on the bench. No : he is to be consistent. But this is the very point of my argument. Does the magistrate by allowing an appeal to certain things not divine, really allow these things to be divine ? this does not appear to me to have been proved.

3. You say, " Lastly, as to the *act* itself, is there not a difference, nay, rather a contrast, between assuming for argument's sake a thing *already done* independently of us, and causing that very thing *to be actually performed* in our very presence ? " Here, I allow, you occupy firm ground. The difference is vast and important. But what is to be done ? Can justice be administered without oaths ? On the supposition that it cannot, (and I fear it cannot,) what oaths will you substitute in the place of those now in use ? If you say, " by Parameshwar, the Supreme Being,"—be it so. But whom does the Hindu recognize as Parameshwar or Supreme Being ? Ninety-nine out of every hundred in this part at least of Hindustán recognize no other Parameshwar or Supreme Being than Rám Chandra. And would you have a magistrate swear a man by such a fellow as this ? " No : " you will say, " by Parameshwar." But Parameshwar, according to the poor Hindu's conception, is Rám Chandra still, and, notwithstanding the gender, Gangá too ; and Rám and Gangá he will continue to be unless the magistrate spend time in telling him the reverse, and in explaining to him the character of the Parameshwar of the Bible ; for by no other Parameshwar can a magistrate, according to your position, lawfully swear a man. And can the magistrate spend this time ? On the supposition that he can and that he does, what will be the use ? No conscientious Hindu idolator (if such a man exists), will swear by the God of the magistrate's views : he will maintain that such a God is to him a false God, and that he cannot swear by him.

4. You say, "any reference to Sergius Paulus must end in a *supposition*." But one of my statements respecting Sergius Paulus, and one too which has an important bearing upon the question before us,—is not a *supposition*. That he received *no divine direction* regarding his part in the administration of heathen oaths, (for I suppose the existence of such things then will be allowed,) must be admitted *as a truth*, or we are driven to the alternative of granting that some of God's communications to the world have been lost,—a frightful admission, and a matter of the most grave and long debate.

But I have one argument more (and that a scriptural one too) for you to grapple with, and which I will now present you in all its baldness. It may be maintained, that the law which enjoins that we should act towards others as we would wish that they would act towards us, will bear the magistrate out in his administering heathen oaths. Let us suppose that we Christians are subject to Hindu magistrates,—no extravagant supposition with a Bábu at present on one of the benches in Calcutta,—should we like that they should compel us to swear by Rám Chandra? No; we should ask to be sworn by the Supreme Being. But the Hindu magistrate contends that the supreme being is Rám Chandra, or let it be Bramá, Vishnu, Mahesh, or any other name,—it comes to the same thing,—with him, if orthodox, all are one: *Ishwar ek, nám ananta*. In this case, what should we wish him to do? Why, we should wish him to swear us according to *our* notions of the Supreme Being, and to keep his own notions to himself. But he, if you put him on the same ground that you wish to be occupied by the Christian magistrate, will not be able to do this. He cannot swear by what to him is a false God. But the Christian will contend, no matter for the present on what ground, that he ought to swear us by *our* notions. This brings the matter home: and this is just the point in debate. If the Christian contends that a heathen magistrate should allow a Christian to be sworn by the Christian's God: what plea will he set up for not permitting a Christian magistrate to swear a heathen by a heathen god? The opposite of this appears to me to be a direct violation of the golden rule. But I forbear to enlarge. If you, Messrs. Editors, will thoroughly demolish this argument you will probably do more good than you anticipate.

Bear with me while I make one or two other remarks. It appears to me, that if it be wrong for Christian magistrates to administer heathen oaths, there are, connected with their duties, several other things which will, on the same ground, admit of much question. 1st, In settling lands, &c. ought Christian magistrates to be the instruments of rescuing appropriations to the support of idolatrous worship, or where they have not been alienated, to engage in settling them on secure bases? Is not this to be the instruments of continuing and prolonging the reign of idolatry? 2nd, It is well known that in a great many cases, both lands, and, if I mistake not, also monies, have been left to the care of Government to be appropriated to the support of certain sacred places, or the keeping up of idolatrous priests and idolatrous worship,

in certain towns, villages, &c. Now, the question is, ought government to be the guardians or depositories of money to be expended thus? or ought the Collectors, &c. to be the instruments of paying quarterly or yearly, or whatever the period may be, the allotted sum to these idolators, and for such unchristian purposes? 3rd, Every one acquainted with caste is fully aware how much it is opposed to the spirit and genius of the Bible, and what a powerful obstacle it is to the examination and reception of the truth. The question, therefore, is, ought this in any way to be respected or upheld? But is it not a part of the magistrate's office to respect and uphold it? Is he not required, for instance, to punish every man brought before him who has been guilty of destroying caste,—though in doing so, neither limb nor property was injured, nor good name taken away? Is not this respecting and upholding caste? and can a greater enemy to the gospel be harbored? It is of no use to say that caste is a mere civil institution. The natives do not view it as such: and whether civil or religious it is a determined enemy to Christianity? and can the real Christian be conscientiously engaged in protecting such a foe?

I do not at present give my opinion as to whether these things are right or wrong; but it strikes me that a Christian magistrate cannot stop at the oath. He must proceed, and if he proceeds, will it be possible for any man having the heart of a true Christian to exercise the magisterial office in this heathen country? This is a grave consideration: and one which may affect not the temporal well-being only of the people, but the very existence and spread of Christianity through this extensive and densely-populated empire. Let these matters be settled: for a crisis has come on which must be met.

Monghyr, June 5, 1839.

L.

[We shall probably make some observations on this note next month;—we have already written them, but our room is preoccupied.—Ed.]

V.—Native Education—Want of suitable books.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In a late annual report of the General Committee of Public Education, we were given to understand it was the intention of the enlightened members of that body, at some future period, to turn their attention to the working of some uniform system of education, for the people of this country. When that set time shall arrive it is not easy to divine; but, with a view of aiding in the furtherance of that object, by endeavouring to induce such as are qualified for the undertaking, to favour us with their assistance in drawing up a plan that may be found useful, I beg your giving insertion to the following lines, in the pages of your valuable periodical. The want of a general system of

education is, I will venture to say, greatly lamented by all who take any interest in the instruction of the people, and perhaps by none more so than by schoolmasters themselves. I mean, of course, such as take any interest in their duties, or feel any concern for the prosperity of the schools over which they preside. Schoolmasters at present are allowed to pursue their own plans with respect to the internal management of their schools; the subjects of study, and the choice of class-books, are left entirely to their own discretion. Such a freedom, though it may be employed with no small advantage by such individuals as have had some previous insight into native education, cannot but be very much abused by those who go through a mere routine of listless performance. In either case the existence of a uniform system would be attended with very beneficial effects. An individual sent to take charge of a native school, without any prescribed system of instruction, would naturally call to mind the plans adopted by his teacher and pursued in the institution in which he had received his education; these will be adopted by him, however bad that system may be, or unsuited for the instruction of his native pupils.

In pursuance of the old but dilatory plan of most English schools, the pupils when they have learnt to discern the letters of the alphabet, are set to the more than useless task of going through a long string of syllables, consisting of the dull monotonous b, a, ba; b, e, be, and this through half a dozen pages or more. This plan, not to speak of the length of time it occupies, must act in a very prejudicial manner upon the minds of the young pupils. Their first lessons, instead of having the effect of exciting their interest and inducing them to take a pleasure in their studies, produces a contrary effect. The dull and unmeaning b, a, ba, soon tires their young faculties, they begin to entertain a disrelish for their studies, and perhaps not all the master can do for months afterwards can entirely eradicate these first impressions. But besides this, with such a plan, the boys are taught to give but one sound to each vowel; thus to *a* is given what grammarians call its slender sound as heard in *bade*, whereas this vowel has no less than five distinct sounds; when the pupil therefore begins his reading lessons he meets with the words, face, call, glass, far, in each of which the vowel *a* has a different and distinct sound, sounds that he had never been informed had belonged to one letter, and he is consequently plunged into a labyrinth of endless confusion. As he proceeds in his English studies, works are put into his hands which, though they profess to have been prepared with a view of being adapted to English education in India, yet perhaps no works are more inappropriate, contain-

ing matter for which the youth are not at all prepared, and ideas, not merely unfamiliar, but in a great measure beyond their capacities. Three or four very useful books written expressly for schools in this country have issued from the able pen of that indefatigable friend of India, Mr. J. C. Marshman. But these works, though admirably calculated for the higher classes, were never intended to be put into the hands of beginners. Elementary works adapted to the capacities of Indian youth are those most needed, and of those there is not a single one in the whole list of the Calcutta School Book Society's Depository that deserves the name. Under the head of English elementary works, we find two or three numbers of the English Spelling Book to begin with; and it may be asked, what can possibly be the use of a boy going through a spelling-book which would occupy him five or six weeks at least? may he not obtain as good a knowledge of orthography by being required to spell such words of his reading lessons as are unfamiliar to him? or would it not be as well to set him to write from dictation a page or two of some interesting or amusing book, which besides the effect it would have of improving him in orthography would tend much to give him a great fluency in writing.

Further down the list we find a string of no less than ten Nos. of the English Reader. One needs but to look into these to be convinced of their inutility. The few scientific works are, perhaps, the only ones in the list deserving the privilege of an introduction into our Government seminaries. But the deficiency of elementary works in English is not the only thing that deserves our notice. We are if possible far more deficient in elementary books in the vernacular languages. With respect to Bengálí for instance, when a boy has learnt the alphabet and the various combinations of the letters, there is no easy elementary book that can be put into his hands; if there be any the Government Schools are not supplied with them. The Nitikathá is a little amusing book, but it is soon got through, and the boy must then be set to read some abstruse book far beyond the comprehension of his young mind. Sometime back a correspondent, "Cinsurensis," favoured the readers of the Christian Observer with short notices of Bengálí Dictionaries containing a summary of their respective merits, together with some information on the items of publishing, prices, &c. Such an index had long been a desideratum, and, prepared as it evidently seems to have been with care, proves a very valuable paper. A similar index to the most appropriate initiatory books in the Bengálí language, if they do exist, is no less a desideratum than was the index to

the Bengálí Dictionaries; and it is to be hoped Cinsurensis will avail himself of the first opportunity to favour us with a complete list of these publications. The want of proper Dictionaries in the native languages is likewise very much felt. The *Nutan Abidhán* compiled by Jagannáráyan Sharmá is perhaps the best specimen of native lexicography hitherto met with, and highly deserves an introduction into all the Government institutions where Bengálí forms a branch of study. There is likewise a great want of proper school Dictionaries in English and Bengálí. The second volume of Mr. Marshman's Dictionary, though very well adapted for the use of school, sells at too high a price to admit of every boy purchasing a copy. Mr. Pearson's Dictionary may be got at a much lower price, but, as Cinsurensis remarks, is a meagre and unsatisfactory compilation. Would it not be well worth the while of the spirited and enlightened compiler of the *Nutan Abidhán* to undertake the getting up of a suitable little Dictionary in English and Bengálí, embracing a large proportion of the best and most accredited terms in both those languages? Were the volume printed in the same form as the *Abidhán* and if possible sold at the same low price there can scarcely be a doubt that it would meet with the same ready and extensive sale.

These desultory remarks have been put together with a view of bringing the above subjects to more general notice, and it is to be hoped there will be found a few zealous individuals who will pay them the attention they demand, and thus contribute in no small degree to the furtherance of native education*.

I remain, Dear Sirs, Yours, &c.

Φιλανθρωπος.

VI.—*Meeting of the Christian School-Book Society.*

The meeting for the formation of a Christian School-Book Society, was held at the Town Hall, on Thursday morning, the 20th June, at half past 9 o'clock. The Meeting though not large, was respectably attended. J. A. F. Hawkins, Esq. C. S. in the chair. The Meeting was opened with prayer, by the Reverend J. Charles of the Scottish Church. The Chairman, in opening the proceedings of the Meeting, said, he was happy in having an opportunity of meeting

* The New School-Book Society, a notice of which will be found in this page will, we doubt not, in some degree supply the desideratum.—ED.

the Friends of Christian Education on the present occasion, for the formation of a Christian School-Book Society. The Society was designed to provide Christian school-books, for the youths of the country. The Society was to be based upon the Evangelical and Catholic principles of the Religious Tract Society; all Evangelical Christians would be able to unite in it, which was matter for rejoicing. He could not but look with fearful apprehension at the influence of what was designated secular education, and he felt happy in the formation of an Institution, which would have an influence in correcting the evils to which he had adverted.

The Secretary, pro temp. then read the Prospectus and Rules of the Society; after which the Meeting was addressed by the Rev. Messrs. J. Charles, R. B. Boswell, A. F. Lacroix, F. Wybrow, T. Boaz, J. D. Ellis and W. Morton; J. W. Alexander, C. Dearie, and Wale Byrn, Esqrs.; after which, a subscription was entered into by the parties present, for the purpose of carrying into effect the object of the Institution.

We have much pleasure in presenting the Prospectus and Rules of the Society and also the Resolutions moved at the meeting.

The following Resolutions were proposed and carried unanimously:—

Proposed by Rev. J. Charles, and seconded by Rev. R. B. Boswell;

1.—That the members of this meeting cordially approve of the sentiments regarding the importance of Christian education, expressed in the Prospectus just read; and that they adopt its principles as a just exposition of their views of the consequent importance to this land of a Christian educational literature.

Proposed by Rev. F. Wybrow, and seconded by Rev. A. F. Lacroix;

2.—That the members of this meeting, convinced of the necessity existing for an immediate, united, and active nucleus of operation to promote the simple but important object of the Prospectus, now form themselves into a Society, on the basis of the Rules just read and approved, to be designated the Calcutta Christian School-Book Society.

Proposed by Rev. J. D. Ellis, and seconded by Rev. T. Boaz;

3.—That a Committee be immediately formed to conduct the affairs of the Society, with power to appoint a Treasurer and Secretaries, and otherwise to add to their numbers.

Committee.

The Missionary Body ex-officio, the Rev. Messrs. Charles and Micklejohn, Messrs. G. Alexander, J. W. Alexander, J. A. F. Hawkins, and Wale Byrn, with power to add to their number.

Proposed by Rev. W. Morton, and seconded by Mr. J. W. Alexander;

4.—That a subscription be immediately opened, to enable the Society to carry into effect the object of its formation.

The Chairman then addressed the meeting, and concluded by expressing his satisfaction at the support they met with.

Thanks were then voted to the Chairman and the meeting dissolved.

Prospectus of the proposed Calcutta Christian School-Book Society.

It has pleased the God of nations to give, for a time at least, *Heathen India* in possession to *Christian Britain*. The manner in which this has been accomplished, and the manner in which it is continued, is singular in the history of man. Christians have long had their eyes open to this important state of things; and even worldly men begin to admit, that such a relationship between Britain and India, could not have been formed, in the providence of God, without some nobler end than that of selfish aggrandizement. We find, therefore, that of late, increased efforts are being made on every hand for the diffusion of British knowledge over Indian territory—for the transference of the privileges and excellencies of our own land, into the jungle grounds of ignorance and superstition, which cover this fair and rich country.

Christians have, for a long time, maintained the preaching of the Gospel as the *grand ordinance* of God for the conversion of the world; and they have *subordinately* conjoined with it the education of the young, in different forms and degrees, according to their respective estimates of its relative importance. It has pleased God to grant them favour in the sight of the natives, so that their schools are numerous and effectively attended; and education has now become an essential element in Christian labour, here, as in Britain itself.

The question has been agitated, as to the best mode of conducting education in India; whether by a *directly Christian* system, endeavouring at once to convert them to the faith of Christ, or whether, by *literary and scientific instruction* exclusive of all religion. Without entering here into any discussion of the latter opinion, which of course we reject, we would simply state our grounds of adherence to the *former*, as the *only* plan which as *Christians* we can adopt.

As Christians we feel ourselves bound to "*love our neighbour as ourselves*," and therefore, under obligation, in a direct and immediate form, to communicate the knowledge of the highest blessing we possess, even the Gospel of Salvation, and especially to those who are in the most accessible and plastic season of life.

As Christians we hold the *command* of our Lord Jesus, to teach his Gospel every where and to every creature, as *paramount*, and that the obligation hence arising, as it was prior to all external circumstances in our lot, so must it ever be superior to all relations of human policy; and therefore, that no case of human prejudice, or of selfish expediency, can ever justify our neglect of a command which was the last given on earth by our Lord Jesus Christ.

As Christians, we contemplate the youth of India in their supreme character of *accountable* and *immortal* beings, and as having their whole happiness in time and through eternity dependent on this accountable and immortal relationship. We would deliver them from *sin*, the source of all other miseries, and would bring them in the morning of life to be heirs of eternal life. Our system would include *time*, but it would also comprehend *eternity*.

As Christians we hold any thing to be *sinful*, which *of purpose* excludes all reference to God's character and will, for any object whatever, where such reference is natural and practical. We hold *that* to be *sinful science, sinful literature, sinful policy, and sinful morality*, which excludes the acknowledgment of the Almighty and the introduction of Divine revelation as *unnecessary, inexpedient or hurtful*; and, as we would not be partakers of such sin, we would uphold education, scientific, literary, civil, and moral, on *Christian principles*; that is, with a constant reference to the revealed will of God.

As Christians also, we know *God will not* ultimately *bless* any system, which is based in the *exclusion of His law*, and cemented by the *conventional banishment of His gospel*. We believe that every system which is not "for Christ, is against Him;" for He himself hath said so; and we see in the world every where that an *un-religious* education has the gradual and consecutive tendency of producing spiritual vacuity, religious indifference, special infidelity, and universal scepticism—the whole of this accompanied with the most *dishonouring doubts*, on the part of its disciples, as to the *sincerity* of those, who can as easily doff their Christianity to secure the favor of the Hindu, as the Hindu can slip his sandals in the porch of his master's house.

We find, too, in this country, an *unlimited opening*, and an *insatiable demand* for all our resources, through the channel of *Christian Education*. We find that *such* instruction is eagerly received by the Hindu natives, and that India is every where ready to accept of any education that is better than her own. Whilst then we give thanks to the Lord of all for such an opening, we feel that we should incur guilt of the highest order if we did not improve such an opportunity, and embrace the cause and maintain the duty of imparting a Christian education to an unresisting and willing people. And we are satisfied, that, although there be many natives, particularly of the higher classes, who would rather have their children remain in mental darkness than come into contact with spiritual light; still, that there ever will be a *multitude*, greater than our resources can supply, who will eagerly receive for their children a general education based even on the *Bible* itself.

In such circumstances it is desirable, and has become necessary, to secure a supply of books suited to the advancement of Christian Education in this vast empire, both to satisfy the incipient demand now in operation, and also to create a further demand, by presenting a suitable and accessible supply.

Whatever might be the opinion of a *superficial* inquirer, the *ascertained* fact is, that there is at present in India a great scarcity of books suited for the purposes of Christian Education, from the elementary up to the higher departments; and it is also a fact of constant experience, that there is great difficulty in collecting together, from various sources, without order or harmony, the several works which are already employed. It is true indeed, that such scarcity may be supplied, and such difficulty may be surmounted, in individual cases, by those who have adequate energies and resources at command; but, these *belong not to all*; and it is the duty of Christians to share mutually their burdens,

and to endeavor to obtain and furnish an uninterrupted and full supply for each other, such as shall effectually further our great, ultimate and common end. Then may the strong and the weak, the rich and the poor, the endowed and the mended, work together and help each other, and be more closely united in the joint acknowledgment of a common necessity, and in the joint use of a common supply. We are aware that an influential Society *already* exists, in this city, in regard to whom our proposed position this day may be deemed invidious, and on whose supply of Educational works we may seem to throw a slight by the step which we are about to suggest in the formation of a *New School-Book Society*; but, any such surmise must vanish in a moment, when those concerned reflect, that *we* assume for *our basis* the BIBLE, and for our supreme *end* the *conversion* of the young to GOD through the LORD JESUS. This is ground *conventionally unoccupied* by the body to whom we refer; for *us* then, to appropriate such ground, is but to *supply* an acknowledged *vacancy*.

It is a long time since the idea of forming a new and specific Society for the object now in view was entertained;—but, only now, has the plan been so far matured, as to enable the friends immediately concerned to bring it definitely before the Christian Public. A *Provisional Committee* was formed:—to them was committed to draw up some *Rules* as a *Basis* for the construction of a “Christian School-Book Society,”—and the following result of their deliberation is presented for the judgment of the Friends of Christian Education now assembled.

Laws or Rules of the “Calcutta Christian School-Book Society.”

I. That the Society to be formed be designated the *Calcutta Christian School-Book Society*.

II. That the *bond* of the Society shall be those *Christian doctrines* in which the *Protestant evangelical* churches are *agreed*.

III. That the primary object of the Society shall be to *obtain and furnish*, in the *English or Native* languages, a supply of *Books* for promoting *education* on Christian principles.

IV. That, with regard to *Religious* School-Books, such only shall be kept by the Society as are decidedly *scriptural*; and such books on *general science and literature*, as are consistent with the word of God.

V. That the necessary supply of Books shall be obtained by the *original preparation, re-publication or purchase* of works suited to the object of Christian Education.

VI. That the Books provided by the Society shall be furnished at the *lowest possible prices*.

VII. That the Society shall retain a discretionary power, in special cases, to dispose of Books *at reduced rates*.

VIII. That the Society shall also use its influence *generally*, for the purpose of promoting Christian Education, in such other ways as may seem best.

IX. That a *General Committee* for the management of the affairs of the Society, be appointed in Calcutta, with a *Sub-Committee* for the special charge of preparing or publishing the Books required.

X. That the agency of *local Committees* throughout the country be solicited, to co-operate with the General Committee in Calcutta.

XI. That *subscriptions* for the furtherance of the Society's objects be solicited.

XII. That *subscribers*, to whatever amount, be considered alike *members* of the Society.

Such is the proposed *basis* of the Christian School-Book Society ; and we hope, that this recital of its rules will satisfy all, as to its real nature and design. But, if there should be a still more *specific* inquiry made as to the *class of books* which we would comprehend under the designation of "*Christian School-Books*," we would reply ;

1. *Elementary* works, conveying in the simplest form, in the English or Native languages, such lessons of Divine Truth and of human knowledge, as may give the earliest possible bias towards God and salvation.

2. *Literary* helps for more advanced classes, containing such useful compilations of Truth, Divine and human, suited to the exigencies of this country, as may tend to exercise, sanctify, and elevate the minds of ignorant, superstitious, or infidel youth.

3. Works *scientific* and *philosophical*, of such a kind as to warrant the confidence of Christian Teachers, will also enter into the plans of the Society's operations. *Science* must as necessarily become the servant of *Revelation*, as its *objects* are in themselves subordinate to the God of the Bible ; to secure this end in a rebel-world may be difficult ; but to him that wills it truly, it is ever and certainly practicable.

4. Again, a systematic *arrangement* of Religious Books intended to convey Christian knowledge to the youthful mind, and the *preparation* of some new manuals on this subject, will form a very important part of our contemplated operations. May we not also hope, that the day is now becoming near, when the study of Christian Theology in its highest forms will hold a wide and influential place among the youthful converts of the East ; and when a personal knowledge of the Original languages of Holy Scripture will be generally pursued in order to the fulfilment of a Native Christian Ministry ? We may then be honoured to anticipate and supply such a demand, and so still further to promote and confirm it ; and so help on, in our own little but important sphere, the approach of that blessed day when India shall be " covered with the knowledge of the Lord !"

Such is the Prospectus of our plan—further proceedings for its fulfilment, are now left in the hands of Christian Friends now assembled. May the Lord God, for whose honour this matter is intended, overrule all for good !

VII.—*The Native Christian Protection Society.*

It having been frequently a question with the Missionaries of the different Societies, how to deal with cases of oppression practised upon Native Christians, members of their Churches, by zemindars and mahájans, but especially the former; and the matter having of late been discussed more fully than heretofore, in consequence both of the accumulating instances of such oppression and of the frequent applications made to some of them for protection and aid—it was agreed, at the Monthly Missionary Meeting of the Missionaries held on the 1st Tuesday in April last, to form a Provisional Committee for taking the entire subject into detailed consideration, with a view to ascertain what measures might be adopted for protecting Native Christians from wrong, without either fostering worldliness and litigiousness in *them*, or departing from the strict line of Missionary obligation by entering upon a province not belonging to their own spiritual designation.

The Committee consists of the following gentlemen: Rev. Messrs. Gogerly, Lacroix, Piffard, Mack, Macdonald, Aratoon, and Morton, the last being also the Secretary.

At a Meeting held on Monday, 1st May last, the Provisional Committee agreed—

1. That many instances have occurred, are yet occurring, and may be expected still more frequently to occur, of great oppression and manifest injustice practised by zemindars and mahájans upon Native Christians *as such*, and therefore fully meriting to be called cases of religious persecution; whilst others have arisen out of their Christian profession, as, e. g. in reference to Sabbath labour, supposed peaceableness, &c.

2. That from the timidity, poverty, and defencelessness of the Native Christians of the villages generally, it is nearly impossible for them to defend themselves from such oppression and injustice without the aid of Missionary or other European patronage.

3. That, on the other hand, there must always be a danger, in attempting to prevent oppression, of unwittingly encouraging professing Native Christians in resistance to just claims and disregard of clear obligations; that there must ever, indeed, be this double danger in a state of Society such as is that of the present rural population of Bengal.

4. That the individual or combined interference in aid of their converts, even in the clearest cases of direct injustice, of Missionaries *as such*, is in all respects unadvisable; whether we regard the probable inducement to a false and interested

profession of Christianity, on the one hand, so presenting itself; or the diversion of Missionary time and energy from the proper and direct line of their spiritual calling, on the other.

5. That the Provisional Committee recommend, therefore, that measures be taken for the formation of a Society to be designated the *Native Christian Protection Society*, as loudly called for in the present exigence.

It was resolved in consequence to recommend,

1st. That all persons subscribing to its funds be members of the projected Society.

2nd. That the Society be under the management of a Committee consisting of at least one Missionary from each Missionary Society. together with six lay members.

3rd. That the following suggestions respecting matters of detail, be offered to the consideration of any permanent Committee which may be appointed by the projected Society, or of its members at large.

1st. That no case of alleged oppression be entertained except from bonâ fide communing members of the several Churches.

2nd. That no case be entertained which may have occurred prior to the formation of this Society.

3rd. That no case be entertained which may have occurred previously to the complainant's having become a communing member of a Christian Church.

4th. That no case be taken into consideration unless first recommended by the Pastor of the Church of which the complainant is a member, or the Missionary with whom he stands connected; and that no case be received from any person belonging to a Church whose Pastor is not a member of this Society.

5th. That no case be carried into Court unless supported by the sanction of at least two-thirds of the Committee in attendance, after having been specially summoned for the occasion.

6th. That if the Complainant possesses the means of defraying the law expences connected with his case, he shall bind himself to the Committee to repay the same, in whole or in part, at their discretion.

7th. That any case which may be recommended to the Society, though perfectly good at first and actually entered upon, be at once thrown up if it be proved that, during its progress, improper means have been used to ensure success, by the party whose cause is advocated by the Society.

8th. That if at any time deception be practised on the Society, and through that deception a case be supported by the

Society in Court, and in the course of judicial inquiry or otherwise the deception become apparent to the satisfaction of the Committee, such deceiving party be for ever after deprived of any benefit which the Society may be able to afford ; or if at any time the Committee should be inclined to depart from the severity of this law, it can only be after a sufficient period of probation and, it shall possess a strong renewed confidence in the party.

Lastly, That subscription books, containing a Prospectus of the Society and the above string of resolutions, signed by all the Missionaries and Ministers who desire to become members of the Society, be immediately sent round among the Laity of Calcutta and its vicinity.

REVIEW.

Philip's Life and Times of Whitefield.

Philip has amply established his claim to deference and regard as an author. His writings have been tried by the test of public opinion and honorably approved. His highest encomiums are to be found in the grateful remembrance which numbers retain of the pleasure and lasting profit they have derived from his writings. Many following his "*Guides*" have been richly repaid with peace of conscience and joy of heart. "*Manly Piety*" has grown up under his skilful cultivation, and *female excellencies* have developed themselves under his fostering care. With regard to such an author we do not ask, what can he do ? but what has he done ? We feel confident, when taking up his work, that we shall find what is both interesting and improving, and we neither temper nor restrain our censures, if disappointed.

The former productions of Philip's pen have been mainly of one class—short, experimental, popular treatises. We think the present volume is his first attempt at biography. We should have said beforehand that he would succeed well in this kind of writing. The knowledge of human nature in general and of the fluctuations and feelings of the renewed heart which his writings develope, would admirably fit him to trace out and place in strong colours, the dominant and actual principles in any particular case. But on reading the present volume we were compelled to feel that he has far outstripped all our expectations. The work thrills and throbs with in-

terest and every page is laden with treasure. Undoubtedly he owes much to his subject. The name and memory of Whitefield are deservedly dear and sacred to the church. He had not to introduce to our notice an unknown worthy about whom it was necessary to throw a glowing halo of interest, in the light of which his excellencies might be seen. He had to bring forward one so entwined and grasped by the warmest affections of our hearts, that we were prepared to hail with rapture every mere shred of information respecting his history or movements. Still he secures this advantage by his judicious treatment of his selected subject—his determination to permit Whitefield to speak for himself. Had he filled his pages with rhetorical flourishes or high-sounding encomiums he would have lost this vantage ground. His volume owes its main interest to the fact that “the seraphic man” is allowed to stand forth in all the naked majesty and power of that full-grown measure of the stature of Christ to which he so eminently attained.

The volume contains also (and we are sorry that we can only devote to it the present passing notice) a valuable mass of information respecting the Times of Whitefield. The spiritual condition of those Christian bodies which, in Whitefield’s day, were most important and influential, is delineated by reference to authentic documents; and peculiar pains is taken to bring out to view the state of popular feeling towards the primary, and fundamental doctrines of Revelation,—those which are at once the foundation and glory of the Gospel. Thus for instance at the commencement of the sixth chapter our author has given us a bird’s-eye view of the rise and progress of Methodism in Wales, and its peculiar position at the time that Whitefield’s influence was brought to bear upon the Welch community. The like course is pursued in the seventh chapter respecting the first settlers in North America, and the fluctuations of religious prosperity among their descendants till the time of Whitefield’s visits to that continent. And a brief view of the early history of the Scotch secession church, is given in the ninth chapter. Many of the contemporaries of Whitefield,—men worthy to be had in everlasting remembrance, such as Cennick, Romaine, Hervey, Howel Harris, the Welch revivalist, the Tennents in America, and M’Culloch in Scotland, who assisted mightily and manfully in helping forwards the grand impulses produced by Whitefield’s preachings,—are pleasingly introduced to our notice. And Whitefield’s connection and breach with the Wesleys is not the least interesting portion of the volume.

Still strong as are our temptations to linger among the “Times,” we feel compelled to confine our attention to the

Life of Whitefield. Much as he is revered and beloved by the church he is but little known. He is regarded as a blazing comet, whose course, while it was splendid indeed, was so erratic and irregular that, in vain should we investigate it with a view to elicit any of those common laws of nature which are the guides of our conduct and expectations.

Whitefield's example has never so profited the church as it might and would have done but for this wrong estimate; nor have the ministry derived from it that stimulus and direction which it would have supplied, had it been viewed in a right light and diligently studied. We hold that numerous lessons of present and permanent importance may be derived from a knowledge of his character and success.

The first question which we endeavoured to answer whilst reading this volume was, what was the amount of Whitefield's success? We feel that in addition to all the difficulties which would beset a question of this kind, if asked respecting any useful minister, there are in Whitefield's case some peculiar hindrances to prevent our obtaining a definite answer.

He never became a stationary pastor. Georgia, he regarded as his especial charge, and in his numerous wanderings amidst the most exciting and absorbing scenes, of which his life was one long series, he never forgot the orphan house he had built, or the children he was supporting. Still it was but a small portion of his time he spent there. He deemed itinerating, or as he termed it "ranging," his peculiar work.

And then he made no provision for forming his converts into separate communities. His aim was, not to form a new party, but to revive religion amongst all denominations. He felt so strongly the supreme importance of the substance of vital religion, that he would not, while he saw this was so lamentably scarce in the world, suffer his time to be occupied or his attention diverted by its accidents. In this respect he was far in advance of the majority in his day and we fear of the majority in ours. Had he, like the Wesleys, adopted measures to secure the distant perpetuation of his labours, data would have been supplied for computing the amount of his success. But on two occasions he determined not to revisit Ireland because his converts were desirous that he should join them into separate societies. And then of some of his most successful tours, when he was too fully occupied to correspond with his friends, or write his journals, either no traces, or the most meagre records, have been preserved. Still by keeping this question steadily in view, as we have passed over the pages before us, we have we think collected

a sufficient body of evidence to shew, that, as those "who turn many to righteousness shall shine as stars in the kingdom of their father," no brighter star has since the apostles' days, adorned the firmament of glory than Whitefield—that, as his converts are to the faithful minister, "a crown of rejoicing," at the day when the righteous Judge shall distribute crowns of righteousness to the faithful, few diadems will be found more weighty or costly than Whitefield's.

His first sermon, preached in his native city, Gloucester, was so successful that (according to the notions entertained by the formalists of that day respecting decided and hearty piety) it "drove 15 persons mad." He has in a letter which has been preserved, given, in his own graphic and interesting style an account of this sermon, which we cannot forbear quoting.

"Glory! glory! glory! be ascribed to an Almighty Triune God. Last Sunday, in the afternoon, I preached my first sermon in the church of St. Mary De Crypt, where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity, as you may easily guess, drew a large congregation together on the occasion. The sight, at first, a little awed me; but I was comforted by a heartfelt sense of the divine presence, and soon found the unspeakable advantage of having been accustomed to public speaking when a boy at school; and of exhorting and teaching the prisoners, and poor people at their private houses, whilst at the University. By these means I was kept from being daunted overmuch. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my infant, childish days, I trust I was enabled to speak with some degree of gospel authority. Some few mocked, but most, for the present, seemed struck; and I have since heard, that a complaint had been made to the bishop, that I drove fifteen mad by the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday. Before then, I hope my sermon upon 'He that is in Christ is a new creature,' will be completed. Blessed be God, I now find freedom in writing. Glorious Jesus!

'Unloose my stammering tongue to tell
Thy love immense, unsearchable!'

Being thus engaged, I must hasten to subscribe myself

G. W."

He was ordained with the view of proceeding to Georgia as chaplain of that infant colony, and the sermons he preached in England previous to his departure were eminently blessed. Of his preaching at this time at Bristol he says—

"What shall I say? Methinks it would be almost sinful to leave Bristol at this critical juncture. The whole city seems to be alarmed. Churches are as full on week-days, as they use to be on Sundays, and on Sundays so full, that many, very many are obliged to go away because they cannot come in. Oh that God would keep me always humble, and fully convinced that I am nothing without Him; and that all the good done upon earth, God himself doth it."—"The word was sharper than a two-edged sword: the doctrine of the new birth made its way like lightning into the hearers' consciences. Sanctify it, Holy Father! to thine own glory and thy people's good."

Another visit to Bristol is thus noticed by his biographer—

“ He came glowing from this mount of communion to Bristol again, prepared to preach the gospel with new energy; and the people were prepared to hear it with new interest; for such was the impatience for his return, that multitudes on foot, and some in coaches, were waiting to meet him, a mile from the city; and a still greater number welcomed him, as he passed along the streets. And if the city was alarmed during his former visit, it was now electrified: persons of all ranks and denominations crowded to hear him; and such was the pressure in every church, that he could hardly make his way to the reading desk. ‘Some hung upon the rails of the organ loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain.’ When he preached his farewell sermon, and said to the people that perhaps they might ‘see his face no more,’ high and low, young and old, burst into tears. Multitudes followed him home with tears, and many with entreaties that he would remain in England; but he was firm to his purpose, and merely consented to spend the next day in speaking with those who had been awakened under his ministry. This he did from seven in the morning until midnight, when he stole away secretly to avoid the parade of a public escort.”

And he says of his success in London at this time—

“ Last week, save one, I preached ten times in different churches; and the last week, seven; and yesterday four times, and read prayers twice, though I slept not an hour the night before, which was spent in religious conversation, &c. God still works more and more by my unworthy ministry. Many youths here sincerely love our Lord Jesus Christ; and thousands, I hope, are quickened, strengthened, and confirmed by the word preached. Last Sunday (in St. Dunstan’s) at six in the morning, when I gave my farewell, the whole church was drowned in tears: they wept and cried aloud, as a mother weepeth for her first-born. Since that, there is no end of persons coming and weeping, telling me what God has done for their souls: others again beg little books, and desire me to write their names in them. The time would fail me, were I to relate how many have been awakened, and how many pray for me. The great day will discover all!”

However, Whitefield’s most splendid triumphs were not won in the churches. He was most useful as a *field-preacher*. The majesty of his figure, the power and compass of his voice, the boldness of his oratory, and the vehemence of his action gave him peculiar command when he “had the mountain for his pulpit and the heaven for his sounding board,” and when thousands on thousands congregated around him. As one specimen of his victories in the fields, (for our space will not allow us to quote the numerous instances which are thickly dispersed through the volume) we give the following extract.

“ Marybone Fields and Stoke Newington Common then became the chief scene of his labours, until his embarkation: and they were scenes of triumph. Many scoffers were arrested and overpowered by the gospel, and more formalists roused to flee from the wrath to come. He himself has not hazarded any computation of the precise number of avowed converts, won by field preaching, in and around London; but, judging

from the time he spent in speaking with the awakened, during the intervals of preaching, and from the letters and notes he acknowledges, the numbers must have been great. He says in his revised journal, at the close of this grand campaign to win souls, 'Great things God has already done: for it is *unknown* how many have come to me under strong convictions of their fallen state; desiring to be (more) awakened to a sense of sin, and giving thanks for the benefits God has imparted to them by the ministry of His word.' His last sermon, before leaving London to embark, brought so many of these amongst the crowd at Kennington Common, and they were so 'exceedingly affected,' that he was 'almost prevented from making any *application*' of the subject. But whatever was the number of his converts then, 'Toplady, who was not inclined to give an exaggerated answer to the question, 'Are there many that be saved?' gave Whitefield credit for having been, in the course of his entire ministry, useful to '*tens of thousands besides*' himself.

Of his success in Scotland the following are a few instances—

"To Habersham, Whitefield writes from Edinburgh thus: 'God is pleased to bless my ministrations here in an abundant manner. The little children in the hospitals are much wrought upon. Saints have been stirred up and edified, and many others, I believe, translated from darkness to light. The good that has been done is inexpressible. I am intimate with three noblemen, and several ladies of quality, who have a great liking for the things of God. I am now writing in an earl's house, (Melville,) surrounded by fine furniture; but, glory be to God's grace, my soul is in love only with Jesus.'

"To Cennick he wrote, 'This day Jesus enabled me to preach *seven* times; notwithstanding, I am as fresh as when I arose in the morning. Both in the church and park the Lord was with us. The girls in the hospital were exceedingly affected. One of the mistresses told me, that she is now awakened in the morning by the voice of prayer and praise; and the master of the boys says, that they meet together every night to sing and pray. The presence of God at the *old* people's hospital was really very wonderful. The Holy Spirit seemed to come down like a rushing mighty wind. The mourning of the people was like the weeping in the valley of Hadadrimmon. Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland.'

"Thus the rich and the poor, the young and the old, not only heard him gladly, but melted down alike under his preaching; and that—in Scotland, where the melting mood is not predominant."

"The results of his first visit to Edinburgh are thus summed up by himself: 'Glory be to God; he is doing great things here. I walk in the continual sunshine of his countenance. Never did I see so many Bibles, nor people look into them with such attention, when I am expounding. Plenty of tears flow from hearers' eyes. I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress great part of the day. Every morning I have a constant *levee* of wounded souls, many of whom are quite slain by the law. I have a lecture in the fields, attended not only by the common people, but persons of great rank. I have reason to think some of the latter sort are coming to Jesus. I am only afraid, lest people should idolize the instrument, and not look enough to Jesus, in whom alone I desire to glory.'"

The following record is given of a subsequent visit to Cambuslang where he was invited by M'Culloch.

"Whitefield said to a friend, before going to this sacramental service, 'I am persuaded I shall have more *power*—since dear Mr. Gibb hath printed such a bitter pamphlet.' He did not miscalculate. 'On Saturday,' he says, 'I preached to above twenty thousand people. In my prayer the power of God came down and was greatly felt. In my two sermons, there was yet more power. On sabbath, scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand people. A brae, or hill, near the manse of Cambuslang, seemed formed by Providence for containing a large congregation. Two tents were set up, and the holy sacrament was administered in the fields. The communion table was in the field. Many ministers attended to preach and assist, all enlivening and enlivened by one another.

"When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them and with his people. On Monday morning I preached to near as many as before: but such a universal stir I never saw before! The motion fled as swift as lightning, from one end of the auditory to another. You might have seen thousands bathed in tears. Some at the same time wringing their hands, others almost swooning, and others crying out, and mourning over a pierced Saviour.

"But I must not attempt to describe it. In the afternoon the concern again was very great. Much prayer had been previously put up to the Lord. All night, in different companies, you might have heard persons praying to and praising God. The children of God came from all quarters. It was like the passover in Josiah's time. We are to have another sacrament, in imitation of Hezekiah's passover, in about two or three months. The Messrs. Erskines and their adherents (would you have thought it?) have appointed a public *fast*, to humble themselves, among other things, for my being received in Scotland, and for the *delusion*, as they term it, at Cambuslang and other places; and all this, because I would not consent to preach only for them, till I had light into, and could take, the solemn league and covenant. 'To what lengths may prejudice carry even good men!'"

"It will be seen from these extracts that Whitefield did not exaggerate the *power* under which he spoke, although he stated it in strong terms. Again, therefore, let him bear witness. 'Such a commotion, surely, was never heard of, especially at eleven at night. For about an hour and a half, there was such weeping, so many falling into deep distress, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded and carried off a field of battle. Their cries and agonies are exceedingly affecting.' This occurred at the first sacrament. Of the second he says, 'People sat unwearied till two in the morning. You could scarce walk a yard, without treading on some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God.'

"Sir Henry Moncrieff Welwood, in his Life of Dr. Erskine, says, 'From this time (Whitefield's visit) the multitudes who assembled were more numerous than they ever had been, or perhaps than any congregation ever before assembled in Scotland. The religious impressions made on the people were apparently much greater, and more general.'"

At another time, referring to Wesley's failure in Scotland, Philip says,

"So far, they misunderstood him, and thus did him injustice. He also misunderstood and misrepresented them. They were not 'unfeeling multitudes,' because *he* could not move them. The same multitudes had wept and rejoiced under Whitefield's preaching. He could bring them out on week days, as well as on sabbath, although Wesley found his congregation 'miserably small,' and said it verified what he had often heard, 'that the Scotch dearly love the word of the Lord on the Lord's day.' For, what did Whitefield's week-day congregations *verify*? At this time, as well as formerly, he had to say, 'I now preach twice daily to many thousands. Many of the best rank attend. O Edinburgh, Edinburgh, surely thou wilt never be forgotten by me! The longer I stay, the more eagerly both rich and poor attend on the word preached. Perhaps, for near twenty-eight days together, in Glasgow and Edinburgh, I preached to near 10,000 saints every day.' In like manner, when he took his leave at Glasgow, 'numbers set out from the country, by two or three o'clock in the morning.'"

One peculiar feature of his preaching, which it is of importance to notice as bearing on the present question, was, that it never seemed to be wholly unsuccessful. During one of his voyages, the vessel touched at Gibraltar. He preached, and has thus noticed the good effects which followed.

"His success at Gibraltar was remarkable. He says quaintly, 'Samson's riddle was fulfilled there: out of the strong came forth sweetness. Who more unlikely to be wrought upon than soldiers! And yet, amongst any set of people I have not been where God has made his power more known. Many that were quite stark blind have received their sight; many that had fallen back, have repented and turned to the Lord again; many that were ashamed to own Christ openly, have waxen bold; and many saints had their hearts filled with joy unspeakable and full of glory.'"

It is no less remarkable that his preaching seemed equally effective whether addressed to the uneducated or literary, the aristocracy or the rabble. He first became a field-preacher among the colliers at Kingswood, and the good resulting from his labours among that hardy and depraved race of men are thus recorded.

"The *unusual*, as might be expected, soon followed this Bartholomew day in Bristol. Ejected from the churches, Whitefield betook himself to the fields at once. 'All the churches being now shut—and if open, not able to contain half that came to hear—I went to Kingswood, amongst the colliers.' There he took his station upon Hannam Mount, on Rose Green, and preached, not, as Dr. Gillies says, from the sermon on the mount, but from John iii. 3, on regeneration, his favourite subject. The other text was on a subsequent occasion. 'I thought' (says he) 'it would be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding-board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges.'

"In thus renewing a practice which, as Dr. Southey says, 'had not been seen in England since the dissolution of the monastic orders,' and by commencing it at Kingswood, Whitefield dared not a little danger. The colliers were numerous and utterly uncultivated. They had no

place of worship. Few ventured to walk even in their neighbourhood ; and when provoked, they were the terror of Bristol. But ‘ none of these things moved’ Whitefield, although he was told them all by his timid friends. The fact is, the chancellor had told him something he dreaded more than insult,—that he must be *silent* ; and that, he could not endure. Instead of insult or opposition at Kingswood, however, ‘ the barbarous people,’ although they had never been in a church, ‘ showed him no small kindness.’ His first audience amounted to nearly two thousand, who heard him with great attention and decorum for nearly an hour. His third audience increased to five thousand ; and thus they went on increasing to ten, fourteen, and twenty thousand. On one of these occasions he says, ‘ The day was fine—the sun shone very bright—and the people standing in such an awful manner around the mount, in the profoundest silence, filled me with holy admiration. Blessed be God for such a plentiful harvest. Lord, do thou send forth more labourers into thy harvest.’ ”

“ ‘ I hasted to Kingswood. At a moderate computation, there were above ten thousand people. The trees and hedges were full. All was hush when I began. The sun shone bright, and God enabled me to preach with great power, and so loud, that all (I was told) could hear me. Blessed be God, Mr. — spoke right—the fire is kindled in the country. May the gates of hell never be able to prevail against it ! To behold such crowds standing together in such awful silence, and to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in heaven ! —As the scene was new, and I had just began to be an extempore preacher, it often occasioned many inward conflicts. Sometimes when twenty thousand people were before me, I had not in my own apprehension, a word to say either to God or them ! But I was never totally deserted ; and frequently (for to deny it would be to sin against God) so assisted, that I knew by happy experience what our Lord meant by saying, “ Out of his belly shall flow rivers of living waters.” The gladness and eagerness with which these poor despised outcasts, who had never been in a church in their lives, received the truth, is beyond description ! Having no righteousness of their own to renounce, they were glad to hear of a Jesus, who was the friend of publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the *white gutters* made by their tears which plentifully fell down their black faces ; black as they came out of the coal-pits. Hundreds and hundreds of them were soon brought under deep conviction, which, as the event proved, ended in a sound and thorough conversion. The change was visible to all ; though numbers chose to impute it to any thing rather than the finger of God.’ ”

Many too, of the shamefully wronged, basely injured, foully degraded negroes in America were converted through his preaching.

“ Money was, however, the least part of his success. Many souls were both awakened and won. Negroes came to him, asking, ‘ Have I a soul ?’ Societies for prayer and mutual edification were set up in various parts of the city. Scoffers were silent, or only muttered their curses over the punch-bowl in taverns, ‘ because,’ says he, ‘ I did not preach up more morality !’ Seward relates an anecdote in his journal, at this time, which deserves to be extracted. ‘ A drinking club, where—

of a clergyman was a member, had a negro boy attending them, who used to mimic people for their diversion. The gentlemen had him mimic our brother Whitefield; which he was very unwilling to do (Whitefield had just published an appeal on behalf of the negroes); but they insisting upon it, he stood up and said, "I speak the truth in Christ, I lie not; unless you repent, you will all be damned." This unexpected speech broke up the club, which has never met since."

"Whitefield having repelled the charge of antinomianism in Philadelphia, had next to justify his zeal. That was attacked on the following sabbath in church, whilst he himself was present. The clergyman took for his text, 'I bear them record, they have a zeal for God, but not according to knowledge.' It was an unfortunate selection for the accuser; and Whitefield turned the context upon him with tremendous point and power, in the evening, before an audience of twenty thousand. 'I could have wished he had considered the next words—"for they being ignorant of God's righteousness, and going about to establish their *own* righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."' Rom. x. 3, 4. That night *fifty negroes*, besides many other converts, came to tell him 'what God had done for their souls.'"

Thus was Whitefield successful among the lower grades of mankind. No less remarkable was his success among those who, in both riches and intellect, occupy the higher walks of life. The following extract is a specimen of the good he did among the nobility.

"In 1766, he and Romaine preached in it alternately, to splendid audiences. Amongst others who heard them with profit, was Lady Glenorchy—the *Selina* of Scotland; for Lady Huntingdon was her model, although her biographer seems to have forgotten the fact. She derived great spiritual benefit, and caught her inspiration in the cause of God from the example and the chaplains of the countess. It was through her, also, that Lord and Lady Sutherland were introduced into this circle, when they fled from the grave of their eldest daughter, to seek relief in the amusements of Bath. They were led, however, to hear Whitefield, and continued to do so, until their untimely death. They were in the prime of life; and their funeral sermon at the chapel drew out all the nobility, and produced a deep impression. The Duchess dowager of Sutherland, if alive still, knows that Whitefield ministered to her suffering parents, when she was an unconscious infant. A remarkable circumstance aggravated this bereavement to the family. The death of Lady Sutherland had been concealed from her mother, and only that of Lord Sutherland communicated. Lady Alva hastened from the north to Bath, to be with her daughter. She met by the way *two* hearses, and learnt that they were carrying Lord and Lady Sutherland to be interred in the royal chapel at Holyrood.

"Another impressive scene took place at Bath, on the death of the Earl of Buchan. 'He died,' says Whitefield, 'like the patriarch Jacob. He laid his hands on, and blessed his children; assured them of his personal interest in Jesus; called most gloriously on the Holy Ghost; cried, "*Happy, happy,*" as long as he could speak.' The coffin was removed from Buchan House to the chapel, where it lay a week. Whitefield preached twice a day, and all the family, besides the other rank in the city, attended. The scene must have been solemn at the funeral service. In the morning the family attended an 'early sacrament, and seated themselves at the feet of the corpse,' whilst communicating.

This was followed by a special address to them, and closed by the sublime benediction, 'The Lord bless you and keep you; the Lord lift up the light of his countenance upon you; the Lord cause his face to shine upon you, and give you peace.' They then retired to Lady Huntingdon's house, until eleven o'clock, when the public service began. The chapel was 'more than crowded.' 'Nearly three hundred tickets, signed by the young earl, were given out to the nobility and gentry. All was hushed and solemn. Attention sat on every face, and deep and almost universal impressions were made,' whilst Whitefield preached the funeral sermon. 'The like scene, and if possible, more solemn, was exhibited in the evening,' and repeated during five days. He says of it, 'A like I never expect to see on this side eternity! Surely the death of this noble earl, thus improved, will prove the life of many.' It did. Amongst others who publicly avowed themselves, was the young earl. This drew upon him the laugh and lash of all the wits and witlings of the rooms; but he 'stood impregnable as a rock.'"

"Pulteney, also, the Earl of Bath, and the well-known political antagonist of Sir Robert Walpole, was deeply impressed under Whitefield's ministry, at the same time as the Countess of Chesterfield. He attended Tottenham Court chapel regularly for some years, and was a munificent benefactor to the orphan-house. Both Lady Huntingdon and Lady Fanny Shirley were his intimate friends. Whatever, therefore, may be thought of his political character, he must have been rather more than *moral*, to have secured their esteem. But amongst the peers, none stood higher in Whitefield's estimation, for piety or prudence, than Lord Dartmouth. George III. confirmed this estimate of Dartmouth's character. Queen Charlotte also thought him 'one of the best of men.' The king said to Dr. Beattie, the essayist on Truth, 'They call his Lordship an *enthusiast*; but surely he says nothing on the subject of religion but what any Christian may and *ought* to say.' John Newton thought so. Dartmouth was his patron: and to him he addressed the first twenty-six letters of the '*Cardiphonia*.' It was a fit return. Newton had been refused ordination by the Archbishop of York: (not a very *arch* refusal certainly!) and Dartmouth prevailed on Dr. Green, the Bishop of Lincoln, to ordain him; and then gave him the curacy of Olney. How much the church of Christ owes to this act of kindness!"

A great work was also commenced, by his instrumentality among the students in the American colleges. The following is an example.

"In like manner, at Harvard College the effect was great. The honourable Secretary Willard says, in a letter to Whitefield, 'That which forebodes the most lasting advantage is, the new state of things in the college, where the impressions of religion have been, and still are, very general; and many, in a judgment of charity, brought home to Christ. Divers gentlemen's sons, that were sent there only for a more polite education, are now so full of zeal for the cause of Christ, and of love to souls as to devote themselves entirely to the studies of divinity.' Dr. Colman also informed Whitefield of this fact. 'At Cambridge, the college is entirely changed; the students are full of God, and will, I hope, come out blessings in their generation; and, I trust, are so now to each other. Many of them are now, we think, truly born again, and several of them happy instruments of conversion to their fellows. The voice of prayer and praise fills their chambers; and sincerity, fervency, and joy, with seriousness of heart, sit visibly on their faces. I was told yesterday, that not *seven* of a hundred remain unaffected. I know how the good tidings will affect you. God give you like joy every

where in the fruit of your labours.' Thus Whitefield was then to the churches and colleges, what Washington was afterwards to the States."

A large body of able ministers, in various countries, owed their conversion to Whitefield's preaching and among the number was the admired Hervey.

"There were at this time not less than twenty ministers, in the neighbourhood of Boston, who did not hesitate to call Whitefield their spiritual father; thus tracing their conversion to his ministry. One of them, who went merely to 'pick a hole in his coat,' (to find fault,) said, 'God picked a *hole* in my heart, and afterwards healed it by the blood of sprinkling.'"

"Amongst all Whitefield's converts, no one has been more useful than Hervey, as a writer. That he was one of them is certain, although seldom remembered. In a letter to Whitefield, he says, 'Your journals and sermons, and especially that sweet sermon, on 'What think ye of Christ?' were a mean of bringing me to the knowledge of the truth.' *Brown's Memoirs of Hervey*. 'This will account for the deference he paid to his spiritual father, and for the eulogium he pronounced on him at Doddridge's: 'I never beheld,' he said, 'so fair a copy of our Lord; such a living image of the Saviour; such exalted delight in God; such unbounded benevolence to man; such steady faith in the divine promises; such fervent zeal for the divine glory; and all this, without the least moroseness of humour, or extravagances of behaviour; but sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason and wisdom of Scripture: insomuch, that I cannot forbear applying the wise man's encomium on an illustrious woman, to this eminent minister of the everlasting gospel—'Many sons have done virtuously, but thou excellest them all.'"

"Accordingly, his letters to the Countess at this time, whilst they report briefly the 'abundance of the better sort,' who came out to hear him twice a day, in common with the multitude, dwell chiefly upon the case of a poor *highland* schoolmaster, who had been very useful amongst the young Gaels; and upon the claims of a poor student, who had not the means of finishing his ministerial education. In none of his letters at this time, is there any reference to the personal honours paid to him, although they were neither few nor small. What he mentions with most complacency, is an account he had received of "a *dozen* young men, that were awakened' under his ministry, 'ten years ago,' and who were now useful preachers. This was emphatically good news to Whitefield; for although he was not far-sighted, he saw clearly all the bearings of his own favourite maxim, that 'every student's name is *legion*;' 'catching him is catching thousands; helping him, helping many.'"

"At Philadelphia, also, a still higher gratification awaited him: not less than 'forty *new-creature* ministers, of various denominations,' visited him; some of them 'young and bright witnesses' for Christ. He heard, also, that sixteen students had been converted last year, at New Jersey college. This was medicine to him for every thing but his asthma; and even that he tried to forget: for now the *Lutherans* in Philadelphia thronged to hear the friend of the German protestants. Accordingly, he preached twice a week, and with 'remarkable' success amongst all ranks."

These facts are a sufficient refutation of the assertions of those who represent Whitefield as a mere noisy declaimer, fitted only to harangue those who regard sound, not sense, and always deem that the best sermon which is delivered with the most boisterous noise.

Another proof of the powerful and salutary effect produced by his preaching is to be found in the spirit of liberality it excited. That is effective preaching indeed, which, by a fervid presentation of evangelical truth can burn off those strong cords of covetousness which bind our possessions to our hearts, and let them drop, not with a sigh but a shout into the treasury of the Lord. To what an extent this was done by Whitefield's efforts the following examples will shew.

"But to return to the metropolis. He was much disappointed and grieved to find that, notwithstanding all the money he had formerly obtained for the London charities, he was not allowed to collect for Georgia, except in a few churches. He had, therefore, to carry his 'begging case' into the fields with him. Gillies says, 'Having no other method to take, he was obliged to collect for the orphan-house in the fields, or not at all, which was humbling to himself, and to the friends who assisted him in that work; but the readiness with which the people gave, and the prayers they put up while throwing in their mites, were very encouraging.' They were so: for he thus obtained upwards of a thousand pounds for his orphan-house. He himself says, 'The readiness with which the people gave is inexpressible: for I think they could not have expressed more earnestness, or taken more pains, had they all been to have received an alms. One sign this, I hope, that the word of God has taken hold of their hearts.'"

"On one occasion he collected in Moorfields, £52 19s. 6d., 'of which above twenty pounds was in halfpence.' On another, at Kennington, sixteen, of £47, was in copper. He says, 'I was one of the collectors; and methinks it would have delighted almost any one to have seen with what eagerness the people came up both sides of the eminence on which I stood, and afterwards to the coach doors, to throw in their mites!' He saw, however, how all this would seem to the Pharisees, and anticipated them thus, in his public journal: 'Preached to nearly sixty thousand people in Moorfields, and collected £29 17s. 8d. and came home deeply humbled with a sense of what God had done for my soul.'"

"On the following sabbath he collected, in two of the chapels, upwards of £1000 currency for his orphan-house."

A singular anecdote related of Franklin bearing on this point may be quoted here.

"Franklin died in 1790. Whitefield's letter to him was in 1752. Their acquaintanceship seems to have commenced when the claims of the orphan-house were first pleaded in Philadelphia. Then Franklin, although he approved of the object, refused to contribute to it, when applied to in private, because he disapproved of the situation. He went to hear Whitefield, therefore, resolved to give nothing. He had, however, in his pocket, a handful of copper, three or four dollars, and five pistoles in gold. As the sermon began to kindle, Franklin began to soften, and was willing to give the copper. The next stroke won the silver; and the finishing stroke was so admirable, he says, 'that I emptied my pocket wholly into the collector's dish—gold and all.'"

The volume contains a narration of a number of most interesting cases of individual conversion. We have space only for the following.

"At one of them, a very singular Bostonian visited him;—a man of ready wit and racy humour, who delighted in preaching over a bottle to

his boon companions. He had gone to hear Whitefield, in order to get up a new 'tavern harangue;' but when he had caught enough of the sermon for his purpose, and thus wanted to quit the church for the inn, 'he found his endeavours to get out fruitless, he was so pent up.' Whilst thus fixed, and waiting for 'fresh matter of ridicule,' he was arrested by the gospel. That night he went to Prince, full of horror, and longing to beg pardon of Whitefield. Prince encouraged him to visit the preacher. Whitefield says of him, 'by the paleness, pensiveness, and horror of his countenance, I guessed he was the man of whom I had been apprized. 'Sir, can you forgive me?' he cried, in a low but plaintive voice. I smiled, and said, 'Yes, Sir, very readily.' 'Indeed you cannot,' he said, 'when I tell you all.' I then asked him to sit down; and judging that he had sufficiently felt the lash of the law, I preached the gospel unto him.' This, with other remarkable conversions, gave increased energy and influence to his preaching in Boston. 'My bodily strength,' he says, 'is recovered, and my soul more than ever in love with a crucified Jesus!'

"At Exeter, also, a man came prepared to knock him on the head with a stone, whenever the sermon should furnish an offensive expression. He stood with the stone in his hand. He could find no fault. The sermon soon interested him so, that the stone dropped from his hand. Then his heart melted. After the service he went to Whitefield, and said with tears, 'Sir, I came to break your head; but God has given me a broken heart.'"

"The late FULLER of Kettering was wont to tell the following anecdote, which he had from the lips of the person. A young man who had gone out in the morning on a frolic, with a party of his companions, would have his *fortune* told by a gipsy they met. She predicted for him a good old age, and lots of children and grandchildren. He believed the prophecy, and resolved to store his mind with such knowledge as would make young folks like an old man. 'Let me see,' he said, 'what I can acquire first? O, here is the famous methodist preacher, Whitefield; he is to preach to-night, they say; I will go and hear him.' From these strange motives, he really went to hear. The sermon was on John's appeal to the Sadducees and Pharisees, to 'flee from the wrath to come.' 'Whitefield,' said he, 'described the *Sadducean* character: but that did not touch me. Then the *Pharisaic*: that shook me a little. At length he abruptly broke off—then burst into a flood of tears—then lifting up his hands, he cried with a loud voice, O my HEARERS! the wrath is to come—the *wrath* is to come! These words sunk into my heart like lead in the waters. I wept. I went alone. These words followed me wherever I went. For days and weeks I could think of little else but the awful words, "The wrath is to come—is to come." ' Fuller said, the young man became, 'a considerable preacher.'

Ah! Whitefield! in vain do we search the long muster roll of fame to find a name so laden with the most brilliant glory as thine! The pomp of mightiest princes, the triumphs of most victorious warriors, the honors of titled nobles, the fame of literary geniuses, all fade out, "as a dim candle dies at noon," in the brightness of that supereminent lustre which shall encircle thy sacred head, when, before an admiring universe and an applauding Saviour thou shalt cast thine eye on a crowd and host of redeemed and shining ones and say, "Behold me and the children God has given me!"

[To be concluded in the August number.]

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last notice of the movements of our clerical and Missionary friends the following have occurred. The Rev. Mr. Kreiss of the Georgia Mission has removed from Burdwan to Calcutta: he, in conjunction with Mr. Pfander of the same Mission, is laboring amongst the Musalmáns in Calcutta who are familiar with the Persian language.—The Rev. J. Campbell of the London Society has removed to Bhawanipore. The Native Female School under Mrs. Campbell's superintendence is now located at Bhawanipore.—The Rev. Mr. Bennett of the American Mission in Barma is now in Calcutta, on his way to the United States for the recovery of his health.—The Rev. J. Vaughan of Dinapore has been obliged to proceed to sea for the recovery of his health.—The Bishop of Calcutta intends making another visitation tour, to commence after the rains.—The Rev. W. H. Pearce is expected on the *Herefordshire*, Capt. Chapman.—The American Mission formerly at Sadiyá has been removed to Jaipur, Assam, in consequence of the almost entire destruction of the former place by the late insurrections. Jaipur is the centre of operation for the New Tea Companies.

2.—NEW TRANSLATIONS OF THE SCRIPTURES.

We have this month received a most valuable addition to the existing stock of translated Scriptures.

The Hindustání New Testament, a joint production of the Calcutta Baptist Missionaries and Native Assistants has issued, in a neat and elegant octavo volume of about 800 pages from the Baptist Mission Press. Many an intelligent supporter of Missions at home would be ready to deem this an unnecessary labour. They would say the work has been done, a translation has been made and printed, why expend labour and money on a new version? Much unwarrantable discouragement too has arisen from a want of thorough information on this point. It has been said, the set time to favour India is evidently not come. What more could be done for the conversion of her inhabitants than has been done? In addition to the preaching of the Gospel, the Scriptures have been translated into their own languages, so that they may read for themselves the truth that is able to make them wise unto salvation. How is it that the results have been so small, so far below our expectations? Far be it from us to assert that the early versions were unfaithful. If they be subjected to the test of a dictionary it will be found that the words used contain the meaning intended to be conveyed. But we think too that all will allow that their idiom and style wore a very foreign complexion. Is it any wonder then that they should have been received with the reserve and suspicion which is commonly the lot of foreigners? If they are to receive the confidence and fellowship of a fellow citizen they must appear in the costume and habit of a citizen. This result has been greatly forwarded in the present version by the exclusion of words of a barbarous and foreign coinage. Ecclesiastical terms, as they are called, have been translated and not transferred. Allowing for some isolated passages, an improved rendering of

which might be suggested, we think competent judges will pronounce this version as a whole to be, simple and easy of comprehension, without degenerating to vulgarism, a faithful transcript of the original ideas given in idiomatic phraseology ;—in short a composition (so far as language is concerned), alike intelligible to the common people and acceptable to the learned. The value of this version is also greatly enhanced by the addition of marginal references. These have been prepared with special care, not so much to multiply the number of parallel places, as to elucidate difficulties, and give an entire view of revealed truth. When it is remembered how destitute our native preachers and catechists are of aids to attain a comprehensive view of the whole Bible, and consequently of ability to give an enlarged exhibition of the Gospel system in their discourses, the present will be deemed both timely and important. The typography and execution are what epicurean bookworms would style delicious.—A third edition of the Bengali Testament prepared by the same hands has lately appeared. We understand that it has been again thoroughly revised and corrected.—We have also seen an advertisement by the same parties of a metrical version of the Psalms in Sanskrit, which has just issued from the press. The work professes to be “a faithful translation and not an elegant paraphrase.” This the advertisement shews to be practicable because of the immense number of synonyms with which the Sanskrit abounds, the numerous expletives in common use, and the facility afforded for forming compound words,—and desirable because the Divine Spirit first made choice of verse as the medium of conveying the ideas contained in the Psalms, because Poetry has a peculiar charm to the native, and because Sanskrit verse is more easy of comprehension than Sanskrit prose. And we are likewise shortly to expect, from the same quarter, a Sanskrit translation of the New Testament.—We are happy to find that the present diligence and achievements of our Baptist brethren are fully sustaining their ancient fame as translators of the Scriptures, and are more especially grateful that the powerful “sword of the Spirit” is thus unsheathed in the midst of those who oppose and usurp the Saviour’s rightful dominions, and that the healing waters of salvation are thus flowing forth over a land crowded with malady and ruin. May millions be slain by the power of the truth and be healed by the virtues of the Gospel !

3.—LONDON MISSIONARY SOCIETY.

The London Missionary Society’s operations in this district of India, have been very much extended during the last few months, owing to the increase of efficient labourers. The Society has, we believe, at this time not less than six Missionaries in this city, fully qualified to preach the blessed truths of the Gospel to the heathen in their own tongue.—The Society has, during the last year, erected two new places of worship in Calcutta, and it is their intention immediately to erect two more in eligible parts of the city. These efforts, together with other measures for more extensive usefulness, have completely drained the local treasury of the Society. They have determined therefore, to endeavour to raise a special fund for the purchase of ground, the erection and repairing of chapels, together with all the extraordinary contingent expences, connected with the Society’s operations in Calcutta. We shall be happy to forward any donations or subscriptions to the Society for this purpose.—*Calcutta Christian Advocate.*

SUPPLEMENT

TO THE

CALCUTTA CHRISTIAN OBSERVER

FOR

SEPTEMBER.

ANNIVERSARY MEETINGS OF THE RELIGIOUS SOCIETIES
HELD IN LONDON CHIEFLY IN MAY, 1839.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-fifth Anniversary of this institution was held on Wednesday, the 1st of May, in Exeter Hall, which, as usual, was crowded. Lord Bexley presided, and expressed great satisfaction, in perceiving that there was no diminution of attachment to the Bible Society—neither the funds had been affected, nor the extent of the operations diminished.—The Rev. A. Brandram read the report, which was very voluminous. It spoke of much success, notwithstanding the continued difficulties thrown in its way by enemies, particularly emissaries of Popery; but stated that there was a growing and almost universal desire for the Scriptures. It noticed the death of many friends during the year; among others, the Archbishop of Tuam, Zachary Macaulay, Lancelot Haslope, and Lord Farnham. It stated, that a *Ladies' Association had been formed at Windsor, of which her Majesty had consented to become the Patroness.* 125 new societies had been formed. The receipts of the past year amounted to 105,255*l.* 2*s.* 11*d.*, an increase of 8,015*l.* 1*s.* The payments to 106,509*l.* 16*s.* 4*d.*, an increase of 15,329*l.* 11*s.* 5*d.* The issue of Bibles and Testaments, 658,068, an increase of 63,670. In conclusion, the report repeated the contents of a pamphlet in very general circulation, in answer to attacks upon the versions of the Scriptures in the French, Italian, Spanish, and Portuguese languages, circulated under the auspices of the society in Catholic countries, where no other translations would be received. The committee were not insensible to the objections which might be critically sustained against those versions which bore many marks of the infirmities of the translators. But though there might be variations between the English and Portuguese, or any other version circulated by the society, they all teach substantially one and the same truth;—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is,—his proper Deity,—his one great sacrifice for sin,—his intercession with the Father,—his coming again to judgment,—man's guilt, condemnation, and helplessness,—the Holy Spirit's grace, power, and work. They are all, the Committee solemnly believe, able to “make men wise unto salvation, through faith which is in Christ Jesus.” The Bishop of Winchester rose under a feeling sense that more than ordinary responsibility was attached to his situation. Would that it had been in their power to learn that the harmony and brotherly love which existed

within the Committee had likewise prevailed without ! The Committee deserved the gratitude of the meeting for having ventured to take the earliest opportunity of noticing the attack upon their exertions in a manly, a straight-forward, and an open manner. He also felt that he was no less bound to thank them for that tenderness with which they had touched so delicate a subject, and for the spirit of truly Christian love in which they had treated it. They did not pretend to vindicate the verbal accuracy of all their versions, but this they were prepared to say and to prove, that none of the variations that might be found to exist in any of them were of such a character as materially to affect the word of God.—The Rev. M. Phillips, Vicar of Hathersn, seconded the resolution.—The Bishop of Vermont in moving the second resolution, employed the following illustration:—Christ was spoken of as the husband of the church. There was the husband, the lord and master supreme ; there was the bride, subordinate to him, but still having some authority. But what would be said of her, if it should be said to the children, never mind the authority of the wife, if you have the authority of the husband ? That was not a system which was likely to produce harmony in a family. But suppose the wife took her husband, and placed him in a tower, and locked him up, and kept possession of the key, and would allow none of the children to have access to him. Suppose she said to the children, You shall not know anything of his will but through me, and as I explain it. That would surely be to demur against the sovereign right of him who is the supreme governor. But take a third case :—the father, the husband, is supreme ; the children can have access to him ; his word is their law ; he makes it known to them. But, occasionally, some difficulty arises. May not the children, in such cases, apply to the mother to ask what is their father's meaning—how he intended such and such things to be understood ? Or would it be right for the children to say, There is some doubt, and we will follow our own opinion ? That family also would be but poorly governed. But how, it might be said, are the children to know that the interpretation of their mother is right, if they are not able to consult the father ? The best way would be, as, he was happy to say, it was in the Church of England, to hear the father's voice, and to lead the children to recognize the father's voice, and to love the father's authority. Thus, then, he had endeavoured to illustrate what seemed to him to be the grounds of this great and important question. It demanded the exercise of private judgment to determine the great point, whether the voice of the husband and father was faithfully responded to by the mother and wife. Here, then, was the exercise of private judgment—not of mere private opinion and caprice ; and thus it was shown that family governments required that on doubtful points the mother's voice must also be listened to, and that the child must not set himself up against the mother's authority needlessly, capriciously, and insubordinately. In conclusion he would only say, that the principle to which he had adverted, was the first true principle, and was held in entire respect by the American Episcopalians, and whether right or wrong in arguing from it as they did, and having a Bible Society of their own, accompanied by the issue of Prayer-books, still it ought to be fairly stated on their parts by one who ought not to call himself their representative, though on this occasion he acted somewhat in that capacity, that, whether right or wrong on this point of expediency, the American Episcopalians had always hailed, and were still ready to hail, with unmingled gratitude and delight, the accounts which from time to time they received of the immense and glorious works of this Society.—Lord Glenelg, on presenting himself to second the resolution, was most loudly cheered. The noble Lord said that the Rev. gentleman had told them that he could scarcely venture to call

himself the representative of the Episcopal Church of the United States of America. As a member of the Church of England, he (Lord G.) was willing to hail him in that capacity, and while he acceded to the Rev. gentleman's diffidence on that subject, he was ready (and with reverence he said it) to hail him in a still higher capacity. (Cheers.) He hailed him not as the representative of any particular denomination of Christians in the United States, but as the representative of that large constituency which in every part of the world conspired in the glorious confederacy which had that day assembled the meeting by which he had the gratification to be surrounded. (Great applause.) He asked them not what opinions might be held on this or that subject—not that he was forgetful of existing distinctions—but because in one common concord those differences were lost and absorbed in the one great pervading principle which rallied Christians heart and hand round the cross of Christ. He had listened to the report which had been read; he had listened to the able and admirable speeches which had been made, but he confessed if he could venture to regret any circumstance connected with that report or those speeches, it was the fact that the meeting had scarcely at all had its attention called to the really magnificent success of the great cause which had assembled them that day. (Hear, hear.) Tell him of separations from the banners of the Society—tell him of internal differences—be that so; but let him ask, what were the limits of the Society ten or twenty years ago, and what was its sphere of operation now? (Loud applause.)—The Rev. Dr. Patton, of New York supported the resolution. It appeared, he said, that it would take 630 years to give to every individual a copy of the Bible; and that in every thirty years the population of the globe is changed. Would the meeting wait 630 years before the object of the resolution was fulfilled? He urged them to double their subscriptions from year to year, and the work would be accomplished before some of the children then present go down to the sepulchres of their fathers. He rejoiced to see, that although a vast ocean separated them, the arms of the two Societies had been long enough to shake hands together. He hoped that, as the passage was so easy, the shaking hands would be more frequent and cordial. But, he observed, “I have one thing to ask, that this shaking of hands shall not be all on one side. Send, now, one of the advocates of this Society to stand on the platform at New York, and if he is not met with a shaking of hands that will make him shake, I will make you no more promises.” (Laughter and applause.)—The Chevalier Bunsen (late Prussian Ambassador at Rome) particularly adverted to the beneficial results of the Society's labours, in distributing the Bible amongst the Prussian army, which, in eight years, had been supplied with upwards of 100,000 Bibles—an army composed of the flower of the youth of all classes. In that army, officers and men were to be seen morning and evening, engaged in solemn prayer; and it was a part of their duty—a duty which they might not learn at their homes—to keep holy the Lord's day. He strongly urged them, at all events, to persevere in the plan of employing the colporteurs. The Church of Rome prophesied that the nations who received the Bible would only quarrel over it, and that they would return to that church and throw away the book of disorder. Now they find that the spirit of anarchy is strongest in those nations which have been all along under their exclusive sway.—The Rev. T. Jackson, President of the Wesleyan Conference, proposed the next resolution. Infidelity was now appearing in our manufacturing districts, in a more dangerous form than it had ever yet assumed in the British Empire, denying the rights of property and the permanency of the marriage relation. But he thought he saw in the Bible Society the antidote for those evils. He was one of those who considered that the Bible was the best apology

for the Bible ; and he believed that, when read with a sincere desire to be benefited, it would benefit ; and that God would make his own word accomplish his purposes. He related an anecdote of a man of violent passions residing on the Continent, who was notorious for his habit of beating his aged mother. A Bible having been put into his hands, he read it, and became an altered character. When his mother saw what the effect of reading the Bible was upon her depraved son, she inquired of her confessor if she might be allowed to read the book ; but he told her that it was a bad book, and she must not touch it. She returned him an answer which might be worthy the attention of some who professed to be wiser : " Father," said she, " can you tell me how it is a bad book, which can make a bad man a good one ? " (Applause.) The priest declined to reply to that question. (Hear.) As a spiritual son of the venerated John Wesley, he felt great satisfaction in moving a resolution which made honourable reference, not only to several distinguished members of the nobility of this great country, but to various Right Rev. Prelates of the Established Church.—The Rev. Mr. Martin, Protestant minister from Bourdeaux, in seconding the resolution, said the total number of Bibles circulated in France during the past year was 321,956. Popery was losing its ground in France. Dusessez's translation was now allowed to be read in the schools, and many Roman Catholic priests were favourable to its circulation. One of the colporteurs waited on the Roman Catholic bishop of Bourdeaux with Dusessez's translation. The bishop expressed his approbation of it, remarking that, as it was merely a translation of the Latin Vulgate, he might distribute it throughout his diocese.—The Rev. J. Ely, of Leeds, rose to move the next resolution. He felt that dissent, or any other system, presenting itself on an occasion like the present, must present itself without compromise and without offence. But he would not, in the pliancy of that hour, utter a single word which he would wish to retract. Independently of the great and noble object which that Society had in view, it appeared to him that its character as a Christian Unity Society, put in high and important claims for their co-operation and affection. He knew that very different was the view that some took, and that that very circumstance was that which some were ready to allege against the Society. He had in his hand a tract, published about a fortnight ago in a town containing 120,000 inhabitants, and circulated assiduously at the very juncture when a gentleman then on the platform was engaged in the advocacy of the Society, and he begged to read an extract from it ;—" When our people read that at the meetings of this Society, in the presence sometimes of prelates of our church, the Rev. Mr. A., of the Church of England, is seconded by the Rev. Mr. B., of the Baptist or Brownist persuasion, what must be the natural and unavoidable conclusion ? Will it not be that their ministers are as much real ministers as ours ?—or rather, that ours are no better than theirs ? " He would say nothing of the sentiment that thus unchurched them—nothing of the insult when they were branded with a name they disavowed—" Brownists"—nothing of the bitterness that breathed throughout that pamphlet ; but he challenged that assembly to say, if, instead—(immense cheers, which rendered the conclusion of the sentence inaudible.) His (Mr. E.'s) nonconformity was to him a matter of the deepest regret, but he could recognize in every one whom he believed to be a true disciple, a friend and a brother. He recalled to their recollection an expression used by a noble Lord (Lord Glenelg) on that platform some years ago :—" Even the executioners of Jesus Christ refused to rend his seamless garment." Let them resolve that they would neither rend it nor cast lots for it, and he was sure, while he spoke with all deference, that those respected prelates would permit him to say that he would not allow them

to monopolize it. (Cheers.)—The Rev. Thomas Grimshawe seconded the resolution; and gave from personal observation several facts illustrative of the decline of Popery in France. Mr. Grimshawe concluded by stating what was thought of the English at Rome, the capital of the Christian world. It was the prevailing opinion that they were on the eve of abandoning Protestantism, and going over to the Roman Catholic Church. That opinion was partly grounded on the admission of Catholics into Parliament; but especially on what was doing at one of the principal universities. “Go to Oxford,” said they, “the seat of learning, the abode of science, where your principal youth are educated: while your divines are doing our work, we have no cause for fear!” (Hear, hear.)—The Rev. Mr. Nicholson, of Plymouth, in moving the next resolution, remarked with great force on the collateral benefits which would arise from the establishment of Christian Unions, by the operations of the Bible Society—unions, in his judgment, much better formed than they possibly could be by any society having solely that object.—The motion was seconded by the Rev. G. Brown, and was carried unanimously.—The Marquis Cholmondely moved and Lord Mountsdford seconded a vote of thanks to the Chairman, which was carried by acclamation.—Lord Bexley, in acknowledging the compliment, expressed his fears that his advanced years prevented him from executing the duties of the high station to which he had the honour of being elected, so well as formerly he could have done. He could only say, that nothing could give him greater pleasure than the kindness of feeling and unity of sentiment which this day had prevailed.

RELIGIOUS TRACT SOCIETY.

The Annual Meeting of this Institution was held in Exeter-Hall, on the 3rd of May. Samuel Hoare, Esq., the treasurer, took the chair, and said God had vouchsafed his blessing during the past year beyond all former precedent. The issue of tracts had exceeded, by the sum of two millions, any preceding year. The society had put in circulation, within twelve months, eighteen millions of tracts—(Cheers). Roman Catholics having found what an important instrument tracts were, were now forming their Tract Societies. Mr. William Jones, the travelling secretary of the society, then read the Report. The grants made during the year to missionaries of all Protestant denominations, to clergymen, and others, in the islands, amount to upwards of 120,000 tracts and children’s books, and several libraries. Consignments of books have also been made to the extent of 519*l*. “The reduction of one-sixth in the price of the society’s tracts has been an acceptable measure to its numerous friends, and has led to an increase in the sales of 1,353,787. Thirty-two circulating libraries and 367,347 tracts have been granted to Ireland. Grants of tracts to the extent of upwards of 1,800,090 have been made for British emigrants, soldiers, sailors, foreigners in England, prisons, hospitals, railwaymen, Sabbath-day circulations, fairs, races, &c. &c. The publications circulated during the year amount to 18,042,539, being an increase on the preceding year of 2,102,972. The total benevolent income of the year is 5,482*l*. 6*s*. 2*d*; the grants of publications, paper, and money, amount to 7,740*l*. 4*s*. 3*d*., being 2,257*l*. 18*s*. 1*d*. beyond such benevolent income. The sales have been 50,447*l*. 1*s*. 4*d*., and the total income of the institution 62,219*l*. 7*s*. 3*d*., being an increase of 164*l*. 18*s*. 1*d*.” The Rev. E. Bickersteth moved the first resolution, and said if he had not been a minister of the Church of England, he should not have been there that night, for having already attended one meeting that day, and being compelled to leave town in a short time, he should gladly have been excused from ad-

dressing them. But he was anxious that the church to which he belonged should not have the discredit of its ministers appearing not to support that society. It was delightful to him as a minister of the Establishment to see present the brethren among the Dissenters who loved the Lord Jesus Christ. It was delightful to see Mr. Martin, of Bourdeaux, and Dr. Patten, of New York, uniting together with them in support of this society. They agreed in the supremacy of the word of God. There were some very serious enemies rising with increased energy and vigour. The first was Popery. He avowed the principle of the Protestant church to be—no peace with Rome. It was an affecting fact that 16,000*l.* a year was paid by the Protestant Government of this country for supporting the bishops and priests of Rome in the British colonies. Another enemy was infidelity by means of the rationalist theology in one class and Socialism in another. Socialism was not confined to the lower classes of society; it had got in largely among men of intellect and philosophy, falsely so called. The Socialists of Vienna numbered amongst them a person who had taken a conspicuous part in producing the treaty of peace with Prince Metternich relative to Turkey. There was another enemy—secularity. He knew not how long he had been a member of the Religious Tract Society, but he never repented of being so, and he had never found it unfriendly to the Established Church.—The Rev. P. Latrobe, secretary of the Moravian Missionary Society, seconded the resolution. He could not feel otherwise than at home on that platform, not that he felt himself in the company of *Moravian* brethren, but because he was sure that he was with *united* brethren. (Laughter.) Although the sphere of the Moravian Church's usefulness appeared to be very small, irrespective of that wide field she possessed in heathen lands, yet such was not exactly the case. They were united brethren; not merely united with each other, but also with all those who loved the Lord Jesus Christ in every community. That principle being kindly recognized, they were, in continental countries, permitted to mingle with other churches. They had nearly 70,000 members, situated in France, Sweden, Holland, and the Russian Empire; of whom no fewer than 45,000 were in the province of Estoria and Lavonia. The meeting were probably aware of the emigration which had lately taken place from that romantic country called the Tyrone. It had arisen from the simple reading of the scriptures. The Rev. gent concluded by reading a statement from the *Quarterly Review*, condemning the conduct of the King of Prussia for having induced these Tyrone converts to leave their own country and then forsaking them. He (Mr. L.) had received a letter from one of those very parties but a few days ago, which afforded a satisfactory refutation of the sentiment which had been thus put forth.—The Rev. Robert Munro, Clerical secretary of the society, supported the resolution. It was very true that the clergy, as was intimated by the first speaker, were rather shy of addressing assemblies connected with this institution; but he rejoiced to say that they were not shy in subscribing to its funds, and largely circulating its invaluable publications.—Sir C. E. Smith, Bart., moved the next resolution: he alluded to those sentiments which had emanated from the University of Oxford. He had met, a few days ago, a clergyman from the north of Ireland, connected with the Irish society, of whom he enquired whether those doctrines had yet penetrated into that country. With characteristic readiness, he replied, "No, they have not come to us; we have the genuine old Oxford divinity—we have Popery itself." (Laughter and loud cheers.) That fact justified what Mr. Bickersteth had said. When it was propounded as justifiable, that religious instruction was to be a matter of reservation—to substitute sacramental efficacy for the only means of salvation through the Lord Jesus Christ; when doctrines like those were put

forward, he trembled, especially when he considered that they had the stamp of national approbation, in so far as those who uttered them were supposed to have a certain amount of ecclesiastical sanction.—The Rev. J. J. Freeman, late missionary at Madagascar, said he loved the Tract Society because of the assistance they had rendered to missionaries. He hardly knew, as far as human agency was concerned, how they could have conducted their operations but for this society. If any one circumstance more than another awakened the fears of the Queen of Madagascar, it was the rapid extension of the tracts. The missionaries introduced into that country the word “society.” No such word existed in that country. After some time they thought they had discovered it—there were two words in the Malagasy language, which were very similar to it in sound, *sosay ety*, meaning “send it over here.” The term was employed in this way: in travelling through the country they came to a stream that they could not ford, the canoe was on the opposite side, they called out “*sosay ety*”—in order that it might be sent over. Now, said the people, we have found out the meaning of their coming here, they are trying to get the people in associations by embracing their religion, and when they have got a sufficient number they will write over to England *sosay ety*; that is, send over your frigates to take possession of our country. (Laughter.) He had no wish for such a *sosay ety* as that, but he wished they would say, *sosay ety*, send over your books, your tracts, and your missionaries. (Cheers.) He would just touch upon one of the colonies—the island of Mauritius. Mr. Bickersteth, a man whom they all loved—(cheers)—he longed to see the spirit of that gentleman pervade all who held his office (cheers), had alluded to certain grants of money for the support of Popery. It should be remembered that the Catholic bishops and priests were settled there ten or twelve years ago; and, therefore, had not been sent out by the *present* Government. (Hear.) Though England had had the Mauritius for 30 years, she had done nothing to disseminate pure Christianity—she had left Popery to reign with undisputed sway among planters, merchants, and slaves. He had anticipated that he should have been able to present on that platform one of the refugees from Madagascar about to visit this country, “the asylum of the ruined, the home of the free.” (Applause.) The refugee to whom he had alluded was the woman who was supposed some time ago to have been martyred, but in lieu of whom another woman of the same name had suffered death. She was however on her way to this country, where he hoped she would be hailed by thousands of British females. (Cheers.) Several chiefs had written to the British Government, entreating it to take them under its protection, and to preserve them from the violent measures of that Queen which Britain had partially assisted in placing on the throne; and the chiefs promised that if their request was complied with, they would afford every facility to the labour of missionaries, and would proclaim toleration throughout Madagascar. It appeared that the Government thought it beyond their range to accede to the appeal, further than sending a remonstrance to the Government of Madagascar. The Rev. Dr. Patten, of New York, said that he had been thinking, on his way to the Hall, what an amount of common sense there was in London—(laughter,)—he alluded to the mode adopted for getting rid of the darkness of night. They put up a lamp, and then one further on, and so continued them till the whole metropolis was illuminated. That was just what this society was attempting to do. They were putting up those little lights, one here and another there—all over the dark regions of the globe, and when they had accomplished their object, blessed be God, the people would see the way to heaven as plain as though it were sunshine. The resolution did not refer to America, but the Report did, and when he

heard that word he could scarcely keep his heart from crossing the Atlantic. Who did not like to think of home? If he could find the lady or gentleman in that hall who did not like to think of home, he would have them placed in the British Museum as a curiosity. (Laughter.) "America," he would say, notwithstanding, that dark and heavy stain of slavery which was upon her—(cheers for several minutes)—"America, with all thy faults I love thee still!" (Cheers.) The Reverend doctor then adverted to the "Memoir of Harlan Page," who was formerly a member of his own church, and which had been re-published by the Religious Tract Society; he earnestly recommended it to the attention of the meeting, and trusted that every one present would procure a copy. The Tract Society, throughout the United States, was going on with increased power; and one word of congratulation to the Pope. (Laughter.) In the United States they were receiving a great many Papists, they were coming over, in fact, in ship loads, and he could assure the meeting they were very glad to receive them; and why? for three reasons. First, it saved the Americans all the expense of sending missionaries to them—(laughter)—it was the cheapest way of doing the work. Another reason was, that when they came there, the Americans were able to fight the battle of Protestantism against Popery on an open field, and under a clear sky; and there they stood without the arm of civil power stretched over either of them—(laughter)—there they might see naked truth grappling with error, wrestling, tussling, hard at it—(laughter, and cheers)—and, thirdly, it bothered the Pope most prodigiously—(laughter)—to know how to go along. The children of Catholics that came over would play with the children of the Americans; they thus got acquainted with their institutions, and their free way of worshipping God, and the consequence was that a great many of the Catholic children were Protestants from conviction. (Cheers.)—The Rev. Edward Orr, M. A., of Richmond, rejoiced as a clergyman of the Church of England in offering to the committee his tribute of hearty gratitude.—The Rev. William Brock, of Norwich, said that he could not hear the phrase, "I hate the Reformation, and the Reformers, yet more and more," without feeling that it was time to be upon their watch-tower, with their weapons in their hands, and their hearts in their right places. (Cheers.) Let it be known that one of the Quarterly Reviewers had taken up these sentiments, and this was one of them—that the Scriptures were not sufficient as a rule of faith and practice, but that they must go to the writings of the third century for an interpretation of the Word of God. According to one of the Tracts for the Times, the only answer to be given to the question, "Why do you believe in Christianity?" was, "Because my father told me." (Laughter.) If the sentiments of the Oxford Tracts were carried out, they would be restricted from having the word of God in their possession.—Mr. Jones, the secretary, in announcing the next speaker, took occasion to observe, that in Birmingham the works of the Socialists had been widely circulated in the wrappers of the Religious Tract Society. In Islington the deception had also been carried on to a great extent.—The Rev. Dr. Stuart, of Dublin, said, though the public might have been astonished at the newspaper reports regarding the savage cruelty and the popular commotion existing in Ireland, yet from an intimate acquaintance with all parts of that country, he had no hesitation in expressing his firm belief that there was an under-current of steady diffusion of sound religious principle. He held it to be a scriptural principle, that every nation was safe while it dealt with Romanism as God dealt with it. He would not persecute it: God suffered it to live; but sent forth an instrumentality condemning its errors, and whereby they were told he would consume a portion of it away by the "breath of his

month," and what remained, he would suddenly and overwhelmingly destroy "by the brightness of his coming."—Henry Pownall, Esq., briefly moved, and the Rev. M. Martin, from Bourdeaux, seconded the next resolution, the latter observing, that it was by reading a tract, that he had been led to abandon the errors of Socinianism.

CHURCH MISSIONARY SOCIETY.

The Thirty-ninth Annual Meeting of this Society was held on Tuesday, the 30th of April, in the Great Room, Exeter Hall.—The Earl of Chichester, in opening the business, said, God seemed to be reviving the long-forgotten energies of the Church. To trials and dangers the Church was indeed still exposed; perils from without and from within, perils from her own countrymen and perils from false brethren. But though fresh mercies had been showered down upon them, and increasing light was shining around them, their tribute of gratitude and praise this year would be found less liberal than it was last. He, for one, was always ready to admit it most desirable from time to time to revise and improve our different institutions, and even to fashion them according to modern taste, when that taste was, as he believed it to be at present, in favour of a stricter adherence to Church discipline and Church order.—The Rev. W. Jowett, the Secretary, read the Report. The income and expenditure stand as follows;—Income, 71,306*l.* 19*s.* 8*d.* Expenditure 91,453*l.* 9*s.* 1*d.*—the expenditure exceeding the income by 20,146*l.* 9*s.* 5*d.* The increase of expenditure in the West Africa Mission arose from the Society's having been compelled to take upon itself the erection of buildings for missionaries. In New Zealand, the excess is to be traced partly to the general enlargement of the mission, and still more to the destruction of property consequent on the late wars in the southern district. The very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the Committee to render the agency of the Society as effective as possible in the great crisis of the transition from a state of slavery to a state of freedom. This accounted for 10,647*l.* 16*s.* 8*d.* The income of the year had fallen short 11,394*l.* 12*s.* The Bishop of Winchester proposed the first resolution. Unpleasant as the task was to speak of money in connexion with the kingdom of Christ, he still must request their attention. The finances of the Society presented an unfavourable aspect. What were the number of missions? There were in *name*, eleven; in *reality*, only ten; for one had been unfortunately suspended for the present, that in the Zoolu country, from causes which were well known. An undue extension of missions was not the cause of the deficiency in the funds. But he believed the cause was the inherent tendency of all missionary efforts to increase their own respective expenses. What was to be done? There were but two courses to be pursued: either they must raise the income up to the expenditure, or they must diminish the expenditure to meet the income. At a time like this, when Popery is putting forth her energies, should the operations of the Church Missionary Society be contracted? He thought they wanted greater zeal for missions—something more of unity, and somewhat more of belief. He alluded to one cause of the temporary diminution of the funds. The traveller, in passing through the country, saw new towers and spires in every part of it. (Applause.) But he (the Bishop) saw in every new church at home the foundation of some new church in distant lands.—The Rev. F. Close (of Cheltenham), in seconding the resolution, said, contraction had been spoken of; but what was wanted was expansion. To what secret source was the present

defalcation to be traced? He would not speak of enemies but of friends; not of those who were far too much employed, both in the camp and the cloyster, in furbishing old shields, and brushing up arquebusades, instead of brightening up the sword of the Spirit. He was under orders not to say any thing upon Popery, because there was a special resolution upon that subject, and he hoped it was a strong one, and that the speaker who proposed it would speak strongly. The cause of missions was in too many instances supported on very inadequate motives. There was the romance of missions. Then there was influence,—servants subscribed often because it pleased their masters; and tradesmen, because their customers did so; congregations, because ruled by the excitement produced by their ministers. He did not say this kind of influence ought not to be used, but that it ought to be rightly used. Sometimes a selfishness of feeling both amongst ministers and flocks might prevail, and the desire was to boast of having done more than their neighbours. That was a spirit of unholy rivalry. Compare the apostles with our missionaries. Wherever they went, bonds and imprisonments awaited them, they were torn and sawn asunder, they were beaten with rods, and suffered incomparable cruelties. I ask, said he, if our missionaries had met with the same things, would they not have given up? I am persuaded that the faith of Christendom could not have borne it. And God, seeing our weakness, has prevented us from being exposed to such evils. In India, an order was lately issued by the Government directing that the dragging about of idols should be an optional service. But what was the result of the order? Half the cars had stuck in the mud and could not be removed. It was said in the report—that since the establishment of missions in Africa the negroes themselves had supplied as much as 1,000*l.* in aid of them. If the poor negroes, then, could do so much, how much might a meeting like the present afford?—The Rev. H. Raikes (Chancellor of the diocese of Chester) moved the second resolution:—“That the activity of the Church of Rome to extend its influence, especially in those countries wherein Protestant missions are carried on, calls for increased exertion, liberality, faith, and prayer on the part of members of our Protestant church, to extend to the heathen that system of pure Scripture truth, which is so fully embodied in her articles, liturgy, and homilies.” Their noble chairman had alluded to perils from false brethren. For his own part, he was a Churchman, and a devoted one: yet he could not but feel that sometimes, at missionary meetings, there was danger of coming into collision in some degree with those, who, though they differed from them in many respects, were also occupied in missionary labours. He hoped that whenever this association might come into collision with any other, its labourers would say, as was said to Lot, “If thou wilt go to the right hand, I will go to the left.” But when it was not with missionaries from Protestant Societies that they came into collision, but with emissaries from Rome, then he could only recommend a far different course. He would give the right hand of fellowship to a Protestant Dissenter whenever he met him in a foreign land; but it was not the same thing with regard to Popery.—The Rev. R. Burgess (of Chelsea) seconded the resolution with pleasure, chiefly derived from the moderate and Christian mode in which the resolution itself was expressed. He did not fear, as some did, the great activity of Rome, as he had seen in other countries enough to satisfy him that the Roman Catholic religion was fast losing its hold over those it had hitherto kept in bondage. (Cheers.) But he did feel, and deeply, the inactivity of the Church of England. (Hear, hear.)—Lord Teignmouth, M. P. proposed the next resolution, as follows:—“That the meeting regards with deep inter-

est the present situation of the Islands of New Zealand, both as it respects the natives, and the mission; and earnestly hopes that Her Majesty's Government may be induced to employ its own agency in devising and executing such measures for the correction of existing evils, as may at once secure their national rights to the natives, and promote their social and religious improvement."—J. P. Plumptre, Esq. M. P., seconded the resolution. Certain persons and societies had recently made attempts to colonize New Zealand. If he could believe those individuals or societies to be influenced by a sincere desire to promote the real good of the natives, he would gladly hold out the right hand of fellowship to them; but when he perceived that worldly gain was their polar star, he feared that many great evils would be introduced.—Lord Mountsandford introduced the fourth resolution, which was seconded by the Rev. E. Bickersteth. As his address, being the last, might affect the contribution at the doors, he asked indulgence on the subject. There was a more subtle spirit of formality, with great zeal, tending to Popery, unduly exalting a sister society to rival this society. The duty on silk alone was 192,000*l.* the duty on wine, 1,734,000*l.*; the duty on snuff and tobacco, 3,460,000*l.* Think of these things, and compare them with the 20,000*l.* deficiency; and see if we shall not have reason to take a more humble situation in every just estimate of our country as a missionary nation. He recollected the time when he thought most highly of a guinea subscription; but looking at the situation and resources of the country, and its means of doing good, surely if there was any time when they might double a guinea contribution, it was the time of a defalcation in the funds of the Society.—The meeting then concluded with singing a Psalm; but a further meeting was held in the same place in the evening, when the chair was occupied by the Marquis of Cholmondeley, who explained that the object was to bring before it the deficiency in the funds raised.—The Rev. Charles Hodgson moved the first resolution.—The Rev. J. Johnson seconded the resolution, and related the following story:—One farmer was determined to have a box for subscriptions, and he furnished one which was perfectly unique. It was formed of the horn of an ox; and in order that people might know what it was for, he put a piece of paper over it, with two lines of poetry upon it, which, though not written by James Montgomery, were yet likely to be understood by those who read them. They were as follows:—

" This horn once grew on the head of an ox;
But now 'tis turned to a missionary box."

—The Hon. and Rev. Baptist Noel proposed the next resolution, and referred to the necessity of missionary institutions in India. The state of the funds had been referred to; but 70,000*l.* a-year would prove insufficient to supply India alone with the regular ministration of Christian teachers. In consequence of the rigours of the climate a native agency would prove most valuable. If the Society would ever accomplish its great objects, it must be by means of native teachers who could be supported at a cheap rate. Besides, where else could a sufficient number of men be found? The society were now obliged to send to Basle for agents, and they were very glad to be able to do so, and thus supply their own lack. But even if they were able to find a sufficient number of men who were ready to offer themselves for such important work, still it would be desirable to have natives, as they alone would possess that fluency of speech, and deliver themselves with that simplicity and force, which were so important, and even necessary, to secure their success as teachers. And even if foreigners could become fluent, they never would be able to accustom European constitutions to the climate of India. If life were not

absolutely destroyed, the powers would be greatly exhausted ; whereas the natives were accustomed to that burning climate, and might reasonably be expected to maintain their vigour for a long series of years. Besides, many prejudices arose in the minds of the natives when they found foreigners coming amongst them from time to time and denouncing their gods and their worship ; suspicion was frequently excited as to the motives of such men ; but when they found natives coming forward to do that, their curiosity would be excited, and they would be led to serious inquiry. Above all, let them pray for one who was placed amidst a thousand snares ;—let them pray for their young Queen, so young, so much exposed to temptation : whose example might be, and he trusted would be, such a blessing ! And when she was brought to set her affections upon God, and when she was found at the head of every great missionary effort, where the Queen of England ought to be, then indeed would she be brought to exemplify and to defend that faith which she had been, he fully believed, taught to admire and love. (Much cheering.)—The Rev. C. F. Childe moved the third resolution, and the meeting concluded by singing a Doxology.

TRINITARIAN BIBLE SOCIETY.

The eighth anniversary meeting was held in the Lower Room at Exeter Hall, on Monday, the 6th of May, at noon, Captain F. Vernon Harcourt in the chair. The Rev. A. S. Thelwall, the secretary, read the Report. Receipts 3,059*l* 0*s*. 7*d*., something less than last year. Motions were moved or seconded by the Rev. Messrs. J. L. Galton, E. D. Rhodes, W. L. Beaufort, J. F. Weitty, G. W. Philips, A. S. Thelwall, and J. J. Cummings, Esq.

HOME MISSIONARY SOCIETY.

The 20th annual meeting of the subscribers and friends to this institution was held at the Large Room, Exeter Hall, on Tuesday evening, the 14th of May, Thomas Thompson, Esq., treasurer, in the chair. The Report lamented the inadequacy of the funds to meet the urgent demands for missionaries from various parts of the country. It stated that the munificent bequest of 4000*l*. by Mr. Lloyd was nearly exhausted, and unless prompt aid was rendered, the society would be unable to meet its engagements. The Society had at present under its patronage one hundred and ten agents, including ministers who were assisted with grants. The receipts of the society during the past year amounted to 7909*l*. ; the expenditure to 6605*l*. ; leaving a balance in hand of 1304*l*. But immediate engagements would more than absorb that amount. The meeting was then addressed by the Rev. Messrs. Freeman, R. Fletcher, Morgan, Harry, Dr. Patten, Charles Hyatt, A. Fletcher, J. Edwards, Mr. Alexander, and Mr. Nasmyth.

LONDON MISSIONARY SOCIETY.

The Anniversary of this institution was held at Exeter Hall, on Thursday, the 9th of May. Every part of that spacious room was crowded with a most respectable auditory. Sir Culling Eardley Smith, Bart. took the Chair. The Rev. J. J. Freeman, in consequence of the indisposition of the Secretaries read the Report. The missions in the South Sea Islands, continued to be favoured with a large measure of prosperity. The Chinese empire had not yet been opened. In Malacca hope still

brightened. A church of Chinese Christians had been formed by the missionaries labouring in the Peninsula, and six Chinese Missionaries had entered that extensive field. In the Ionian Islands, the Old Testament in Modern Greek had been published and brought into circulation. The following is the number of Missionary Stations and Out-stations belonging to the Society, in different parts of the World, Missionaries labouring at the same, &c. &c.

	Stations and Out-Stations.	Mission- aries.	Assistants. Natives, &c.
South Seas	138	30	130
Ultra Ganges	5	8	4
East Indies	316	63	219
Russia	3	2	2
Mediterranean	1	1	—
South Africa and African Islands	50	31	33
West Indies	41	16	20
	554	151	421

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to thirty individuals. The number of churches was 101, communicants 8287, and scholars 41,722, being an increase on the year 1838 of 8 churches, 940 communicants, 4818 scholars. The amount of legacies received during the year had been 6455*l.* 2*s.* The contributions for the ordinary and special objects of the Society had been 59,035*l.* 8*s.* 5*d.* making with the legacies a total of 65,490*l.* 10*s.* 5*d.* The expenditure of the year had been 76,855*l.* 17*s.* 11*d.* being an excess beyond the income of 10,365*l.* 7*s.* 6*d.* The Chairman then rose and delivered an affecting and deeply pious speech, in the course of which he thus noticed the Ministerial crisis: What a refuge such a meeting as this is, from the cares and turmoils of the world around us! We can feel that we are privileged to say that whatever great crisis our country is passing through, they do not affect us; the cause of God goes on triumphantly whatever may be the nature of the changes taking place in the world. Not that a man by becoming a Christian parts company with his patriotism—(cheers)—his patriotism becomes enlightened—sanctified—and increased. We know how to “render unto Cæsar the things which are Cæsar’s:” and I trust we all feel, in the undeniably important point at which our country has arrived, that our hearts and tongues should ascend together to the Ruler of the universe for his blessing on the men and measures interesting to our nation. (Cheers.)—The Rev. Dr. Wardlaw, on rising to move the first resolution, was received with immense cheering. His speech breathed the same tone of piety as that of the Chairman. He said, there is mention made in the motion of our dependence on the divine promise. I think we ought always to remember, that every promise of God implies a command. I know of no conviction more important to our own minds as Christians than this, that to God’s people there are no unconditional promises; we are not to expect that God is to work in us individually both to will and to do of his good pleasure, unless we are complying with the command to work out our own salvation with fear and trembling. We sometimes speak as if we were trusting in a promise whilst we neglect the duty that God enjoins on us. I go further, and I say we are not trusting in a promise at all; whilst we are neglecting the duty, there exists no such promise. But it is a very great comfort for us to know the converse of this proposition, that not only does every promise include a command, but every command includes a promise. “He that soweth sparingly shall reap spar-

ingly, he that soweth bountifully shall reap bountifully." Nothing can be more plain than this, and on this principle the Christian ought therefore to act. I have many a time been equally amazed and provoked when I have heard persons wallowing in the expense and wealth of this world tell us, that they will give their *mite* on such an occasion. "Oh, I will give you my *mite* for it;" and really it is perfectly true, when compared with what they are able to do, it is a mite; yet it is not a mite in the sense in which they ought to use the phrase. What was the widow's mite? It was the widow's *all*. If Christians would only form their estimate now of the manner of appropriating their worldly substance as they will form their estimate in eternity when they look back upon the past, all would be accomplished that your hearts could wish.—The Rev. Dr. Fletcher said, that on the seal of a letter which he received that morning, there was a motto which struck him as one of the best modes of introducing himself to their notice. The motto was simply "*Non nobis nascimur*"—we are not born for ourselves. (Cheers.) Dr. Fletcher referred to the missionary Williams in the following terms;—I cannot help feeling that he is one of the most remarkable men that the great Head of the church ever raised up, for finding his way to all hearts: for whether he comes in contact with the aristocracy above him or with the great mass of mind beneath him, he knows how to rise to the elevation of talent, rank, and influence, and power; and how to mingle and identify himself with the level of mind around him. And he does this without the slightest abatement of the humility, simplicity, and single-heartedness which constitute the true qualities of his character, and give him everywhere an access to every place, and a place in every heart. When John Williams conversed with the captain at Sydney, the captain said to him, "It is no use to send muskets and powder to these groups," (speaking of Raratonga and the Navigators' Islands generally) "the people want nothing but books and missionaries, pens and ink, slates and paper." A fine contrast this, Sir Culling, to the physical-force system—(immense cheering)—a beautiful confirmation of the great truth that the more you diffuse the Gospel, and establish it on its own principles—its own voluntary principles—(long-continued cheering)—with nothing but the authority of its Founder for its patronage—(cheers)—and nothing but the law of love for its legislation—(continued cheers)—and neither act of Parliament nor the force of man to support it, the more it will spread and succeed. (Deafening applause.) The friends at Sydney have formed a missionary society as an auxiliary to our society, and they have sent you, owing to the presence of that wonder-working, magical man, Mr. Williams, 500 guineas already. (cheers.) Dr. F. mentioned incidentally that he caught the first feelings of a missionary spirit while listening as a boy to the tender appeals and conscience-stirring simple eloquence of the venerable Dr. Coke. Dr. F. concluded by dwelling on the uniting tendency of missionary efforts.—The Rev. Dr. Patten employed a striking illustration—It is a question that has agitated all the learned men of Europe, Asia, and America, for what purpose were the pyramids of Egypt erected? It was a fundamental principle in the religion of the Egyptians that if a body could be kept for 3,000 years inviolate and unimpaired, that the soul, after having undergone many transmigrations would return to the body, and with it pass away to Paradise, and be there for ever. But if on the other hand that body should suffer injury—be in the slightest degree impaired—both body and soul would be certainly annihilated;—hence the embalming of the body—hence the building of the pyramids for the purpose of saving the soul of one king. What, then, should Christians do? If the vast resources of an empire are concentrated to save one

soul from annihilation, what should Christians do to save the soul, not of one individual, but of 650 millions of men—not from annihilation, but from an eternal residence in fires intense enough to melt down the very planets. Dr. P. referred to the American missionary operations. You are aware that we have just passed through the season when we were obliged to detain fifty or sixty missionaries on the shores of America, and were under the necessity of sending word to the missionary stations that we could not send them the wanted supplies, and that they must therefore contract the sphere of their labours, and shut up the schools. Allow me to express the thanks of the Board of Missions for a donation which they received in the darkest moment of that hour. Delicacy forbids me, under all the circumstances from mentioning the name of the individual, though I think if I were in America I should “guess” who it was.—The Rev. J. A. James—Sir Culling Eardley Smith.—Dr. Patten: An Englishman having broken the seal, let it be known that your Chairman was the man. (Immense cheers.) The donation came to us with the kindest rebuke, but that rebuke proved to be a most excellent oil: “Trust more in God,” came with the money. We have recently received intelligence of a most wonderful revival of religion in the Sandwich Islands. Within a few months, 5000 have been admitted to the churches, 2400 stand propounded for admission, and a great many the missionaries have not yet had time to examine. This is one of the results of the dark hour that came over us. When the missionaries received the intelligence that they could not have the wanted supply, they threw themselves on the never-failing promises of God. They went forth and held protracted meetings in every district of the island; thousands upon thousands flocked to hear the preached Gospel; and it was when the people of God in America, on the first Monday of the new year, were gathered together praying for the Spirit of God to descend, that the missionaries were employed in preaching; simultaneously the Spirit of God did descend, and a vast blessing ensued. One result which has already come from this revival is, that the missionaries have written home, “Send us no more money to sustain a particular station—the natives will do it themselves. We ask you to send the same amount that you would have sent us, to establish a new mission at California.”—The Rev. David King, of Glasgow, pressed the duty of liberally supporting this and kindred societies with great force. I am addressing many who enjoy all the refinements of the highest civilization, who would be loath to commit the slightest injury on the most diminutive of God’s creatures; but what is that refinement of feeling that spares the insect, and can yet see, unmoved, hundreds and thousands of our fellow-men perishing for lack of knowledge. There is nothing that appears to me more strongly to indicate the low state of missionary enterprise among us, than the encomiums I hear on *approaches* to duty. Individuals, if they do something like what they should do, excite apparently the greatest astonishment.—The Rev. Dr. Leifchild began by remarking on the unsettled state of the nations. Who would wish things to continue as they have been going on for ages? Who would not wish those impediments in the way of the progress of free inquiry, general liberty, and universal truth and piety, which have stood for ages, to be removed, at whatever cost, for the sake of the object which their removal is intended to accomplish? The bright shining of the anticipated end casts back a glowing light on the dark train of the preparatory measures by which it is to be accomplished. We must look at the present troubled state of the world, as the preparation for its foretold illumination and renovation. You see the great religious societies of this country standing up, as it were, in lively contrast, by their vigour, to the decay and decrepitude

coming on all things else. Dr. L. adduced the Methodist Centenary fund as a stimulus. You see how nobly they have responded to the call to contribute to the Centenary fund—(loud cheers)—raising with the utmost promptitude in addition to their usual exertions, the sum of 200,000*l.*, and I am informed that their contributions to the old societies have not fallen, but rather increased. (Cheers.) Dr. Bunting is present—one of my early friends, and I am not backward to say, one of my instructors. I suppose I may praise the Wesleyans—(loud applause)—though I am a Dissenter; and I am told that the Wesleyans are greater friends of the Established Church than we are; I do not, however, exactly see how that can be. (Laughter.) I suppose I must here walk by faith and not by sight (Cheers.) But I will praise the Wesleyans. Why, the Established Church lauds them;—(laughter)—the dignitaries of that Establishment laud them, and for what do they bestow their praises upon them? For that for which I hope they will have to laud us all, the efficiency of the voluntary principle. (Vehement applause.)—Edward Baines, Esq., M. P. for Leeds, referred to the influence of missions in the abolition of slavery, and the pilgrim tax in India.—The Rev. Dr. Beman gave an account of the rise and progress of American missions, condemned American slavery, and concluded by stating as a fact, that if all professing Christians in this country would send out missionaries in proportion to their number, as the Moravians do, of whom 1 in every 50 is a missionary, we should have 360,000 missionaries from Great Britain.—The Rev. Dr. Raffles, in rising, said, I have now the pleasure of presenting to the treasurer the first produce of a real estate worth from 6000*l.* to 7000*l.* a-year, purchased by a friend of this society, and which he has given in trust to the London Missionary Society: while he lives, he has retained the power of appropriating it; but at his decease, it will fall into the hands of this society. In addition to this, the same individual has conveyed to trustees for the benefit of this society, and the perpetual supply of its funds, the sum of 10,000*l.* 3 per cent. consols, principal and interest, to be the property of the society after his decease. I have also to present to this society 25 sovereigns, contributed to it by a youth on his death-bed, who had saved that sum out of his pocket-money. According to the present scale of operations in the Christian church, ages must transpire before the millenium which we anticipate can come. Our merchants must carry on their traffic for the cause of God, and must give their ships to carry the heralds of the cross to the scenes of their distant labour; and the church must consecrate the flower of her youth, her best and noblest sons, to the glorious enterprise.—William Alers Hankey, Esq., said, it was not by evanescent displays of liberality, but by the stated and regular contributions of the friends of the society, that they could be enabled to maintain that high position which they should occupy.—The Rev. J. A. James made a long and animated speech, the object of which was to raise the annual income of the society to 100,000*l.*—A. White, Esq., M. P. for Sunderland, said, he had been truly gratified to find that political strife was banished from that assembly. (Cheers.) Not the most remote allusion had been made to it. He had attended missionary meetings (alluding to the Methodist one) within those walls, when he felt not a little hurt at the introduction of political topics. He trusted that such scenes would never occur again.—The Rev. Mr. Knill had no doubt whatever that the hundred thousand pounds would be raised.—The Chairman, in submitting the motion for adoption, said, I have been requested to state that the amount contributed, independently of the ordinary collection, is 1,160*l.*

SAILOR'S HOME, ASYLUM, AND FLOATING CHURCH.

The annual meeting of the friends and supporters of the Sailor's Home, Destitute Sailors' Asylum, and Episcopal Floating Church Societies, was held at the Hanover-square Rooms on Tuesday 14th of May. Admiral Hawker was called to the chair. Capt. Elliot, R. N., read the Reports. The total number of men received into the Sailors' Home during the past year was 1342, being an increase of seventy-nine. The number of men returning after having lodged in the house formerly, was greater than in any previous year. The greatest number of inmates at one time, was 120, being an increase of nineteen on previous years. The Rev. C. C. Miles, the chaplain, having been appointed to a large curacy, the Church Pastoral-Aid Society had generously undertaken to supply the stipend for his successor. The receipts, including 1601*l.* paid by the seamen, amounted to 3968*l.*, and a balance of 257*l.* was due to the treasurer. In the Destitute Sailors' Asylum, the number relieved during the past year, was 1151. The receipts amounted to 1084*l.* 2*s.* 4*d.*, and there was a small balance left in the treasurer's hands. For the Episcopal Floating Church, the receipts amounted to 240*l.*, and there was a balance of 58*l.* in the treasurer's hands. The Earl of Harrowby, Lord Radstock, Capt. Bazalgette, Capt. A. Chapman, the Rev. S. Sidney, the Hon. Captain Wellesley, Admiral Oliver, and Admiral Young, addressed the meeting.

BAPTIST MISSIONARY SOCIETY.

The forty-seventh anniversary of this institution was held in Finsbury Chapel, on Thursday May 2. The attendance was larger than we before remember having witnessed. W. B. Gurney, Esq., having taken the chair, rose and said:—The whole progress of the society had been in faith, and he could not help thinking the history of this society might furnish a lesson to those of the old-fashioned school, who favoured the principle of accumulation. Its conductors, without ever having possessed a shilling of funded property, had entered doors as Providence successively opened them, and their attention would be directed to the successful issue of an attempt which was considered by some as chimerical;—he referred to the effort made to raise funds for sending out ten additional missionaries to India. A larger sum than was solicited had been obtained; and the general funds, instead of being diminished as was predicted, were increased 3000*l.*—The Rev. J. Dyer then read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency in Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The committee had the satisfaction of reporting continued progress in the Ceylon mission. From the West Indies, the usual annual return from the respective churches, made to the recent association, showed that the work of God continued to advance. A nett increase of 2617 had taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connection with the Mission. The day schools contained 5413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5214 beyond the number last reported.

The missionaries had solemnised 1942 marriages during the last year. Since the last annual meeting, four missionaries had embarked for the East. To the West Indies none had been sent, but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out 10 additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the mission, which formed the actual criterion of its financial progress had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4000*l.* on the amount reported at the last anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the society was burdened with a debt of nearly 4000*l.*; that amount was subsequently lessened by donations for that especial purpose, amounting to 2675*l.* There were also bills accepted from abroad, which when due, would absorb nearly 3000*l.* of the resources of the new year.—The Rev. C. Anderson rose to move—“That the Report be adopted; and that, while they bowed with submission to the dispensations of Providence, in removing valuable missionaries from the scene of their labours, they rejoiced in the continued proofs of his care and kindness.” He referred to Muhammadanism. The votaries of that system had been, in a great measure, overlooked by all sections of the Christian church. There appeared to be in the minds of many a feeling amounting almost to despair—a kind of cold indifference, about Muhammadans—very similar to that existing regarding the poor, long-scattered Jews. Abraham, however did not forget Ishmael. One of his first and most earnest desires was, ‘Oh that Ishmael may live before thee.’ And what was the reply? God said ‘I have heard thee concerning Ishmael.’ It was very true that the seed of the promise was to be found in Isaac, but Ishmael was still to be remembered before God; twelve princes were to spring from him, and he was to become a great nation, and the Divine promise was fulfilled. Muhammad, who sprang from one of the tribes of Ishmael, became, a great teacher of the world, and therefore of great value in the scale of Providence. That wonderful race of people, though led away by the false prophet, were in the most interesting position imaginable. It was well known that the disciples of Muhammad were divided into two parties, and that they had their sects and parties in each of those two great divisions. One sect professed to believe that Jesus was God; another sect professed to believe that Muhammad himself would be judged by Jesus Christ, and the reason they gave for it was, that Christ was to be the universal judge, and therefore Muhammad must be judged by him. There were three points over which every Christian should ponder: it was quite evident that the system of Muhammad must fall to the ground, but there was a peculiar mode of approaching every thing. There was one way of approaching the Chinese—another way of approaching the Hindu—and a third way of approaching the Muhammadan. He had frequently heard it said, even by missionaries, that the Muhammadans were so bad, so vicious, and so base that it was in vain to make any efforts in their behalf. He would ask such persons if they had read their Bibles with attention? God told Abraham that he had heard him concerning Ishmael; that was all that he said to Solomon after the dedication of the temple; in one moment the prayer of Solomon was turned into a promise. He trusted that the period would not be far distant when the society would have the means of establishing a mission for the Muhammadans. (Cheers.) There were

two great points on which he was very anxious to have his own mind impressed. First, the universal triumph of pure and undefiled religion. He was afraid that they were not sufficiently in the habit of fixing their minds upon that fact. They thought that it would not happen in their own day, and, therefore, were content to leave the work to be done by their children. When Christianity became universal, it would not be like the Christianity of the present day; but it would never attain its greatest purity till it had arrived at its greatest extent. The inquiry was frequently suggested, by what means the various sects and parties of the Christian world should become one? But they might rest assured that the prayer of the Saviour should be literally answered. This very mission owed almost every thing to a firm reliance upon the fulfilment of the prayer of the Redeemer. (Cheers.) On one occasion, when Andrew Fuller was about to visit London respecting the renewal of the East India charter, he wrote to him (Mr. A.) and said, 'I must go up and wait upon our great men once more. When our Redeemer was born, it was in a stable; there was no room for him in the inn, and some people think that that will always be the case. Ah! but,' said he, 'he shall be the Prince of the kings of the earth.' (Cheers.) Another point upon which he (Mr. A.) was anxious to touch, was the pouring down of the Holy Spirit from on high. Peter was little aware of the serious language addressed to him. 'Ye shall receive power when the Holy Spirit is come upon you.' The day came; Peter was engaged in prayer with the 'Jerusalem sinners,' as John Bunyan called them, around him; and then, by a single breath, 3000 souls were wounded and healed. Oh! the grace of the Divine Spirit! The Holy Spirit of God took that very tongue that had acted the part of a coward, and made it the honoured means of converting those 3000 souls! He should like the day were come when there should be no necessity to talk about money. But there appeared to him to be a mode by which an abundance of money could be obtained, and that in such a way that it would be scarcely known from whence it came. It had long appeared to him of great importance that attention should be paid to secrecy. Secrecy was placed in the word of God, in one of the most solemn connexions—that without it there would be no reward. It was a Christian duty to have respect unto the recompence of the reward; but still secrecy was placed by the Saviour in such a light, that he was astonished how it was that Christians had not discovered its importance. It was upon a few men comparatively, diffused over the broad surface of the denomination, that the burden of supporting this mission chiefly lay. When he heard that the treasurer was about 4000*l.* in advance, he felt a difficulty in answering the question—how was it that from 600 to 700 churches should allow such a state of affairs? On conversing with the late Mr. Guttridge on that subject some years ago, that gentleman remarked that those churches which did not contribute to the society were, in fact, no churches at all. He would suggest the propriety of collections being immediately made throughout the churches, and forwarded to the treasurer, without the minister of the particular church or the people knowing any thing about the matter. He knew that that principle had been already acted on: one church had raised 400*l.*, and pledged themselves to do the same annually; another had collected 800*l.*; and he knew an Independent congregation in the north, which actually raised the sum of 2400*l.* a-year, and thus supported two foreign missions as well as home missions." (Loud cheers.)—The Rev. T. Roberts, of Bristol, in seconding the motion, said he never addressed a public assembly with such mingled feelings of regret and satisfaction as he experienced on the present occasion. Differing as he had done in opinion on the Serampore question with many of the most

distinguished members of the committee, he had for several years been prevented from taking any part in the proceedings of this society. The pleasure he felt at thus being introduced to the society was only equalled by the regret he had experienced at being so long away. He thanked the committee for having placed him in a situation by which he was enabled to shake hands with the chairman, as president of that meeting, and treasurer of the society, over a sepulchre which they had mutually dug, and in which he hoped all their differences would be entombed that day. (Loud cheers.) Censured—double censured—be the man who from that time should ever, by any means, in any form, from any motive, or on any occasion, attempt to effect their resurrection. (Renewed cheers.) Looking around him on the platform he could not but feel most sensibly the absence of the manly, the grave but happy faces of so many of his reverend fathers and brothers with whom he had been so long associated in promoting the interests of this society—Ryland, Birt, Kinghorn, Ivimey, and many valued coadjutors besides—and though mentioned last, not least in importance, the excellent and liberal Wilson had retired from their annual assemblies for ever! No—he must be allowed to correct himself—they had not retired from these assemblies, but only from their sight. (Immense cheers.) Heaven was the place to settle all disputes and to unite all hearts. If any thing at that moment could add to the pleasure which they were feeling before the throne of God, it would be a consciousness of the harmony of this society to which they belonged, as being a counterpart of that union in which they themselves existed in heaven. Worldly concerns became criminal when they would neither allow leisure nor inclination to promote the eternal salvation of their fellow-men. Mysterious indeed was that Providence which bestowed the power, without the will, to do good. Some barren mountains were conspicuous indeed, but they only burdened the earth with their weight and chilled it with their shadows. (Cheers.) He could not but regret that their annual income was so small compared with other denominations. What could be the cause? not any general idea of the inutility of Baptist missionaries—that was impossible. This society was among the earliest that sent the Gospel from this country to heathen lands. The first letters received from Dr. Carey and Mr. Thomas, after their arrival in India, were communicated by Dr. Ryland, to Dr. Bogue, and Mr. Stephens, who were then supplying the Tabernacle at Bristol. They immediately repaired to London to consider the duty of sending the Gospel to the heathen world, and from that circumstance the London Missionary Society arose. Since the commencement of the Baptist Missionary Society, they had been able to produce, through the aid of their missionaries, as many oriental translations of the Scriptures as would meet the moral exigencies of nearly 100 millions of the heathen. Their missionaries might be driven from their stations, but the word of God by them deposited would abide for ever. (Cheers.) That extensively scattered and deeply-rooted seed would grow and thrive, smothering the pages of the Koran and withering the Shasters of the Hindu. The Baptist missionary, by presenting these translations to the Christian world, had prepared the way for the missionaries of all other societies. In addition to that, they had given them grammars, vocabularies, dictionaries and lexicons. But if they turned their attention from the East to the West, what a prospect was there presented to their view! These things had been urged on the Christian world again and again, but at this very time the annual income did not exceed one-fourth of the sum received by other denominations. Was it possible that that small return arose from the criminal indifference of the denomination towards the salvation of the heathen? He greatly feared that, to a certain degree,

that was the case. The saints on earth possessed but one privilege more than the saints in heaven : the opportunity of spreading the Gospel among the children of men. It was that very circumstance which divided Apostolic inclination between heaven and earth. This society had its trials as well as its triumphs. He was surprised to hear that the committee of a certain society had withdrawn their munificent donations in aid of the Baptist translations of the Scriptures in the heathen world. He could remember the time when that committee coveted the literary toil of the missionaries of this society. (Vehement cheers.) "They have," said the Rev. gentleman, "withdrawn their liberality—be it so—their money is in their pockets, and our consciences are in their right places." (Renewed cheers.) That society could never have accurately known us, or they never could have supposed that they could purchase our principles. (Cheers.) That must be our apology for them, or their apology for themselves. They withdrew their liberality, the tidings fled to America : like an electric shock it roused the energies of our transatlantic brethren, and we have received from them recently double the sum. (Protracted cheering.) The society's missionaries in the West Indies had been charged, and shamefully charged, with being the cause of the negroes' refusal to work upon the estates. But from whom did that cry proceed? Did it come from Lords Mulgrave, Sligo, or Sir Lionel Smith, all governors of Jamaica? On the contrary, they had borne honourable testimony to the Baptist missionaries. From whom then did it come? From the very men who not long ago sought the lives of their missionaries by charging them with being the authors of insurrection—from the advocates of slavery—from the foes of justice and humanity—from the friends of cruelty and oppression. Was their testimony to be received against ministers of religion whose whole lives attested their Christian principles? (Loud cheers.) The plain matter of fact was, that the planters thought that after the negroes were emancipated, they could cause them to work on their estates for little or nothing. But in that they were mistaken. The planters by censuring the missionaries proved that they still clung to injustice and inhumanity as strongly as ever. What was the reason of the negroes' refusal to work? Did they ask for exorbitant wages? No. A shilling a-day was all they demanded for frying in a West India field. (Laughter and cheers.) One shilling a-day was thought exorbitant by those colossuses of liberality. (Cheers.) There was not a pastor of a church upon that platform who if any of his flock came to him and asked for his best advice, would not willingly give it. That was all that the Baptist missionary had done. He was aware that some of the remarks he was then making were liable to be inserted in a Bristol paper in the West India interest, whose editor ought to possess letters patent for misrepresentation. He was aware that he (Mr. R.) had lost his character long ago with that paper, but he hoped never, never to be able to retrieve it. (Deafening applause.) He was acquainted with many West India proprietors residing in this country—excellent men, who he was sure would act differently if they knew what they were doing; but the fact was, they were hoodwinked by the false representations of their attorneys and overseers. Those proprietors who had given the equitable wages demanded had declared that their estates had never done better than during the past year; and some who early calculated, through the gloomy prospect before them, that they should be compelled to sell their estates, were now contemplating the purchase of others. (Cheers.) One gentleman who owned an estate, said to one of his negroes (who was a carpenter, and a good tradesman) at the period of emancipation, "Well, you are now a free-man—are you disposed to continue on the estate?" "Oh ess massa, glad to continue wid you."

“Well, then,” said his master, “the only thing we have to talk about is terms?” “Oh no, massa, no ‘kasion we talk ‘bout terms. You know you used to let me out to work for oders—you only gib me what dem paid you, and me be satisfied.” (Laughter and loud cheers.) And there the conversation ended. (Loud laughter.) With all the trials which the society had endured, there was great room for thankfulness; and he had sometimes thought that the history of the Baptist Missionary Society would not only be an interesting but a very useful work. (Applause.) It would serve to preserve the memory of men whose names deserved to be held in everlasting remembrance. It would present the society to the observation of posterity as the oak of the forest whose head had been dishevelled by the blast of the hurricane, and the wreck of whose branches had been strewed around, but whose mighty trunk remained unshaken in the earth, and whose head still defied the fury of the elements and the rage of the storm. (The Rev. gentleman sat down amid long-continued cheers.) The resolution was put and agreed to.—The Rev. William Brock, of Norwich, on rising to move the next resolution, (alluding to Mr. Gurney’s suggestion, that no speech should occupy more than 20 minutes, and to the fact of Mr. Roberts having much exceeded that time,) said that they all knew that there were some laws which were more honoured in the breach than in the observance; and the law laid down at the commencement of the meeting was one of them. (Laughter.) He was exceedingly glad that the last speaker had not observed that law, for the latter part of his speech was just what ought to be delivered on the resolution he (Mr. B.) held in his hand. The resolution was—“That this meeting especially recognises the goodness of God, in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit to give efficiency to the instrumentality employed.” He begged to suggest a trifling alteration. He apprehended that it was not quite true that “colonial bondage had been fully terminated;” and, therefore, he proposed that the words “negro slavery in the West Indies” should be substituted. That would be strictly true; and, with that alteration, he submitted the resolution.—Mr. Brock alluded to the bill for suspending the Jamaica constitution. Unhappily even that great question of philanthropy was to be made a party question. But they would not permit vile partisanship to come and obstruct the great motion to be submitted to the House of Commons for carrying out the emancipation of the negroes. If the Ministry went out, perhaps they might, they would bring them back again, and would rejoice in doing so on such a question as that, (Cheers.)—The Rev. J. Middleditch, of Frome, seconded the resolution, and animadverted on the errors of our colonial system. Men had been commonly chosen to govern the colonies, not because they were fitted for the important trust, but because their titled poverty needed some office by which to replenish its exhausted coffers. True, they had had a Sligo, a Mulgrave, and a Sir Lionel Smith.—After the collection had been taken up,—the Rev. Thomas Swan, of Birmingham, moved the third resolution.—“That this meeting observes with pleasure, that through the kind liberality of many Christian friends, the receipts of the society have considerably increased during the past year. It thankfully acknowledges that liberality, and while remembering the present incumbrances of the mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the society for extended, vigorous, and systematic efforts on its behalf.” He came from Birmingham; and he begged to tell the meeting that he too had got a bad character there,

and he hoped it would continue had on that subject, and grow blacker and blacker every day. (Laughter.) It was said that in Birmingham all the missionary meetings were anti-slavery meetings, which was not at all agreeable to some people. But when he came to London, he found that the Baptists there had every whit as bad a character as the "Brummagem" Christians. (Laughter.) He was sorry that the Independents in this great metropolis had not lost their character too. He called on their Baptist brethren in America to come forward manfully, and like Christians, and exert themselves in this good work; and he trusted that surely the appeal would not be made in vain to that liberty-loving, liberty-glorying nation. (Cheers.) Mr. Swan referred, at some length, to the life and character of the late Mr. Penney, one of the missionaries of the society.—The Rev. Samuel Nicholson, of Plymouth, seconded the resolution. He felt extremely desirous that whatever contributions should be poured into the treasuries of this society or any other, it would be offered in a proper spirit, and by persons who were convinced of the obligations under which they were of devoting themselves to the Lord. There was need of some salutary evangelical principle to prevent them from being carried away by the love of the world; and he knew no better way of effecting that than by consecrating their property to the service of God—thereby the plethoric tendency would be checked. There was too much honour paid to intellectual greatness, and too little to humble goodness. The resolution was then put and carried.—The last resolution, concerning the appointment of the officers with an additional secretary, was moved by the Rev. Dr. F. A. Cox, who merely observed that though it might seem to call for more remark, it had, he regretted to say, been postponed to so late a period in the meeting, that it would be quite absurd to make a speech upon it. The motion was seconded by the Rev. D. R. Stephens, of Swansea, and carried unanimously.

CHURCH PASTORAL-AID SOCIETY.

The fourth annual general meeting was held on Tuesday, the 7th of May, in the Large Room of Exeter Hall, which was not full. Lord Ashley president of the society, was in the chair. The Report was read by the Rev. W. Pullen. The new grants during the past official year, amount to 8038*l.* and have been made for the maintainance of eighty additional curates, and eight lay assistants, and eight for miscellaneous aid. The total existing grants of the society amount to 16,712*l.* per annum, to 194 incumbents of parishes and districts. Besides the amount of the society's aid, the incumbents have themselves, chiefly from personal resources, guaranteed 3483*l.*, so that 20,045*l.* will be made available, for the maintenance of 188 more clergymen, and twenty-nine lay assistants. There are now engaged in their important labours 115 curates and twenty-six lay-assistants, and the grants on their account amount to 10,337*l.* per annum. The income of the society during the year has been about 10,400*l.*, being an increase of 2,400*l.* The grants for curates have directly led to the erection of twelve new churches, or chapels, and to the appropriation of seven chapels formerly used by Dissenters. Motions were proposed or supported by the Bishop of Chester, the Earl of Winchelsea, the Bishops of Ripon, Winchester, Llandaff, and Chichester, the Rev. Chancellor Raikes, the Hon. W. Ashley, the Dean of Salisbury, the Rev. Messrs. Tottenham, Harding, and Trench, and Mr. S. Gurney.

SUNDAY SCHOOL UNION.

The annual meeting of this institution was held in the large room, Exeter-hall, on the 2nd inst., Mr. Sheriff Wood in the chair. The Chairman said in early life he was a Sunday-school teacher.—Mr. Watson read the Report. Sixteen grants had been made in aid of erecting Society school-rooms. Mr. Wilson, the travelling agent, had from domestic circumstances been compelled to resign his office. The number of Sunday-school lending libraries granted this year had been 106. The loss the society had sustained by those grants amounted to 890*l.* The sales at the depository during the past year amounted to 891*l.* 12*s.* 7½*d.* The donations had fallen short of the preceding year. It was proposed that the first regulation of the Union should be altered, and that it should for the future stand as follows:—"This Union shall consist of the ministers and teachers of those Sunday-schools within a circle of five miles from the General Post-office, who have subscribed during the preceding year ending the 31st March, not less than 4*s.* per annum to either of the four Auxiliary Unions in London, or their branches, together with subscribers to this Union of 10*s.* 6*d.* per annum and upwards. A donation of ten guineas to this society shall constitute the donor a member for life. Subscribers shall be entitled to purchase books at the reduced prices." *The committee recommend to Sunday-school teachers an increased attention to their elder scholars. This subject was adverted to in several of the Reports received from the country Unions.* The total receipts of the society were 2018*l.* 3*s.* 2*d.*: the expenditure, 1319*l.* 10*s.* 4*d.*, leaving a balance in hand of 698*l.* 12*s.* 10*d.*, subject to the payment of nine grants voted last year in aid of building Sunday-schools, amounting to 302*l.*, but not yet claimed.—The Rev. H. Townley moved the first resolution. Sunday-school teachers were, in his judgment, a delightful illustration and verification of one of the most pleasing predictions concerning the Messiah's kingdom contained in the whole word of God. He referred to the predictive promise contained in the 72nd Psalm, "He shall save the children of the needy." On the assistance the Union had rendered to the erection of school-rooms, he spoke with some degree of feeling. If any one doubted whether his feelings were genuine, he begged respectfully to ask them just to survey an edifice, erected not a hundred years ago, nor a hundred miles off (his new chapel in Bishopsgate-street), and if they approached it on the Sabbath afternoon and inquired why that flight of steps? why was the congregation service after service obliged to climb that height before they could reach their sanctuary? four or five hundred voices might respond, that under that chapel there was a lofty, airy, and commodious school-room. When the building committee were debating, some suggested a cemetery under the chapel. It was said that the catacombs would produce at least a thousand pounds. Others suggested a school-room. The building committee put the Sunday-school in one scale and the thousand pounds in the other, and the latter immediately kicked the beam. (Loud cheers.) A thousand pounds twice told would not induce him to part with his beloved school. (Cheers.) "Let the dead bury their dead"—(vehement cheering—) give him the living among whom to labour. (Cheers.)—The Rev. C. H. Roe said he highly approved of the society; because of the position which he himself occupied as secretary to one of the Home Missionary institutions, wherever he went, if there were a Sunday-school teacher present, he immediately found himself at home. (Loud cheers.) The teacher found out that there was an identification of feeling on his part with them, and they consequently called on him to address so many Sunday-schools, that it was wearing away his frame. (Laughter.) The mission-

aries declared that they could not go on with their operations without the Sabbath-school Union.—The Rev. F. Martin, of Bourdeaux, in moving the second resolution, read a letter written to him by the teachers of the Islington and Silver-street Sunday-schools in 1815. The writers expressed their sympathy with him in his labours to promote Sunday-schools in France. They inclosed 20*l.* in furtherance of the object, and expressed their fervent desire, that the two countries would never again be involved in war. They had established in France a great number of Sabbath-schools. In Paris, especially, Sunday-schools were prospering; they had been established amongst converted Roman Catholics in Paris—there were in that capital two churches, composed principally of persons converted from the Romish faith to pure and genuine Christianity. There were nearly 900 children belonging to them, which attended the Sabbath-school.—The Rev. James Mirams, late missionary to Berbice, said, though he had seen many schools in England, and had been connected with them either as a teacher or minister from his earliest years, still he had seldom seen a school better conducted than that of the missionary chapel at New Amsterdam, Berbice. Five young men, formerly in Mr. Wray's Sabbath-school, were now engaged with the missionaries, or in out-stations under their direction.—The Rev. W. Brock, of Norwich, said, it had been one of the greatest sources of happiness in his life, that he himself had been a Sabbath-school teacher. They had heard of the President of the United States being the teacher of a Sabbath-school. The Bishop of Norwich, every Sabbath, when at home, unless engaged in official duties which prevented him, might be regularly seen wending his way, with his daughter, to instruct a Sabbath-school, conducted at the workhouse. (Applause.) Reference had been made to the course which the Union pursued with regard to Sabbath legislation. In the country they regarded that subject as one of great interest; for one, he would never be a party to asking the Legislature to interfere in promoting the observance of the Lord's-day. But, if ever an effort should be made, or there should appear any intention on the part of Government, to prevent the community from worshipping God and attending their Sabbath-schools—any analogous act to that which had been contemplated, and by which the observance of the Sabbath would be interfered with—on the very principle that the Government ought not to interfere for the protection of the Sabbath, on that very principle, he contended, Government ought not to legislate for its violation. (Cheers.) Great objections had lately been raised to the education of the children of the poor. The only question to be considered was this—how were they to be educated? It had lately been his lot to come in contact with one of the advocates of the Central System of Education. He liked to see useful knowledge communicated, but he would not have education stop there. He would not say as that gentleman did to whom he had just referred; if we give the poor education, that will make them industrious and devout. He claimed for the Gospel of the Lord Jesus Christ, and for that alone, the capability of producing such a result. (Cheers.) It was therefore, that he hailed Sunday-school efforts with unmingled satisfaction. He felt that they were the best safeguards to the community. He desired to do profound homage to the efforts of the Legislature. He thought that they had done—and he believed it was in their heart to do—all they could to alleviate the misery of the country, and remove profligacy and vice. But they could never touch the springs of action; they might, in some measure, purify the streams, but there was the fountain sending out that which was corrupt and vile; and therefore, while he spoke with respect of the efforts they were making, he came to Sunday-school-teachers, and he regarded them unaffectedly as some of the

greatest patriots which Britain at the present moment could present.—The Rev. Robert Eckett regarded the resolution as one of the utmost possible importance. It was an admitted fact on all sides, that *a large proportion of Sabbath-school scholars were removed at the time when they most of all needed Sabbath-school instruction.* Why were they removed at that early age? One reason, probably, was improper conduct on the part of those to whose care they had been committed. It was perhaps, not sufficiently remembered, that when children attained 14 or 16 years of age they would not submit to that sort of treatment to which they had been accustomed in early years. (Hear, hear.) They then expected to be more fully treated as rational beings, and to have reasons assigned for the performance of the duties enjoined upon them. It was of great importance that those engaged in Sabbath-school tuition should endeavour to provide for the scholars a superior kind of instruction to that which was usually afforded them. Would it not be advisable to put them in possession of the evidences of their most holy religion? They were seldom instructed in the reasons why they believe the Bible to be the word of God. That was a species of instruction most important at this period of time to be attended to by the conductors of Sabbath-schools. (Cheers.) When children left the Sabbath-school, they had to meet the attacks of infidelity stalking abroad on every hand: and if they were not prepared to assign a sufficient reason why they believed the Bible to be the word of God, was it to be expected that they could stand against the taunts and sneers of men of infidel principles? (Cheers.) If attention were paid to that and other higher classes of biblical instruction, there would be motives furnished to retain the children in the schools to a more advanced period of life than they now remained in them. The children would feel greater interest in coming. If the question were asked, were the persons competent to instruct them?—he hesitated not to answer the question in the affirmative, and to say that there were many able for the undertaking. If he were incorrect in his opinion, it was important that the deficiency should be made known. If youth generally were instructed in the knowledge of those truths which established the certainty of the inspiration of the word of God, then in vain might the infidel attempt to turn them aside from the path of duty, to persuade them that there was no truth in Christianity, that man was not a responsible being, that he was not to suffer according to his deserts, or, by the grace of God, to enjoy the blessings of everlasting life. It was well known, that in various parts of the kingdom youth were assailed by the disciples of a most awful system—a compound of bestiality, heathenism, and Atheism. (Vehement applause.) By what means were the rapid strides of that system to be repelled, if the elder scholars were not to be fully instructed in those important truths to which he had already adverted? (Cheers.) They had heard in the Report of a “class for bad boys.” He had sometimes thought that they should have a class for bad teachers. (Cheers.) He was persuaded that many of those bad boys acquired that character through the fault of their teachers. The teachers had not adopted the best methods of instruction, and dealt towards them that measure of kindness and forbearance which was necessary to turn them from the error of their ways. Let teachers learn to deal out that measure of Christian forbearance to their scholars which Christ exhibited to his disciples; by that means they would be enabled to retain them in connexion with the schools, and thereby keep them from those scenes of folly to which they would be driven if expelled. *Youth ought to be retained in connexion with the schools until they became connected with the church,* and were rendered efficient instruments in imparting instruction

unto others. (Cheers.) By retaining the children in the schools, they would also preserve them from profaning the day of the Lord, and thus adding sin to sin, and iniquity to iniquity, and thereby sinning away the instruction they had received. Knowledge was progressing—nothing could arrest its progress—but let that knowledge be connected with the system of instruction, which Sabbath-schools alone were calculated to impart—(loud cheers)—and then, as the preceding speaker had observed, there would be a safeguard thrown around Britain's happy isle. (Long-continued cheers.) *Sabbath-school scholars were to be the future electors of members of Parliament*, and it was of the utmost importance that they should send into the senate men who would advance the interests of the kingdom of Christ—then Britain would retain that proud eminence to which she had been exalted—they wished to see the throne surrounded and sustained by the principles of their holy religion—they wished to see the whole population imbued with the principles of Christianity, and if that were the case the glory of Britain would never wane, but her lustre would go on increasing until the final consummation of all things. (Applause.) But what should be said in reference to the best interests of the church of Christ? They were to be protected and advanced by means of Sabbath-school instruction—who could say what had already been accomplished by these means—who could go through the Christian church and count the multitude of persons brought into it by reason of the instruction which had been received in Sunday-schools. He should feel that he was guilty of the grossest dereliction of his duty on the present occasion if he did not declare that *his first decided religious impressions were produced by being invited to become a Sabbath-school teacher*. (Hear, hear.) It roused him to a self-examination—he reflected on whether he who was teaching others had himself learnt the great doctrines of the religion of Christ. He was thus led to humble himself at the throne of grace, to pray for the illuminating influence of the Spirit; and, by the grace of God assisting him, he resolved to devote himself to the service of God, to be a Christian, not in name only, but in deed and in truth. (Cheers.) If he had not received that invitation, he might have gone on in the error of his ways, and, instead of now pleading the cause of Sabbath-schools in that assembly, might have been lifting up his eyes in torment, asking for a drop of water to cool his parched tongue. He desired, as far as he had the means, to advance the interests of the rising generation; and thus to hasten on the long-anticipated period when all flesh should see the salvation of God. (Continued cheers.)—Mr. David Nasmith said, that he had been privileged to be a Sabbath-school teacher for nearly ten years, but it was now nearly thirty-four years since he first entered the ranks as a Sabbath-scholar. He might state for the encouragement of the meeting, that the President of the Church Missionary Society (Earl of Chichester) was a Sabbath-school teacher, and on the Sabbath-day was regularly occupied with his class. (Loud cheers.)—The Rev. T. Williams, of Ulster, in seconding the resolution, drew a contrast between the observance of the Sabbath-day in the North of Ireland and its desecration in England.—W. B. Gurney, Esq., moved the last resolution,

IRISH SOCIETY OF LONDON.

The seventeenth anniversary meeting of this institution was held on Wednesday, May 22nd, at the Hanover-square Rooms, and was attended by a crowded assembly of nobility and gentry of both sexes. The Earl of Galloway, President, occupied the chair. The operations of the socie-

ty during the past year had been increasingly successful. The receipts for the year amounted to 5020*l.*, being an increase of about 150*l.* on those of the previous year ; and there was a balance of 288*l.* in the hands of the treasurer. The speakers were,—J. Hardy, Esq., the Rev. R. Daly, the Earl of Harrowby, the Rev. Messrs. R. Winning, H. Newman, R. Kyle, H. Nixon, and H. Beamish.

DISTRICT VISITING SOCIETY.

The eleventh annual meeting of this society was held in the Lower Room, Exeter Hall, on Thursday, the 9th of May. The Marquis of Cholmondeley presided. The Report states that in several large towns which, from the increase of new churches, have been divided into districts, an efficient Visiting Society has been attached to each. The receipts amounted to 251*l.* 14*s.* ; the expenditure to 255*l.* The speakers were clergymen.

GENERAL BAPTIST MISSIONARY SOCIETY.

The missionary services of the above society connected with Ænon chapel, New Church-street, St. Mary-le-bone, were held on Lord's day evening, April 21st. An energetic and appropriate sermon was preached by the Rev. John Stevenson, A. M., of Great Suffolk-street ; and on Tuesday evening following was the annual meeting, at which Sir Culling Eardley Smith, Bart., kindly presided. Resolutions were ably moved and supported by the Revs. John and E. Stevenson, Broad, Preston, Burns, Grosjean, &c. The collections exceeded those of last year ; and we trust by the exertions of the friends of Christ, that the funds of this society may be greatly augmented. The field of labour which the General Baptists occupy in their missionary exertions, is the province of Orissa, in India. Here is Jagannath's head temple, which may truly be called the seat of Satan. The principal stations in which the missionaries, Mr. Lacey, Mr. Sutton, Mr. Brooks, Mr. Stubbins, Mr. Wilkinson, and several native teachers, exert their influence, are Cuttack, Pooree, Balasore, Berhampore Midnapore, &c. &c. They have several chapels and schools, and an orphanasylum, under the care of Mrs. Sutton, Mrs. Lacey and Miss Kirkman. They also purchase land for employment of the native converts. Their publications are numerous ; and those works suited to the capacities of the natives are freely distributed. We find by the annual report for 1838, the receipts were 2509*l.* 16*s.* 10³/₄*d.*—expenditure, 2,386*l.* 3*s.* 8¹/₂*d.* The treasurer, Mr. W. Stevenson, Nottingham ; the secretary, the Rev. J. G. Pike, Derby.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this great institution was held on Monday April 29. The chairman, Mr. Plumptre, M. P. ; the speakers, Mr. Serj. Jackson, M. P., Colonel Conolly, M. P., and Mr. E. Litton, M. P., Mr. W. Evans, M. P., Drs. Patton and Beaman, from the United States ; the Rev. S. Shipley, vicar of Ashton ; Dr. Duff, of the Church of Scotland ; the Rev. P. Latrobe, Moravian ; and some Methodist preachers and gentlemen. In introducing the chairman, Dr. Bunting laid peculiar stress on his "uncompromising advocacy of Protestant principles." Mr. Plumptre's speech on taking the chair contains nothing remarkable. He complimented his audience on their loyalty and

submission to the powers that be, and said,—Attached conscientiously as I am to the established religion of this our land, I am free and candid to say, that I could not occupy the situation to which your kindness has called me, did I not believe that I am now in the midst of a body of Christians, whose great leading principle is to render unto Caesar the things that are Caesar's (loud applause), and unto God the things that are God's (Hear.)—The Rev. John Beecham read the report. A new mission had been established among the aborigines of Australia. The committee adverted, with thankfulness, to the failure of the attempts to reduce New Zealand "to the condition of a British colony." To the West Indies, the committee referred with more than ordinary satisfaction especially to Jamaica, notwithstanding that the missionaries "have been harassed by an unnatural opposition, excited against them by two faithless brethren." The following is a general summary: The principal or central stations occupied by the society, in the various parts of the world are about 215; the missionaries are 341; besides catechists, &c., of whom about 300 are employed at a moderate salary, and 3336 gratuitously. The total number of communicants on the mission stations is 68,808, an increase of 801. The scholars in the mission schools are 50,000. Forty-three persons (including wives of missionaries) have been sent out since the last anniversary, and twelve have returned. Six missionaries have died and eleven wives. The total income of the year including that which is casual and occasional, may be stated at \$4,218% and the total expenditure, 100,077%—balance against the society, 15,859%.—Mr. W. Evans, M. P., moved the first resolution, in doing which, he bore testimony to the value of missionary labour, especially in the West Indies, where the missionaries had been mainly instrumental in the emancipation of the slaves. In allusion to Mr. Buxton's plan for the abolition of the slave-trade, he said,—By imparting to the inhabitants of these districts of Africa civilization and true religion,—by teaching them the cultivation of the soil, and by substituting for that dreadful curse—the slave-trade, legitimate modes of commerce, we may hope to mitigate the horrors of that fearful and abominable traffic, which causes 300,000 of our fellow-creatures to be dragged from their homes annually and consigned to all the degradation and attendant miseries of slavery.—Col. Conolly, M. P., seconded the motion, exulting in the deficiency of the funds, which proved that the enterprise had outstript the prodigious amount contributed. He complained of the great persecutions to which the Protestants of Ireland were subjected. From acquaintance with the West Indies he had predicted that the sudden liberation of the slaves would produce dangerous consequences, but the efforts of missionary instruction had pleasingly disappointed him. "As a member of the Church of England, I came here in a spirit of gratitude; and I would say, that while professors of other creeds and doctrines are wrapt up in apathy, or animated by a spirit of hostility towards the National Establishment, the great body to which you belong have, with truly Christian feeling and principle, firmly and unswervingly stood by it." (Much applause.) The Rev. Drs. Patton and Beaman were then introduced as the representatives of the American Board for Foreign Missions, and severally addressed the audience. Dr. Patton said that they stood there as the pledge of peace—a sentiment which was received with reiterated cheers prolonged for several minutes. With regard to the deficiency in the funds he said,—We have found out that those steam-vessels work the best that work the returning stroke upon a vacuum; we have steam for the direct stroke, and the vacuum for the returning one—that is the way our steam-vessels get a-head, and that is the way we get a-head with our benevolent institutions. We come up every year,

and tell the people what a large vacuum there is in our funds, and the people have learned to abhor the vacuum so much that they throw in their contributions, until we are almost compelled to cry, "Hold, there is enough!" Dr. Patton concluded with some pleasant remarks about begging, and said that as a ferry boat had been established between Liverpool and New York, they (the Americans) only required the intimation of a two-penny-post letter, and they would at any time come over and assist.—Dr. Beaman stated that the late commercial distresses of the United States had not impaired missionary zeal. He referred to the insidious efforts of Popish emissaries in the Western states, and suggested that Christians of all denominations should unite in sending missionaries to Rome. In conclusion he avowed himself the friend of universal emancipation, and expressed his hope that ere long slavery would be abolished in his native land.—Mr. Litton, M. P., moved the second resolution, in doing which he highly commended the labours of Wesleyan Missionaries in Ireland, and said,—I can say, as one firmly attached to the Church of Ireland, as a member of that church, that, within the last ten years, when that church was in imminent peril—attacked on the one hand by those who seek to gain for the Roman Catholic religion the ascendancy in Ireland, and on the other by the no less deadly but insidious advances of infidelity—the Wesleyan Methodists, when they saw our danger, rallied round us, merging all minor differences, and rendered us their aid and assistance in foiling the assaults of our opponents. There is, indeed, no difference on great principles and essentials between Churchmen and Wesleyans; you agree with us that every free man, in a free country, has an inalienable right to read the holy scriptures, and that *no man, having free blood in his veins, will suffer himself to be dictated to in the greatest of all points—that which appertains to his salvation.*—The Rev. S. Shipley, Vicar of Ashton, seconded the motion, but made no remarkable observations.—The third resolution was moved by Mr. Serjeant Jackson, M. P., in a long speech. He gave it as his opinion that the Methodists were a large portion of the salt of the earth. Only let a sufficient number of Methodist Missionaries be sent into Ireland, and she would soon present a different aspect. This is, emphatically, what the poor people of Ireland want. It is better than all your quack nostrums of Municipal Corporations. Why, what does poor "Paddy" know about Municipal Corporations? I will venture to say that throughout three of the northern provinces of Ireland—Leinster, Munster, and Connaught, (in the northern districts they may be better informed,) if the poor peasantry were polled, not one man in a hundred, or even one in a thousand, could tell the meaning of the word "Municipal." He entered a solemn protest against the introduction into, and perpetuation in his country, of a system misnamed "National Education;" the principle of which was to exclude from the schools the sacred word of God! The learned serjeant then commenced a long and laboured attack upon the Government plan of Education. The Kildare-street society was perfectly innocent of the charges brought against it. The Board of Commissioners were a most heterogeneous congregation. In their selections from the Scriptures the vital truths of Christianity were excluded. These selections were got rid of, but even now the Scriptures were not *required* to be read in the schools. The Protestant bishops and clergy were almost to a man opposed to the system, and very few Protestant children now to be found in the schools. How did the English people like this application of their money? "I state these facts," said the Serjeant (whose motion had reference to New Zealand, Fejee, and Africa, exclusively), "because it is necessary you should know, that the mode of national Education, pursued in Ireland, is a Roman Catholic system. They will go on with this. [Here a per-

son in the body of the hall called 'Question !' which was met by a general burst of applause, encouraging the hon. gentleman to proceed.] A gentleman (continued the learned Serjeant) cries 'question ;' and I will take the liberty of deviating from the course I was pursuing, to show that I am speaking to the question. You are called upon, by the resolution, to augment the funds of this excellent society, with a view to enable the committee to discharge the obligations they have incurred, and extend their sphere of usefulness. Now, my argument is, that while you should by no means overlook foreign missions, you should pay especial attention to those who are near you, and I pray you to give to your poor fellow-subjects in Ireland the bread of eternal life." The learned serjeant, sustained by the cheers of the platform, continued his attack upon the Government schools, and called upon the meeting to petition Parliament for the abolition of the system.—The Rev. T. Jackson, President of the Conference, seconded the motion. His speech was an exposition of the principal errors of the Church of Rome, followed by some remarks on idolatry. In allusion to the centenary of Methodism, he said,—Sir, this is to us a remarkable year in our history. It is the Centenary of our body ; and I hesitate not to say, it is the happiest year of our connexional existence. There never was a period when we, as a body of religious people, were so perfectly of one heart and of one mind. I have attended, in various parts of England and Ireland, meetings connected with our Centenary proceedings, which have demonstrated to me a depth of holy and devout feeling that *surpassed any thing I ever expected to witness on this side of the heavenly paradise*.—Dr. Bunting introduced Mr. Latrobe with a happy allusion to the centenary and Mr. Wesley's conversion by the instrumentality of Peter Bohler. Mr. Latrobe delivered a neat speech, expressive of the sympathy of the Moravians in the missionary efforts of the Methodists. He felt it a pleasure, as a member of the smallest church of Christ, that the members of his church, though the least of all saints, were the first to go forth to preach unto the Gentiles the unsearchable riches of Christ ; and he trusted that those who followed would not be found to outstrip that portion of Christians to whom he belonged, in love to their Redeemer, and in an anxious desire that he might see the travail of his soul accomplished.—The Rev. Theophilus Lessey moved the next resolution. He contended that Mr. Serjeant Jackson was perfectly in order. Mr. Lessey then followed the learned gentlemen's example, and made a vehement political speech, of which we must make room for one or two specimens :—I don't hesitate to say, for the time is come when we must speak out, that an atheistical policy,—that a jurisprudence without a God,—an administration without a religion, will not only be the curse of Ireland, but the curse of England too. (Loud cheers.) I speak now with deep feeling, Sir, and let it be understood that I speak now in reference to Ireland. Property is insecure ;—life is insecure. I know it. I know it, Sir, because, during the period I was there, while in conversation with some of the most intelligent and most influential individuals in the south of Ireland, they told me that life was so insecure there that they could scarcely let their farms. We must become one community,—we must become one country,—England and Ireland must and will stand or fall together. (Immense cheers.) It is not England and Ireland, Sir, so much as it is Protestantism. (Renewed cheers.) It is Protestantism, in its pure, scriptural, unadulterated character. (Cheers.) It is not Protestantism mingled with Popery. It is not Protestantism endeavouring to derive a kind of artificial glory from the antiquity of Popery (cheers) ; but it is the Protestantism of the Reformation. (Cheers.) It is the Protestantism of Luther and Melancthon ; and it is the Protestantism of our own Riddleys and Latimers. (Cheers.) Sir, it is a Protestant-

ism watered with their blood, it is a Protestantism sealed by their lives. It is a Protestantism which appeared in the fires of Smithfield (hear, hear!); and, as one of those martyrs exclaimed amidst the devouring flames.—“Oh, we are kindling a light in England to-day, that will never be put out.” (Great cheering.) Sir, it never shall be put out. (Hear, hear, and enthusiastic cries from different parts of the hall, of “Never, never.”) If Popery could extinguish it, it would have been put out long ago. If Infidelity could extinguish it, it would have been put out long ago. *If cold temporising professors of Protestantism could have put it out, it would have been put out long ago.* (Great applause.) But it has burnt, amidst opposition and persecution, and *I love it the most, when I see it surrounded by fire.* (Hear, hear.) Oh, if I love Protestantism anywhere, it is in Ireland that I love it. And shall we forsake it? (Cries of “No, no.”) Shall we stand aside, and like the enemies of God and Christ, quietly look upon those who are using their utmost efforts to destroy it, reckless of the consequences; and, when a gentleman is setting forth the noble principles of our common Christianity, shall we cry, “Question, question?” (Hear, hear, and great applause.) I thank you for that. I should have been ashamed of my London friends, if I had not known there had been heart enough in them to stand by an Irish Protestant. (Cheers.) Sir (addressing Mr. Serjeant Jackson), you have our hearts glowing with the justice of your case. (Hear, hear.) You have our prayers. Go back to your country, an ornament of the church to which you belong, and you will be followed thither by the prayers and by the benedictions of warm-hearted Christians here. (Hear, hear.) Go back, Sir, and tell those who are in Ireland, that our churches are with you—that we wept over your sufferings,—that we have pleaded for you at the throne of grace,—*that we will petition the Legislature for you* (tremendous cheering)—that ours will not be an Antinomian profession (cheers)—that we shall not love in word only, but also in deed. (Cheers.) Oh, yes, Sir, I am elevated in the midst of so much noble principle,—in the midst of so much noble feeling,—and if it were only for the sake of Ireland, we ought to double our subscriptions. (Renewed cheering.) I have said the battle is coming. There will be a fierce contest; and how is it to be carried on? Not by the confused noise of battle—not with garments rolled in blood—may God avert that! (hear) but by the power of truth,—by the union of the churches.” Mr. Lessey then passed to the Centenary Fund:—“A gentleman said to me the other day,—‘Why, what will you be able to do with 200,000l.? It’s a mighty thing for the poor Methodists to appropriate 200,000l.’ I am afraid we must give up that name now. (Hear, hear.) 200,000l.!—All will understand that. (Laughter.) You will understand that in the House of Commons, Mr. Chairman; and they will understand that in the House of Lords too. (Laughter.) They will all know what 200,000l. means. *I don’t say it boastingly.*”—Mr. Lessey wanted to raise the Missionary fund to 100,000l. a year, and said he, turning to Mr. Newton,—Now, what say you, Mr. Newton?—Mr. Newton: I have given a pledge already.—Mr. Lessey: Then I am happy to be in good company; and I will, therefore, Sir, pledge myself also for the country. I have no fear for the country. I remember the celebrated Dr. Clarke was sitting at the table in the missionary room, on one occasion when we were looking over the map, and when it was observed there was a vacuum or two,—what our American friend has talked of, and says nature abhors—some of those present said, they did not know what to do, and talked of giving up this place, and giving up that place. Dr. Clarke started up with his characteristic missionary zeal, and said,—“No, we will not give up that—we will not give up this—we will not give up any of them, but ‘a-begging we will go—a

begging we will go.” (Much laughter.) Yes, Sir, we will have our 100,000*l.*, but “a-begging we will go.”—The motion was seconded by Mr. Henry Pownall, who said that man must be an enemy to the human race who was not a friend to the Wesleyan body. There might be one or two Jesuits even in that large assembly, employed to carry tidings to Rome of what the Wesleyan body was about,—because he firmly believed there was not a great work of any kind going forward in our country that was not watched by some Jesuit,—and he trusted that if any such were present, they would carry a faithful report,—that they would inform his Holiness at Rome, that there was, among the Wesleyans, but one united and concentrated spirit of opposition to the tyranny of the Romish Church. (Much cheering.)—Dr. Duff spoke next, and said that as he stood before them the sole representative of India, they must allow him to remind them, that they had fellow-subjects in India as well as in Ireland, and that they were just as much their brethren as if they were only separated by the Irish Channel. He made an appalling statement of the horrible cruelties which are inflicted upon human beings by themselves and by each other. For example: It was supposed that what was called the swinging poles had for a long time ceased; but nothing of the sort. The mode in which those exhibitions took place was,—a pole was erected in the earth,—another pole crossed that pole horizontally, from either end of which were suspended ropes with hooks. The poor devotees came forward, and the hooks were fixed into their bodies at the extremities of their backs. The poles were then sent round and round, and the longer the devotee could endure the torture the greater the merit, and the longer the number of years he would afterwards be able to live. *Several of these exhibitions took place annually in the streets of Calcutta, the metropolis of British India.* (Hear, hear.) One of them took place in front of his own house, the first year he was in Calcutta, and yet the British magistrates were so magnanimous that they would allow men to put themselves to death, without either interfering themselves, or protecting others if they interfered. (Hear, hear.) If, as sometimes happened, the poor creatures by the violence of the motion, or by the ropes breaking, should be dashed away, in that case they fell victims to their superstition—they were dead men. (Hear, hear.) Dr. Duff founded upon this and similar statements, a powerful appeal to his audience. He called upon them to come forward in a case of such inconceivable necessity, and prove themselves to be worthy of bearing the name of a man who truly proved himself to be, without the least disparagement to any body of British Christians whatever, the modern apostle of England. (Much applause.) He called upon them to come forward and show themselves worthy of the name of their Founder, who was one of nature’s own nobles, deriving his nobility from a higher source than hereditary rank, or the whims and caprices of an earthly sovereign. (Renewed cheers.)—The Rev. James Dixon employed himself in exposing the unfairness with which Dr. Wiseman had represented Protestant missions as failures, and pledged himself by all means in his humble power to support the principles so nobly, so argumentatively, so eloquently, and so conscientiously advocated by the learned Serjeant. (Much cheering.)—The Rev. R. Newton seconded Mr. Dixon’s motion, in doing which he said, it had been his privilege to attend all the Anniversary Meetings of this Society but one, and he thought this was the best. The principal object of Mr. Newton’s address was to prevail upon subscribers to double their subscriptions, in imitation of several persons, whose examples he adduced. In the course of his speech, he related the following affecting anecdote:—“A widowed mother’s only son, (though she had two or three daughters,) felt it in his heart to offer himself as a candidate for a foreign mission with us. He was accepted.

The time came when he must leave his mother's roof, and take leave of those most dear to him; but oh, the parting moment, when that came! The mother, the son, and the sisters, joined in prayer to God, and then the son took leave of his sisters. They retired, overwhelmed with grief; and then the mother and the son threw their arms around each other's necks, and remained for some time in silence, except giving vent to the sobs connected with the tears they shed. At last, the mother, as though raised above herself, and out of weakness made strong, said, with a firm voice,—‘My son, call your sisters back again.’ He went and called them into the room. ‘Now,’ said the mother, ‘let us again kneel down;’ they did so; and she gave utterance, in a firm tone, to a prayer in expressions like these—‘Oh, God! I received this my son from thee. The first time I heard his voice I gave him to thee. Thou knowest how often in my closet since I have given him to thee; and now that thou hast deigned to accept him, I give him to thee and to thy work; accept him, preserve him from evil, make him very useful, and if we never meet again on earth, may we meet in heaven.’ Again on earth they never can meet;—he is in the high places of the foreign field, and God is blessing his labours; but his widowed mother has passed away from this world of sorrows and of grief, and her sainted spirit is now before the throne of God.”—The collection was then made, Dr. Bunting stating, that slips of paper having been circulated through the meeting, intimating how subscribers might double their amount of subscription, or those who had not yet subscribed might yet become subscribers. He trusted that many of those papers would be filled up in a highly satisfactory manner, and left either at the Hall doors, or sent to the Mission-House. The committee were unwilling to give long credit. A resolution of thanks to the Chairman, moved and seconded by Messrs. T. Farmer and G. Thorneycroft, having been agreed to, Mr. Plumptre made his acknowledgments and asked the prayers of the audience that he might be enabled to discharge his Parliamentary duties boldly, faithfully, perseveringly, and uncompromisingly. Dr. Bunting then announced that Mr. Richard Threllfall, the father of the lamented missionary of that name, who was murdered some years ago in Africa, had departed this life on Wednesday morning last, and left a legacy to the society of 1000*l*. The Doxology was sung; and the President pronounced the benediction.

EUROPEAN MISSIONARY SOCIETY.

The twenty-first annual meeting of the European (late Continental) Missionary Society, was held in the Lower Room, Exeter Hall, on Saturday, the 11th of May. The Hon. Captain V. Harcourt, R. N., was chairman. The Rev. J. Burrowes (Secretary) read the Report. Lord Rayleigh had resigned the presidency. The society has twenty agents (three of whom were engaged during the past year) at present labouring in France, Switzerland, Belgium, and other parts of Europe. Applications had been made for ten other agents. The receipts in the past year amounted to 1425*l*. 4*s*. 11*d*., and the expenditure to 1753*l*. 13*s*. 11*d*. The speakers were—the Rev. A. S. Thelwall, the Rev. J. Cumming, W. Long, Esq., Capt. Layard, Mons. Pasteur Lourde de la Place, the Rev. J. Burrowes, the Rev. F. Trench, and W. Anderson, Esq.

COLONIAL CHURCH SOCIETY.

This society held its annual meeting in the Lower Room, Exeter Hall, on Tuesday, May 14, Sir George Rose, Bart., M. P., in the chair. The Report stated that the committee had been engaged in an extensive cor-

respondence, with the view of acquiring accurate information respecting the state of religion in the colonies, the provision made for the public ministrations of it, and for the instruction of the young therein. The financial state of the society was satisfactory, it being now free from debt, the balance in the hands of their bankor amounting to 140*l.* 19*s.* 7½*d.* The Rev. Messrs. W. Stock, Sir H. Verney, Pine, H. Hughes, and Baptist Noel, with Capt. Harcourt, took part in the proceedings.

BAPTIST IRISH SOCIETY.

The twenty-fifth anniversary of this society was held on Tuesday evening, April 30, at the chapel in Silver-street, City, John Ivatt Briscoe, Esq., M. P., in the chair, who said he felt in a very special manner the great importance of a total abstinence from all controversy, and every thing like party spirit, in any and in every undertaking which aimed at doing good, either to the bodies or souls of their fellow-countrymen in the sister island. Some, he feared had unhappily too much blended that bitter leaven with the bread of life, and had forgotten both the precepts and example of their blessed Master.—The Secretary then read a few extracts from the report. It furnished several gratifying instances of the success attending the labours of the Scripture readers. The committee had presented each of them with “Cobbin’s Condensed Commentary.”—The Rev. Christopher Anderson, of Edinburgh, proposed the first resolution. He was delighted with the allusion of the chairman to party spirit. There was no sin in being of a party. Men must be of one: it was impossible to get out of it in the present state of things. The only evil was, being of a party spirit. The desire of the Irish for education was most intense. It might seem almost absurd, but it was a fact, that some of these Irish, after learning to read their own native tongue, the next language they had begun to read was Hebrew. Thaddeus O’Connell was well known. This person had actually got the Proverbs of Solomon in Irish on one page, and in Hebrew on another; and it was a fact, that a number of the people in the darker parts of Ireland were able to read both languages. There were great complaints lately about the Irish coming over to see their friends. (Laughter.) They must expect an increase every summer, till they had better quarters in their own country. Had they allowed Wales to remain in the same state as it was in the days of Queen Elizabeth, London would not have been so large as it now was. Had they left the Highlands alone, Rob Roy would have been down on them, and there was no knowing what might have been the consequences. At Liverpool, there were no less than seven places of worship of different denominations for the Welsh employed there, where the gospel is preached in their own language; but in Dublin there is not one place where it is preached in the Irish vernacular tongue. The ninety-fourth canon of the Irish Church, which canons were drawn up by Archbishop Usher, stated that prayers should be read, and a sermon delivered, in Irish, in every parish in Irishry. It might surely be supposed that a church would be guided by its own canons. However, on inquiring one day of a clergyman, many of whom were among his dearest Christian friends, whether he was bound by those canons, he replied, *by the first four*.—The Rev. Octavius Winslow, M. A., of New York, secretary of the American Reformation Society, in seconding the resolution, said he experienced the most deep and heartfelt joy on returning, after a long absence, to his native shore. Popery was the curse of Ireland. They felt the effect of this state of things in Ireland on the shores of America. The most restless, lawless, troublesome part of the American

population, he was sorry to confess it, were the ignorant and lower classes of Roman Catholics who emigrated from Ireland.—The Rev. Dr. Cox moved the next resolution. The glorious gospel of Christ would do what legislation could not do. Legislation might improve the surface of things—it might accomplish something with regard to the temporal benefit and external circumstances of a country in preparing wise laws for the punishment of vice, but it was Christianity alone, which, going to the root of the evil, could impart and implant those principles in the waste wilderness of human nature, that would spread over its surface the spiritual vegetation of Christian graces. It was found, he believed, in agricultural occupations, that those soils most overgrown with weeds, and those of the strongest and rankest kind, produced, upon their cultivation, the richest grain and most abundant corn. It was surely found to be thus in moral cultivation, and they might therefore anticipate (though Ireland was now defaced with many a rank weed, and too often of most fearful and dangerous growth), that the soil of the human mind there, when cultivated by the power of the gospel, would afford a rich exhibition of Christian character.—The Rev. W. Brock, in seconding the resolution, said he had no contempt for whatever legislation had done. He said, so far so good; and if they could make their fellow-countrymen in the sister island feel that, so far as legislation was concerned, they would “do justice and love mercy,” he thought it was a matter for rejoicing—(cheers)—more than that he felt with regard to education; that though it was not up to their mark yet, it was coming up to it. (Hear, hear.) He went along with what had been said of the spiritual despotism of Popery; but he would treat every man as he would wish to be treated himself—(hear, hear)—and would put him precisely where he desired to be placed himself. He would not injure or wrong him of his rights as a citizen. He would not take from him any of his goods and chattels for his support. He would not lay him under any thing like a civil ban. He felt he was his fellow-countryman, he lived under the same Government, he supported that Government equally with himself, he loved his sovereign as much (or, with his warm Irish heart, perhaps more) than he did, and therefore would he bid him welcome to every privilege he himself desired to possess; and he thought when he had done this, he should be in a better and more comfortable position to talk to him about his Popery. So long as a man was ground down to the dust, so long would he scorn all efforts to do good; and he (Mr. B.) would scorn if he were in his place. Oh, let them first do justice before they professed mercy. Then, when he had got him on his platform, and when he could not look him in the face and say, “You are doing me an injury”—then he would confront his Popery, and point out, to the fullest of his intelligence and capacity, that it was a system of abomination from beginning to end, that the Alpha and Omega, and all the intervening letters of Popery, were bad alike. (Applause.)

INFANT SCHOOL SOCIETY.

The third annual meeting of this excellent institution was held on the 5th of April at the Hanover-square rooms: the Earl of Chichester presided. The report expressed a doubt whether any Government would give to the people an education sufficiently religious; and would therefore prefer confining legislation on the subject to manufacturing districts, where the rising generation are in a state to render Government interference absolutely necessary. It expressed regret that the great educational societies did little for the metropolis itself, supporting only their

model schools, and adverted to this as one main cause why the population of London is nearly the worst educated in England. It complained especially of the want of local infant schools, as parents will not send their children to any distance, expressing at the same time its willingness to establish ten such schools in the metropolis, if the necessary funds (estimated at 1000*l.*) were placed at their disposal for the purpose. The amount of grants hitherto made in aid of infant schools had not reached 40*l.*; but these are stated to have been very useful. The institution has permanent accommodation for 32 teachers: they are kept 15 weeks; 260 have already been sent out, of whom 140 were members of the Established Church, but even that number had been inadequate to the increasing demand. The committee expressed great satisfaction that a great normal school is about to be established at Liverpool; and hoped the example will be extensively followed, as they deprecated the course pursued at Cheltenham, and other places, of sending out teachers without any instruction, except what was given in the school. During the past year the society has trained 13 teachers for the colonies and six for foreign service; and they are expecting to send a teacher to Smyrna, and one to Egypt. Sixteen persons have learnt the system as nursery governesses. The finances of the society are stated to be flourishing—the receipts 1850*l.*, the expenditure 1730*l.*, the outstanding liabilities about 300*l.* Resolutions were moved and seconded by Captain V. Harcourt, R. N.; the Rev. W. Mackenzie, the Rev. James Cumming, Mr. Labouchere, Captain Hope, Mr. Pownall, Dr. Sandwith, the Hon. Captain Waldegrave, and General M'Inness.

SOCIETY FOR VISITING THE INDIGENT BLIND.

On the 16th of May the 5th annual meeting of this institution was held at Exeter Hall, Lord Ashley in the chair. The Report stated that seventy-five blind persons were supplied with scripture readers, twenty-five with Bibles, and twenty conducted to church through this society's aid. The expense of the year was 199*l.* 15*s.* 8*d.*, and the balance in hand 19*l.* 1*s.* 1*d.*

IRISH EVANGELICAL SOCIETY.

The twenty-fifth Anniversary of this Society was held in Finsbury Chapel on Tuesday evening, the 7th of May. The attendance was crowded, and of high respectability. Charles Hindley, Esq., M. P., in the chair.—The Rev. Mr. Richards, at the request of the Secretary, read the Report.—The instances of conversion from Popery to genuine Christianity were very numerous. The receipts amounted to 2961*l.* 10*s.*; the expenditure amounted to 2938*l.* 9*s.* 4*d.*, leaving a balance in hand of 30*l.* 0*s.* 8*d.* The speakers were the Rev. Dr. Stuart, of Dublin, (who said, there is not a town, village, or hamlet, in the length and breadth of Ireland, in which there are not at present chapels magnificent and splendid, in the process of being reared, with funds evidently derived not from Ireland, but from distant regions); the Rev. J. Young, who made an admirable speech on “justice to Ireland,” asserting the rights of conscience on both sides; the Rev. Dr. Leifchild, (who gave the following instances of the delightful fancy about the expressions of Irishmen:—If you say to an Irishman, “You must go early in the morning;” he replies, “I shall be off with the flight of the night.” I said to a servant of the lady at whose house I was residing, “James, you want more commerce in this country.”

"Your honour," said he, "see how all the fine rivers are running idle." I had a specimen of their native wit before I landed on her shores. Among the females assembled to greet my arrival and implore my donations, one fixed her eyes upon me and said, "Oh, your honour, thank God for your safe and comfortable voyage." "Comfortable!" I replied, "I have been ill all the way." "Then your honour will thank God that you've got to land." He also said, my conviction is, you cannot force the Irish to what is good. I trust, that whatever measures may be adopted with regard to that country, they may be of a healing nature, for I am sure nothing else will do for Ireland. So far from sympathising in the fears entertained with regard to Popery, I give them to the winds); Mr. Alderman Kershaw; the Rev. Dr. Fletcher; the Rev. R. Knull (who said, it was true that the Roman Catholics used the Donay Testament, but on turning to the 3rd chapter of John, he found it was precisely the same as the authorised version, with the exception of "Verily, verily," being rendered "Amen, amen," and that single chapter was sufficient to lead a sinner to believe in the Lord Jesus Christ); T. Challis Esq; and the Rev. J. Burnet, who said, it is right that Ireland should be troublesome to England. It is very proper that ill-trained children should tease their parents till they have trained them better. That is all that Ireland does, and it will continue to tease until you have trained the teasing spirit out of it. Of old it was usual in this country when any one wished to shipwreck a cabinet, to run it on the rock of Irish affairs; but cabinets do not break on Irish rocks as they used to do. They have driven them past Ireland and pushed them on the rocks of Jamaica. (Cheers.)

BAPTIST UNION.

On the 2nd of May the thirty-seventh Anniversary of the Baptist Union was held in the Rev. Mr. Angus's chapel, New Park street, at which the Rev. Thomas Swan, of Birmingham, presided, and descanted on the blessings of Christian Union; but to expect that they should all see alike and think alike, was little short of Utopian. Clerical unions, to compel uniformity of sentiment, had done incalculable mischief. There was no body of men—no Baptist Union—no Congregational Union—no body of whatever name or creed—fit to be trusted with power. He was delighted in attending the anniversary of the Baptist Irish Society to hear his beloved pastor, the Rev. Christopher Anderson, one of the greatest benefactors of Scotland, and one whose name would go down to posterity on account of writings and labours on behalf of Ireland; he was delighted, he said, to hear the distinction he then drew between being of a party and of a party-spirit. They must all belong to some party: but it was easy to be of a party without indulging in a party-spirit; and he did most earnestly desire, that, with an entire freedom from this, the Union might carry out its denominational efforts to a successful issue. But let him not be misunderstood: there were some who professed to be of no party, some who professed to have no denominational feeling or energy: their arms embraced all; they had a superabundance, an overflowing of charity—a charity which bounded and roared like the waters of Niagara—when they contemplated the church in the aggregate—when they looked at it in its collective capacity—but they had no sympathy with any particular section. Was there not a woful want of principle, he asked, in neglecting the interests, and in withholding the necessary sympathies, from one's own denomination? The man who abandoned his party because devoid of the attraction of

numbers, or wanting in some of the external symbols of greatness, had much reason to suspect both his principles and motives. Might not the Union be made the means of assisting churches yet in their infancy? Might not some plan be formed, by which the miserable salaries of some of the poorer brethren in the ministry might be augmented? Among Dissenters, there was as much inequality in this respect as in the Church. Should a rich Dissenting minister pocket his hundreds a year, whilst his poorer brethren had to put up with fifty? He lately received a letter from a young man, a town missionary in the north; and it was enough to melt any man's heart. All his time is devoted to his work, and he has a wife and five children to support, and yet has but 50*l.* a year. Referring to the last letter of the London Baptist Association, he said, it was most inconsistent that the Baptists in London should have no place sufficiently central, large, and commodious for the purposes of its public meetings. He thought that Union should avow its attachment to great principles, and show that the denomination was in earnest for the removal of the various abuses which existed in this otherwise highly-favoured land. He had been delighted by the enunciation of the sound, fundamental, and truly radical principles to which he had listened among his brethren during the last few days; and there was nothing wanting to complete that delight, but for the Union to avow its attachment to those principles, and to declare that they would never be satisfied until, as a denomination, they were delivered from the galling tyranny of a State Church—that church which seems to increase in its virulence in the exact ratio of its wealth; that church which found its most strenuous advocates—advocates worthy of a cause so desperate and despicable—in renegade and recreant judges.—The Secretary, the Rev. J. Belcher, then read the report. From the tabular forms appended to it, it appears that there are somewhat more than 1500 Baptist churches in Great Britain, of which 935 are united in 37 local associations; that in the twelve months preceding the date of the last returns, there were baptized in 804 of these churches, 5400 persons; that 937 were received from other churches; and that 625 had been retored. It farther appears that 1359 had died; that 1077 had been dismissed; that 178 had withdrawn; and that 1066 had been excluded. The clear increase of members in 786 churches, during the past year, was 3206; and the number of members in 681 of the associated churches is 69,864. Great changes had been made by death. Seventeen ministers had been removed by death; and 113 had been reported as newly ordained, or as recognized pastors of different churches. There had also been an increase in the number of the churches.—The Rev. C. M. Birrell moved the adoption of the report. He hoped that the prayers offered up in the different parts of the empire that day would be answered in the healing of the divisions and distractions of the church.—The Rev. H. H. Crofts, of Ramsey, seconded the motion.—The Rev. J. H. Hinton said that the report spoke of the total extinction of slavery. “In the West Indies,” should be added. The necessary alteration having been made, the motion was unanimously carried.—The Rev. Dr. Price then rose to submit a series of resolutions which had before been agreed to at a meeting of Delegates. Unhappily great ignorance prevailed among themselves. Of nothing had he been so much ashamed, as to hear men sustaining rank and office in their churches giving utterance to sentiments symbolizing with Popery, and with high-church principles; as, for instance, to hear them say, “We would not institute such a system; but, as it is instituted, and as its ramifications are to be seen throughout the whole land, its removal, it is to be feared, would take away the

moral check which now exists upon society, and vice would be unrestrained." And he thought, that one of the most useful employments of ministers would be to disperse among their hearers and friends those useful publications on the subject of which there are now so many. To the third of the resolutions, he was sorry to hear that an amendment was to be moved. As he loved to act according to the dictates of his own judgment, of course he ceded to others the same inviolable right. The heresy of the resolution lay in two clauses; the first was "believing all state legislation in matters of religion to be *ipso facto* invalid." The arch-heresy lay in the concluding clause,—“and that when payment of Church-rates is demanded, it shall be refused.” “Now,” said Dr. Price, “the Whig ministry brought in a bill for their abolition; the House of Commons refused it; they said we cannot go farther; some, indeed, thought they might, had they been so disposed, have done more. That, however, is not the question; the real question is this, we have failed in the grand effort we made to carry this great measure; and are we not now bound to take some such ground as will impress upon the minds of those who compose the legislature, as upon the minds of our countrymen at large, that this impost is as abhorrent to the mind of a Christian as it is replete with evil to the whole community? (Cheers.) I myself used to pay Church-rates, but have not done so for the last three years, nor ever shall again whilst I retain either my principles or my intellects—(hear, and cheers);—and, in consequence of this, I have to appear at Worship-street on Friday next, to subject myself to an examination before the magistrates. The question is, are we justified in taking such ground as that? My own conviction is, that we are absolutely bound to do it; and that anything short of that, however much it may harmonise with personal convenience, or secular interest, is at variance with the principles of religion. Had our forefathers acted in a manner so pusillanimous and temporising, we should never have heard of the Reformation. In giving your sanction to this clause, let it be remembered that you are only giving a recommendation to do that which the Quakers have been doing for the last 300 years; persons who are applauded for their conduct, and persons whose example, had it been followed, would long ago have settled this question. (Cheers.)—The Rev. Mr. Dobney, of Great Missenden, seconded the motion. It was said that, in withholding the payment of Church-rates, they violated the laws of the land. The Government of this country had never commanded that Church-rates should be paid. But even had it, he still held that there were some legislative enactments which they were bound, both as citizens and Christians, to violate. It was for the violation of law that the three children were cast into the fiery furnace; that Daniel was thrown into the lions’ den; and that John Hampden was called upon to suffer.—The Revs. S. Green, J. H. Hinton, S. Brawn, B. Godwin, and C. Stovel, all objected to the last clause of the 2nd resolution. Mr. Stovel said, suppose a new church was to be erected at Islington, two-thirds of the expense to be raised by compulsory rates, and one-third voted by Parliament. A vestry is called, and a small part of this sum is voted. If you refuse to pay that vestry-grant, you ought upon the same principle to withhold the taxes. (No, no, and strong marks of dissent.)—The Rev. Joseph Davis was of opinion, that protests were of little value when compared with active resistance.—The Rev. Mr. Trestrail, of the Isle of Wight, had not paid Church-rates at all, and never should. Mr. Stovel had spoken of suffering injury, and of resisting law; but when a man comes to take away one’s fender for the value of twenty-pence in Church-rates, he thought that was a case of greater suffering than paying under protest.—The Rev. C. Morris, of Portsea, believed that

Church-rates were a dead robbery. But was it proper that that meeting, in its united and religious capacity, should be called upon to resist them?—The Rev. John Davis said, if it was right and proper for one individual to resist, what objection could there be to the union of two or three persons in the same resistance; and if two or three, why not a larger number—in fact, why not that meeting in its associated capacity?—T. Bignold, Esq., was in favour of a moderate course.—The Rev. John Jackson, of Bath, could not help urging upon his brethren around him the desirableness of confining themselves to points in which they could all unite.—William Watson, jun., Esq., was prepared to let the matter pass without further notice, but from what had transpired, they must, he thought, vote according to the convictions of their own judgment; and, under these circumstances, he felt it his duty to submit an amendment. In his opinion, the acting out the principle of the resolution might be construed into a conspiracy; and he should therefore conclude by moving, as an amendment, that the words contained in the last clause be omitted.—The Rev. Howard Hinton seconded the amendment.—The Rev. Dr. Price wished to say a few words before the amendment was put. It had been said that morning, that we ought on the same principle on which we refuse Church-rates, to refuse all taxes. (“No no,” with loud cries of “Yes, yes.”) He certainly had heard it said, and in that place—(“No, no,” and “Yes, yes,”)—well, it had been said out of doors, then—(laughter and cheers)—and he might argue the matter. In his judgment it was no greater an invasion of the liberty of the subject to bind him over with pains and penalties to attend upon worship at a particular place, than it was to compel him to support the worship of God in a place, to which he never went.—The amendment was then put, when there appeared for it 56, and against it 52; leaving a majority of 4 for the amendment.—Dr. Price’s resolution was then carried, with the words objected to omitted.—The Rev. Mr. Groser, of Maidstone, then moved, in a speech of some length, but from which we have not room even for an extract, a series of resolutions, upon the subject of the suspension of the constitution of Jamaica, and upon which was founded a petition to both Houses of Parliament.—The Rev J. C. Middle-ditch, of Frome, seconded the motion, which was then put, and unanimously carried.—The prayer of the petition was as follows:—They implore your honourable House to pass a measure suspending the functions of the House of Assembly, till arrangements can be made for convening a legislative body, which shall correctly represent the views and interests of the whole population of Jamaica.—A series of resolutions were then moved by the Rev. Mr. Trestrail, of the Isle of Wight, and seconded by the Rev. Mr. Brock, of Nottingham, expressive of the abhorrence in which American slavery is held in this country, which, like the former, were carried unanimously, and a vote of thanks having been given to the Chairman for his able and impartial conduct in the chair, the meeting separated.

COLONIAL MISSIONARY SOCIETY.

The Third Annual Meeting of the subscribers and friends to this institution was held at Finsbury Chapel, on Friday, the 10th of May, John Remington Mills, Esq., Treasurer, in the chair.—The Rev. A. Wells, the Secretary, read the Report, from which it appeared that five brethren had been sent out during the past year to labour in Canada and South Australia. There were in Upper Canada 420 communicants in the churches of this society, and more than 3000 hearers. The total number of missionaries employed by the society, was sixteen in Canada, and

three in Australia. The demands for additional missionaries were extremely urgent, and there were many ready to devote themselves to the work; but such was the state of the society's funds, that during the ensuing summer it was not anticipated that a single missionary could be sent to Canada. The balance in hand was 53*l.* 7*s.* 6*d.*; the receipts were 2356*l.* 6*s.* 6½*d.*; the expenditure amounted to 3170*l.* 11*s.* 0½*d.*; thus leaving a balance against the society of 760*l.* 17*s.* The society would require, in order to meet its present engagements, an income of from 3500*l.* to 4000*l.* per annum. The speakers were the Rev. T. P. Bull, the Rev. Dr. Patten (who said that men were required for Canada who could grapple with the elements of mind, and so mould them, that generation after generation should see the wisdom of those who laid the foundation broad, and deep, and strong: so impressed had America been with the importance of religious instruction being circulated in Canada, and so urgent had been the calls from that colony for ministers, that the American Home Missionary Society—though its peculiar province was to send missionaries to the destitute in their own country—had determined to comply with these calls: the society could not discern the unseen boundary line, running somewhere or other—(laughter)—which bounded the two countries); the Rev. Dr. Raffles, Joseph Truman, Esq., the Rev. R. Robinson of Witham (who said that a friend had confided to his care 20*l.* to be appropriated to whatever object his judgment might dictate, and he should transfer the 20*l.* to this society); the Rev. J. Burnet (who said, Our worthy friend from America, than whom I never saw an American for whom I felt a greater regard—has said that he might use his freedom because he comes from a free country. I may use my freedom because I am in a free country. My definition of a free country is a country that has no slaves in it—(cheers)—and such is the country in which I live. We will not say any thing about the other—(laughter)—because I know my friend would like his country to come up to the fulness of my definition. Colonies are not to be colonies always. Who imagines that we can hold them world without end? America has shown us that we cannot always hold colonies. She shook off the trammels, and she was right—it was a fair, a just, and an honest triumph over us. (Cheers.) Some of our narrow-minded statesmen, of that day, going upon the principle that colonies to-day are to be colonies always, would treat the Western World as a mere field for England's sovereignty. America now does more for us as good customers than she ever did for us as a colony. (Cheers.) What we want is not dependent colonies, where the balance is generally against us when we come to reckon up the year's expenditure and income—our business is to open up the ways and means of relieving us from our surplus population, or rather of relieving that population themselves, giving them a better condition, a better location than they could have at home. Our next object is, having done this, to look to that population till they are trained in the nurture and admonition of the Lord, and then to bid them God-speed); the Rev. Dr. Matheson, the Rev. Mr. Keynes, of Blandford, the Rev. Mr. Alexander, of Norwich, the Rev. J. A. James, and G. F. Angas, Esq., who from the deep interest which he took in the colonies, could not forbear expressing the gratification he felt at the formation of this society.

EPISCOPAL POOR EDUCATION.

On the 8th of May the annual meeting of the Society for Promoting the Education of the Poor in the principles of the Established Church throughout England and Wales, was held in the central school-room,

Sanctuary, Westminster. There were several Church dignitaries present, amongst whom were the Bishops of London, Norwich, Chichester, Bangor, Llandaff, Durham, Ripon, Salisbury, Chester, and Hereford. The Archbishop of Canterbury was called to the chair. The Rev. Mr. Wigram (Secretary) read the report. Of schools established upon the principles of the National Society, including those independent of the society, as well as those in connexion with it, there were 17,300, which gave education to 1,003,000 children. Out of 20,115*l.* set aside last year by the Lords of the Treasury, for purposes of education, 15,050*l.* had been appropriated in cases recommended by the Society. At one time the Committee had expected great assistance from the Lords of the Treasury, but these hopes were considerably reduced, in consequence of the recent publication of a parliamentary document which showed that the Society must place its sole reliance on the benevolence of the public. The Queen's letter had produced 24,100*l.* The Committee purposed erecting a training school for the instruction of fifty male and fifty female teachers. The erection of this building would cost at least 20,000*l.*, and it would take 3000*l.* annually to support it. The Committee had applied to the Privy Council to assist them in this project, and the matter was under consideration.—The Hon. and Rev. Lord John Thynne said, that by a paper of the House of Commons which he held in his hand, he found that a scheme of national education was put forth in which no principle was laid down or acknowledged, not even the Bible itself was made the foundation of the plan. Every child, however young or incapable was to choose for himself, what version of the Scriptures he would please to receive. If that principle were admitted, if Roman Catholics were permitted to have their own version of the Scripture, what was there, he would ask, to prevent the Unitarian from blotting out the first chapter of St. John from the Bible altogether? These were the grounds upon which he objected to the proposed system of national education, and he therefore moved "That existing circumstances call for increased efforts for the promotion of national education in the principles of the Established Church; and that a public meeting be convened, at which his Grace the Archbishop of Canterbury be requested to preside."—The Archbishop of Canterbury said it would afford him great pleasure to preside at the forthcoming meeting.

PRAYER BOOK AND HOMILY SOCIETY.

The 27th annual meeting of the Prayer-book and Homily Society was held on the 9th May, in the lower room, Exeter Hall, Lord Bexley in the chair. From the report it appeared that during the past year, there had been 3650 ships and vessels visited in the London river—that 943 commanders had been spoken with, of whom 725 entirely neglected the duty of prayer on the Sabbath at sea. That 1790 books of Common Prayer and 200 Formularies had been distributed. The Report stated, that the principal difficulty had arisen from the manner in which the Society's agents had been laughed to scorn by the Roman Catholics in Ireland. On visiting the ships in Dublin the agent had been grossly insulted by the Roman Catholic sailors, and when he asked the captain if they said prayers to the men at sea, he was told, that they dare not attempt it, for if it was told to the priests, they (the captains) would not be able to get men to sail out of the port with them. The new publications in progress by the society were announced to be the Form of the Consecration of Churches in the dioceses of London and Winchester; the Baptismal Service, in the form of a tract, for the use of sponsors;

Jewell's Apology; the Coronation Service, of which 23,000 had been disposed of. The total revenue for the past year was audited at 2532*l.* 11*s.* 6*d.*, and the expenditure at 2588*l.* 11*s.* 3*d.*; and there were debts due last Christmas to tradesmen to the amount of 2218*l.* 3*s.* 1*d.* The speakers were the Rev. Thomas Pyne, of New York, (who referring to Roman Catholic exertions, said, he wished not to excite unkind feelings in the members of that church, for that was not the way to communicate truth, but he must say that there had been, and still was great supineness exhibited by Protestants.) Captain F. V. Harcourt, the Rev. Edwin Sidney, Henry Goulburn, Esq., the Rev. William Marsh, the Rev. A. S. Thelwall, the Rev. L. C. S. Fanshawe, and the Rev. Robert Newstead, who thought it right to bear testimony as a Wesleyan minister to the great aid which the Wesleyan missions had received from the labours of this society, on which Lord Bexley remarked that in common justice and gratitude he ought to mention that if the people of Ceylon were indebted to this society for taking to them the Liturgy of the Church of England, it was to the Rev. gentleman who had just addressed the meeting that they were indebted for a gratuitous translation of it—such services ought not to be forgotten.

BRITISH REFORMATION SOCIETY.

The annual meeting of this society was held on Thursday, May 2, in the Great Room, Exeter Hall, which was about half filled. G. Finch, Esq., the chairman, in opening the business of the day, said, he should have expected a larger meeting if he had not perceived so many of the religious meetings—the Methodist Missionary, the Church Missionary, and other religious meetings, partaking of the character of Reformation Society meetings.—The Report stated that a deputation of the society had during the past year, held several important meetings in Birmingham, Manchester, Wigan, and Cheltenham, Shields, Hull, Warrington, Bristol, Oxford, Cambridge, Leicester, Melton Mowbray, Margate, Ramsgate, and various other places in Cumberland, Northumberland, Yorkshire, Lincolnshire, &c. Nearly 400*l.* had been paid towards the support of Scripture-readers in Ireland during the past year. The receipts during that period amounted to 1193*l.* 0*s.* 4*d.* The claims upon the society were now reduced to 900*l.* The speakers were the Bishop of Vermont, the Revs. E. Tottenham, R. Parkinson, J. Cumming, A. H. Goodhart, and A. S. Thelwall.

CHRISTIAN INSTRUCTION SOCIETY.

The Fourteenth Annual Meeting of the subscribers and friends of this Society was held in Finsbury Chapel, on Tuesday evening, the 30th April, Charles Hindley, Esq., M. P., in the chair, who said, he thought, in conducting the business of public meetings, they were a little in the rear of the intelligence of the age. He suggested to the secretaries of this and other institutions the propriety of publishing the Report preparatory to the meeting; for he was persuaded that the facts contained in this document would plead more powerfully than any arguments which could be adduced on the platform.—The Rev. J. Blackburn then read the Report. It gave a minute detail of the several associations in connexion with this Society. The following is a summary:—

	Associations.	Visitors.	Preaching and Prayer Stations.	Families visited.
London.....	12	246	19	7150
Finsbury	12	301	12	8032
Marylebone.....	4	66	1	1955
Westminster	4	106	3	1945
Tower Hamlets	26	650	21	15,448
Southwark	12	306	25	7491
Lambeth	10	116	3	3594
Greenwich	4	93	6	2930
Suburban	13	142	19	4825
	97	2026	116	53,370

The above exhibited an increase, during the past year, of 10 associations, 128 visitors, 2731 families, or 11,655 individuals, 116 cottage lectures and prayer-meetings in the immediate neighbourhoods of the poor were at present maintained, at which more than 10,000 religious services were held during the past year; besides the voluntary services of more than 2000 visitors, the society had 12 missionaries employed in connexion with associations. Immediately after the last meeting, proceedings were adopted with a view of sending forth itinerants throughout the land, in order to preach the Gospel in the open air, in convenient places not usually employed for public worship. But the society had not yet been able to accomplish its design. At Whitsuntide, 1739, the Rev. George Whitefield commenced preaching the unsearchable riches of Christ in the open fields. It was proposed to celebrate the centenary of that event at the Tabernacle on Whit-Tuesday next. The four tents of the society were placed during the last summer, when the weather permitted, in the White Conduit and Britannia Fields, Islington; at Millbank, Westminster; at Kennington common; at North Fields, Peckham; and at Tanner's Hill, near the line of the Croydon Railway. Beneath these lowly tabernacles, 15 weekly services were conducted. Fourteen stations for street-preaching were also selected, at which discourses were steadily delivered. During the last season more than 400 religious services were thus conducted, and it was computed that in this way about 5,000 persons every week heard the Gospel proclaimed. Four courses of lectures had been delivered by ministers in London to young persons and mechanics. The committee had assisted in the formation or progress of 15 provincial associations in towns and villages in different parts of the nation. The committee had joined with other bodies in a public protest against the opening of her Majesty's Post-office on the Lord's-day, which was believed to be now abandoned; as well as that to which they referred in their last Report, the attempt to legalise a race-course at Notting-hill; and it is greatly to the honour of the bishop and clergy of London that they had co-operated most effectively with Christians of different denominations in resisting both those attempts to sacrifice the morals of the people at the shrine of Mammon.—J. Pitman, Esq. then read the treasurer's account, from which it appeared that the expenditure during the past year had been 144*l.* 0*s.* 6*d.*, and the receipts were 138*l.* 10*s.* 10*d.*, leaving a balance in favour of the treasurer of 85*l.* 9*s.* 8*d.*—Sir C. E. Smith, Bart., on rising to move the first resolution, said, that he wished it were possible, on these occasions, to leave out any mention of collections. He wished that every person would come so prepared with what it was his intention to give, that it would be quite unnecessary for the speakers even to allude to that subject. How did the society propose to deal with the population of London? By imparting to them Christian

instruction. The question might be asked, were they not already nominally a Christian people? He recognised no Christianity that did not consist in Christian character. He could not conceive the possibility of the Christian character being imparted by any means before the Holy Spirit had effected it. He came not there to scatter reproaches on Socinians or Papists, because he had no desire to take up any body of men by name; but he knew that many who did not bear the name were as much Socinians and Papists as those who did. But whoever represented any thing as constituting Christianity, except the change of character to which he had alluded—whoever looked to any means except the sanctifying and common-sense means which the Word of God revealed—was doing that which the inspired prophet predicted, he was sitting in the temple of God, and arrogating to himself the attributes of God. (Cheers.) The success which had crowned the efforts made to prevent the desecration of the Sabbath by the opening of the Post-office, and the sanction of the legislature being given to a race-course in the metropolis, were highly encouraging. It showed the strength and power of Christian principle, not as wielded with the sanction of the law, but as an illustration of the moral power which the Christian was privileged to exercise. He rose to move—"That this meeting has heard the account now read of the steady progress and increasing usefulness of the Christian Instruction Society during the past year, with *satisfaction* and thankfulness." The word "*satisfaction*" implied enough—he should suggest the substitution of the word gratification. It was a source of pleasure to him to hear of the intention to celebrate the anniversary of Whitefield. He was instructed by the committee to conduct a correspondence with the persons who it was thought would be favourable to that operation. He regretted to state that at present the correspondence had not been successful; but he anticipated that they would soon be able to report differently. Many of those to whom he had written, were under the influence of genuine piety; and he was satisfied that when the operations were once set on foot, they would be seen coming forward, one by one, to aid the society.—The Rev. Dr. Patton, of New York, in seconding the resolution, said, that in order to carry conviction to the minds of their fellow-men, they must be actuated by light and love instead of light and lightning. (Laughter). This society, however, acted on the principle of compelling no man (cheers), and he called that light and love. Let that principle be carried out, and ere long neither that chapel nor Exeter-hall would be sufficient to contain the numbers flocking to hear the Gospel; they would be obliged to come back to old Whitefield's plan. And oh! it would be delightful to see the lawn sleeves of the bishops, and the silk cassocks of the clergy, fluttering in the breeze of heaven. (Vehement cheering). The resolution was then carried, with the amendment suggested by Sir C. Smith.—The chairman then observed, that he was deeply grieved to find, that while there were 15,000 families under visitation in the Tower-hamlets, only 1,900 were visited in the city of Westminster—which had in fact the smallest number under visitation of any district of the metropolis. He could assure the meeting that he did deeply feel the responsibilities of Christians residing in that part of the metropolis, and he earnestly hoped that means would be adopted for remedying the evil.—The Rev. Robert Ainslie moved the second resolution. At the present moment there was a fearful and gigantic evil in this metropolis, infidelity and atheism, disguised under the name of "*socialism*," were held up in London, and in all the principal towns in the country, to the admiration of mankind. Were they to allow the whole population to become infected with these sentiments? The Socialists were about to hold their anniversary meeting. From their last Report it appeared that

they had 33 preachers for London and the country; they had now to report an increase of 28, and their missionaries had multiplied in all the large towns. In the neighbourhood of his (Mr. A.'s) chapel a Socialist meeting existed, consisting of 360 members. They were not ignorant men, but mechanics and shopkeepers, whom they admitted on three months' probation; at the expiration of which time, if they continued members, they paid one shilling per week towards promoting the system. The London City Mission had been shaken to its centre; he feared at one time that the committee would have been called to proclaim the dissolution of the society. It appeared to him at one period that episcopal authority must have crushed it; but the Lord had overruled all. The society had written to several clergymen, requesting them to speak at the next annual meeting, and they had not yet received a refusal.—The Rev. Algernon Wells could not say that he was sorry that infidelity was organising itself. He could not say upon the whole he was sorry that infidelity was trying the experiment, as to whether it could have Scriptures, hymns, and worship. Let it be seen whether they could separate man and wife. There was no reason whatever why Christians should shrink from the contest. In proportion as wickedness was put into an intelligible form, so much the better could they grapple with it. He delighted in this society, for it was an attempt to evangelise London. The vices of Paris doubtless exercised a pernicious influence over the whole 30 millions of that empire. Were it not for the influence of Christianity operating in London, like disastrous results would occur to this country. He rejoiced in that part of the operations of the society, which endeavoured to assist kindred institutions in other parts of the country. The assertion might excite surprise, but he believed that societies like these were more wanted in the country than in London—that there was more vice in the rural districts than was to be found even in the metropolis. The collection was now made.—The Rev. R. M. Overbury moved the next resolution. The resolution in his hand spoke of Christian churches, or individuals who had not yet co-operated in those works of faith and labours of love, and invited them to come forward in aid of an "enterprise which sought the improvement of society, the increase of the church, and the glory of God." He was almost surprised that there should be any churches which had not in connexion with them a Christian Instruction Society. He was persuaded that could not apply to any of the London churches, or at least if the fact was to be admitted, he rejoiced it could not apply to that one with which he had the honour to be connected.—The Rev. J. Edwards, of Clapham, seconded the motion, rejoicing in the employment of laymen.—Thomas Challis, Esq., said, a great mistake existed in London as to the support which this society required. Their excellent warm-hearted friend who had just addressed them had told them that his own church would take the tracts of the society, and thereby recognise the bond of union. A better mode of forming that bond of union would be to make a collection on behalf of the society.—The Rev. J. Blackburn attributed the deficiency of associations in connexion with this society in the city of Westminster to the want of Nonconformist chapels in that part of the metropolis.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The thirty-first anniversary of this institution was celebrated on Friday, the 3rd May, in the Great Room, Exeter Hall, by the most respectable and crowded assembly ever collected for the purpose. Sir T. Baring said, that Hall contained about 3000 persons; but there had

been more Jews converted to Christianity than persons in the hall; and there were now about eighty missionaries preaching the gospel to the Jews.—The Rev. W. Marsh having addressed the children, who were ranged behind the platform in front of the meeting,—the Rev. J. J. Reynolds read the Report. The amount of contributions received during the past year is 17,504*l.* 19*s.* 2*d.* The ministrations and liturgy of the Church, are said to be peculiarly suited to the mind and habits of the Jews; and a regular Hebrew service has been instituted in London, at Liverpool, and at Jerusalem. The principal missionaries at Jerusalem, Tunis, and Constantinople, were all ordained to their respective stations by the Bishop of London, under whose episcopal authority they still continue. The state of the Jews at Jerusalem has determined the Committee to establish a separate fund for the temporal relief of the Jews. The speakers were, the Bishop of Ripon, Lord Ashley, the Bishop of Vermont, the Chevalier Bunsen (late Prussian Ambassador at the Court of Rome), who stated some facts confirmatory of the Report, as to the number of Jews on the Continent of Europe, celebrated in the walks of science and literature, converted to Christianity; the Rev. E. Bickersteth, the Rev. J. C. Goodhart, the Rev. W. W. Pym, Sir. G. H. Rose, M. P., the Rev. T. Grimshawe, and the Rev. W. Marsh.

LONDON HIBERNIAN SOCIETY.

The thirty-third anniversary meeting of this society was held on Saturday, the 4th May, at Exeter Hall. The Marquis of Cholmondeley presided. The Rev. S. Ramsey read the Report. The total receipts for the year were 11,702*l.* 8*s.* 8½*d.*, those of last year having been 9991*l.* 10*s.* 9*d.* But there was a debt of 1000*l.* The Rev. James Robins had been appointed as an additional travelling secretary. A comparison of the expenses of this institution with that of the Government Board of Education would produce a result highly in favour of the Hibernian Society, as it would appear that with 1384 day-schools, the Government institution kept up an establishment in Dublin consisting of nineteen persons; while with 1157 day-schools in connexion with this society, their establishment amounted to only five persons in Dublin, not including, indeed, the London establishment, which, however, would only add four persons more to the number, two of whom were travelling secretaries employed in forming auxiliaries and raising funds. It had been found necessary that the number of day-schools should not be increased beyond twelve in any one year. The speakers were, Lord Teignmouth, the Rev. Edwin Sidney, the Rev. G. Clayton, (who said they should go forth, not with force and coercion, imposing conditions which the Divine Redeemer has not himself imposed: creeds and catechisms and formularies were all very well in their place, and when applied to their legitimate purposes, but they bore no unison to the spirit and practice of the schools of this institution, which gave the Bible and the Bible only to instruct the young, that book being able to make them wise unto salvation); the Rev. E. Rhodes, the Rev. E. Tottenham, the Rev. H. Hughes, the Rev. R. Monro, and Sir Edwin Pearson.

CHURCH OF SCOTLAND'S FOREIGN MISSION SOCIETY.

The anniversary meeting was held at Exeter Hall on Wednesday, the 1st May. The Hon. Fox Maule, M. P., was in the chair, and alluded to the liberal support obtained from the Indian Government. The last act of the late Sir Robert Grant, was to confer from his Presidency a

most princely contribution towards the mission! The income of the society was 6000*l.*, or thereabouts, which was wholly appropriated. The Report was then read. From Calcutta the subscriptions had been about 600*l.* The missionaries are eleven, three having been added since last anniversary. The contributions from London amounted to 507*l.* 11*s.* 11*d.*, and no more. The Rev. Dr. Holloway insisted that nothing but a repeal of the Catholic Emancipation Act would restore health and prosperity to the country, and harmony to the church of Christ.—The Chairman rose and expressed his opinion, that any discussion of that topic was foreign to the objects of the meeting, and would do injury to the cause.—Robert Gall, Esq., of Edinburgh, and the Rev. W. Allerton, having addressed the meeting, the Rev. Dr. Duff remarked, that he had met with a class of men who accused the missionaries of being a sort of stultified idiots, who said, do the missionaries not know that the fundamental principle of Hinduism is Monotheism? He accepted the challenge, and would show in what the Monotheism consisted. The learned Brahmins would, indeed, tell them that they did not worship their idols of wood and stone—they professed to serve but one God, and when asked to explain, were ready to declare his self-existence, his eternity, his omnipresence, the whole string of natural attributes, but with regard to the moral and spiritual attributes not a shadow is to be found in their sacred books—there is nothing in that supreme God of India to excite a single emotion of a single worshipper.—The Rev. Dr. Bunting seconded the motion. The sum collected was about 70*l.*—Dr. Duff subsequently read a letter without signature, and from a writer entirely unknown, enclosing five notes of the Bank of Scotland for 100*l.* each.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting was held at Finsbury Chapel, on Monday evening, the 29th of April. T. Challis, Esq., was in the chair. He rejoiced that the laws of the country present no obstacle to the progress of this Society. What was the condition of our population? Was the Gospel preached to every creature in the most favoured town of Britain? Were there not hundreds of thousands who never saw the Bible? And how many more who could read it, did not possess it? Did not more than half of the whole population break the Sabbath, whilst a large proportion of those who might be said to keep the holy day, do not live under the influence of the principles its sacred leisure was designed to impart; but it was only when the tide of crime broke down the embankments which society and law had raised for defence—when the fires of an incendiary and the credence given to a mad impostor forced the degraded ignorance of the multitude upon public attention—it was only then that the subject gained the smallest consideration. There were districts and hamlets in this country which the light of the Gospel had never reached—in which the knowledge of truth had for generations been unknown.—The Rev. Mr. Roe, the secretary, read the report, which furnished the most interesting details of the Society's operations. More money had this year been collected than in any other year of the Society's history. The receipts were 2620*l.* 4*s.* 2½*d.*, the expenditure 2712*l.* 1*s.* 1*d.*; none of it was under the head of legacies. Two new associations had been formed into auxiliaries to the mission, Warwickshire and Norfolk, with local committees zealously resolved to take up this work as their own. Many of the large towns had established City Missions, which were in active and efficient operation. Some of the counties had Home Missions independent of this, and vigorously prosecuted the good work.

The Rev. Dr. Cox moved the adoption of the report. He rejoiced in the thought of that holy influence which Great Britain was likely to exercise over far distant nations. But in proportion to the extent and diffusion of the Gospel in other countries, the individual distinction of England would become most happily less; just because Christianity was more extended. (Cheers.) He saw in the report which had been read many causes for thankfulness. One was, that during the past year more souls had been converted through the instrumentality of the Society, by some hundreds, than during any preceding year of its existence. He hailed the augmentation of the funds as a happy omen, and the more so, because it arose not from legacies, but from individual contributions; and made some animadversions on posthumous benevolence. Larger and more important stations had been attempted, stations from which, as centres, Christian missionaries were going forth in every direction. One of the great characteristics of Christianity in this country was, at the present day, that it was more excursive than formerly, and more aggressive. What was the effect of former supineness from unchristian concentration of effort upon one particular spot? The churches were diminished in moral power as well as in numbers. But no sooner did ministers come forth from their hiding place, than while they became instrumental in sending the Gospel around them, their own churches were benefited. It was precisely so with regard to distant nations: the more they had laboured for missions in foreign lands, the more they had prospered themselves. While he rejoiced in what had been accomplished, he asked why so great a part of Britain was left uncultivated? Why were there no efforts made even in some whole counties? Were they so spiritual, so prayerful, so combined, so pure in motive, and vigorous in action, and self-denying in effort and contribution, as they might be? When he heard with painful emotion the destitution of particular neighbourhoods, he was led to say, was there not a fault in the metropolitan ministers? He suggested on his return from America, that ministers might be sent forth on a sort of extra official labour. He referred not now to paid agents who were properly paid for their labours, or ought to be so; but to voluntary Christian effort. He liked voluntary effort in every way. (Cheers.) The principle on which they must stand in religion was the voluntary principle. (Loud applause.) There must be no compulsion but the compulsion of love—that was strong enough, and too strong, for the compulsion of power. (Cheers.) Let their brethren go forth after the primitive model—two and two. Money it is true must be collected, but let there be a collection of souls. Let men go forth and abandon the thought of money, that they might think of the salvation of men living in a state of distance from God. That was a suggestion he would again repeat. If the ministers of the Gospel were incapable of sustaining the expense of the journeys, let distinguished individuals like the chairman and others—(cheers)—sustain them in their efforts. They would have a pecuniary outlay with a moral and spiritual remuneration. (Cheers.) He suggested that, as a measure calculated to promote the cause of Jesus Christ, and to spread religion into the towns and villages of the country; but besides that, a direct influence would be exercised over the minds of the itinerants engaged in their labours of love. When appeals had been made for employing labourers of that nature, it had been alleged that according to the constitution of the Church of England every parish *was* provided for—an incumbent had it under his spiritual superintendence and provision. That was one great cause of obstruction to their efforts. Thousands were brought up in the persuasion that they were Christians—that they had been made Christians by their baptism. And what was the consequence? When appeals had been made to those persons by

the faithful missionary, they considered it a reproach on them to doubt or to deny that they were genuine Christians.—The Rev. J. Davis seconded the resolution. He was thankful that the Society had turned its attention to towns, for it was a mistake to suppose that they were sufficiently supplied with the ministrations of the Word of life. He was inclined to think that there was even a larger amount of spiritual destitution in the great towns of this country, than in the agricultural districts. Mr. Davis strongly recommended the employment of lay agency.—Thomas Thompson, Esq., moved the second resolution. He could retrace the history of this society for nearly 30 years past, and had not seen a meeting so fully attended up to the present time. He then alluded to the harmony existing between this and the Home Missionary Society, and expressed a hope that it would always continue. He desired to see the spirit of Scott the Commentator, exemplified, who, when speaking of Dr. Carey, declared that he should rejoice if all the inhabitants of India were converted to the faith of Christ through the instrumentality of the Baptists. (Cheers.) It was his deep and solemn conviction that God would never bless his church till its various members buried their animosities. (Loud cheers.)—The Rev. Charles Stovel, in seconding the resolution, observed that he knew not how it had come to pass, but so it was, that recently it had been regarded as a merciful thing if a church could retain its ground. It was not so when Christ was upon earth; it was not so when Paul preached and disciples prayed. He thought, and his brethren thought, that it was needful for this country that men should pass through the different districts and visit the different churches, not to get, but to give—(cheers)—not to seek theirs but them—(renewed cheers)—not to collect money, but to collect souls. Mr. Stovel drew a parallel between God's employment of secondary means in the natural and the moral world. God was pleased to cultivate and cherish all the vegetable existence upon the earth; through his beneficence every bird sung, and every insect lived; and he was pleased to cherish this earth, not by beams directly emitted from his throne, but from the orb of day placed in the firmament, and to aid them by those orbs which glittered in the night. And thus in the dispensation of mercy he intended to turn sinners from darkness to light, and from the service of Satan to serve the living God; but he was pleased to do it not by a direct emission from his own glory, but by exhibiting himself in the face of Jesus Christ the sun of righteousness, who appeared with healing in his beams, and by his ministers and servants, whom placed in different parts of the earth, he called "the lights of the world," and whom he commanded to let their light shine before men.—The Rev. Mr. Trestrail, from the Isle of Wight, referred to the advantages resulting from revival meetings.—The Rev. S. Green, of Walworth, said,—It was perfectly impossible to disseminate the Gospel, or to make any legitimate effort in the cause of the Redeemer, without receiving a hundred fold of blessing into their own bosoms.—The Rev. J. Edwards then expressed his continued and ardent attachment to the Society, and assured his friends that though he had been compelled to withdraw from the office of joint-treasurer, he should meet the committee, and render them his most zealous co-operation.

NAVAL AND MILITARY BIBLE SOCIETY.

The Fifty-ninth Annual Meeting of this Society was held in the Hanover-square Rooms, on May 7th. The chair was occupied by the Marquis of Cholmondeley, the President. Lieutenant-Colonel Le Blanc read the Report. 12,553 Bibles and Testaments had been distributed during the past year. The receipts had amounted to 280*l.* 0*s.* 3*d.*, the expenditure

to 2822*l.* 15*s.* 6*d.* Various bequests amounted to 560*l.* The speakers were Captain Sir Edward Parry, Captain Anderson, R. N., Admiral Hawker, Rev. Mr. Hughes, Captain Clark, of the Hon. East India Company, the Rev. William Marsh (of Birmingham), Captain Hon. F. Maude, Captain Layard, Admiral Oliver, Captain Vernon Harcourt, R. N.

LONDON CITY MISSION.

The fourth anniversary meeting of this society was held in the Great Room, Exeter Hall, on Monday the 13th of May, and was very numerous and respectfully attended. Mr. Sheriff Wood presided. The Rev. R. Ainslie read the report. It commenced by congratulating the supporters of the society that they were not assembled in adversity but prosperity, not to propose or yield to the extinction of the mission, but to go forward in the strength of the Lord of Hosts. The number of houses now accessible to the visitors was 121,000, which calculating two families to each house, and four persons to each family, made a gross accessible population of about a million persons. In the north-west of London were 4423 visitable houses, with but two missionaries; in the north 8884 houses and five missionaries; in the north-east, 20,994 houses, and nine missionaries; in the west, 16,577 houses, and six missionaries; in the central division north of the river, 19,416 houses, and sixteen missionaries; in the south of the river, 14,718 houses, and only two missionaries; in the east, 19,036 houses, and only four missionaries; in the south-west, south, and south-east, chiefly suburban districts, and therefore more thinly inhabited, there were 18,032 houses, and four missionaries. The totals were fifty missionaries, including the two superintendents, to 121,000 accessible houses, containing about 1,000,000 of persons, or half the population of the metropolis. One eminently pious and useful missionary had died during the past year; other circumstances had caused some removals. The state of the funds had enabled the committee to add eight new missionaries, the number at the last anniversary being forty-two. When the committee advertised lately for three missionaries, they had not less than forty applications; yet their agents were not men who had entered on the work merely for a morsel of bread, many of them having been in the habit of receiving larger incomes from their former avocations. 186,515 visits had been paid during the year, of which 23,896 were to the sick and dying. 223,056 tracts were distributed in the past year, making 849,210 since the establishment of the mission. 5080 prayer-meetings had been held in lodging-houses, houses of refuge for the destitute, work-houses, and other places, situated in the most wretched and neglected neighbourhoods, making a total of 16,079 prayer-meetings from the first. Through the aid of the Bible Society, &c., 36,964 copies of the New Testament and Psalter had been distributed amongst the poor, making a total of 39,038 copies of the Scriptures from the commencement. The receipts for the year were 4820*l.* 8*s.* 5*d.*, being an increase over the former year of 932*l.* 12*s.* 0½*d.*, and a balance of 871*l.* 13*s.* 6½*d.* remained in the treasurer's hands, subject, however, to certain liabilities. The Report in conclusion, noticed the extraordinary efforts of Popery and Infidelity to establish themselves in the present day, as calling for renewed exertions from Christians, and to the progress of that new and alarming evil called Socialism, and also to intemperance, and announced the intention of the committee to take measures to grapple with those evils, as far as they should be assisted by the liberality of the public. The meeting was addressed by the Rev. Messrs. C. Glynn, C. Jackson, E. Bickersteth, H. Hughes, J. Edwards, Baptist Noel, C. Stovel, the Hon. Capt. Harcourt, and Mr. Williams, of the Common Council.

THE CONGREGATIONAL UNION.

The annual assembly of this important Society took place at the Congregational Library, on the 6th and 10th of May. Dr. Raffles presided, and Drs. Beman and Patten were received and took their seats as delegates for the United States, Dr. Wardlaw as delegate for the Congregational Union of Scotland, the Rev. D. Rees as delegate from Wales, and the Rev. Messrs. D. King, of Glasgow, and Redpath of London, as delegates from the United Secession Synod. The first resolution, which joined the Colonial Missionary Society in recommending the churches in the colonies to decline pecuniary aid from the local legislatures, was moved by Dr. H. Burder, who very emphatically expressed his approbation of the principle implied. The resolution having been seconded by the Rev. John Kelly, of Liverpool, Mr. Josiah Conder mentioned that the Rev. Mr. Miller, of Hobart Town, and another missionary whose name and station are not mentioned, had declined Government aid. The resolution was carried unanimously, with the understanding that it did not preclude the acceptance of Government grants for the erection of schools. The annual letter, prepared by the Rev. J. Stoughton, of Windsor, in the place of the Rev. A. Douglas, of Reading, deceased, having been read, a resolution was moved by Dr. Leifchild, containing an order that it be printed, a tribute of respect to Mr. Douglas (the first President of the Assembly); a direction to Dr. Payne, of Exeter, and the Rev. W. Wright, of Honiton, and J. Bounsvall, of Ottery, to prepare the next address on the subject of the choice of pastors; and a direction to the committee to call a special general meeting of the Union in autumn to consider a plan for a Home Missionary Society in connection with the Union. The motion, being seconded by the Rev. T. Stratten, of Hull, who stated some facts in evidence of the benefit derived by the churches he represented from the visit of the Rev. A. Wells, the Resident Secretary, was carried unanimously, with instructions to the committee to adopt some suggestions thrown out in revising the address. The gentlemen from America, Scotland, and Wales, having severally addressed the Assembly, a resolution was unanimously adopted hailing their presence and reciprocating to their respective constituencies the Christian affection which that presence implied. In moving this resolution the Rev. J. A. James referred to the numerous revival meetings lately held in this country, and said, Will it be believed by a large portion of the members of the Establishment in this country—that portion that consider the Dissenters as little else than a political faction—that forty Dissenting ministers could meet in Birmingham, and hold three days' solemn public service and private conference, without a passing allusion to the questions which have been agitated with so much bitterness of spirit?—Dr. Reed, in seconding the resolution, advised as the door was now open and the way accessible, they should renew the deputation to America. If they could not send two, let them send one, and the Baptist Union one. The assembly then adjourned till Friday morning.—The first business of the adjourned meeting was the reading and adoption of drafts of letters to the General Assembly of the Presbyterian Church in the United States, to various bodies of Congregational Churches in New England, and to the Congregational Unions of Upper and Lower Canada, and Van Diemen's Land; and the Committee were empowered to address in the name of the Union, any other bodies with whom it corresponds.—The Rev. A. Wells then introduced the subject of Home Missions. One reason why they were not now in a state for forming a Home Missionary Society, was that they had not

sufficiently ascertained the opinions of their brethren in the country ; another was, that they had entered into negotiations with the Home Missionary Society to become united with them, which the Committee of that Society had ultimately declined to do. It was proposed, therefore, that the Assembly should adjourn till the autumn. Birmingham had been thought of as the most proper place for holding the adjourned meeting ; but, as Mr. James did not feel so confident of the success of a meeting in Birmingham as they in London felt, the resolution for the adjournment was, That the adjourned meeting should be held *where the Committee after inquiring should judge most expedient*. A long conversation followed on points which will be gathered from the following passages :—The Rev. John Blackburn mentioned that in a few days the two essays which had obtained the prize on the subject of lay agency, would be sent to press. For his own part, he thought every congregation ought of itself to be a Home Missionary Society. The gifts of every church should be called forth, and the whole body move, as it were, simultaneously. He believed that some of them would live to see the time when the churches of Christ would do their own work, and no longer delegate it to any central institution. (Cheers.) He thought it of very great importance that some efficient plan of home missionary operations should be immediately adopted. (Hear, hear.) That they should employ lay agency, as well as stipendiary agency—that, in fact, they should have a Congregational Home Missionary Society. They had neither the one nor the other. The resolution of the committee of the Home Missionary Society had denominated them as sectarian. He must say that term had been used without due consideration.—The Rev. George Evans was sure the committee would exceedingly regret that the term had found its way into the resolution. In fact, there was already a general feeling of regret. The term “denominational” would have been better, and that was their intention. As a member of that committee, he would inform them, if they were not already aware of the fact, that many persons who were not Dissenters had been its warm supporters. As a member of the Congregational Union, he would have been most happy, if it had been practicable, to have concurred in the desired union ; but he was convinced that if the committee had concurred, they would have lost many of their warmest and best friends.—The Rev. J. A. James could not agree with the last speaker as to the best friends of the Home Missionary Society not being Dissenters. The resources of the Society, except a few bequests, were furnished by them. He therefore did hope that that Society would take into consideration whether it would not be their policy and their wisdom to co-operate with the Congregational Union.—Dr. Wardlaw knew nothing more important than the concentration of the energies of the Congregational Body in England, for the purposes of evangelising the villages and dark parts of the land. He had been often met by the question, “What would you do with this parish, and with that? What would you do with this part of the country, and with that part of the country, with regard to providing the means of acquaintance with divine truth?” Now, if the Congregational Body could be brought to concentrate all their energies on this one object, he thought they would thus be furnished with a satisfactory answer to all such questions. With regard to the place where it was proposed to hold the adjourned meeting, that which ought to have the attraction was not the place but the object. In Scotland they for many years held their annual meetings, either in Edinburgh or Glasgow ; Dundee was at last proposed. Many objections were raised, similar to those at the present meeting. But the meeting held in Dundee was more numerous even than those in Edinburgh and Glasgow. There was an excitement produced which was very beneficial in the neighbourhood ;

and he doubted not that a similar result would attend their meeting in Birmingham.—Dr. Fletcher hoped that if they did meet at Birmingham, they would invite the attendance of the officers of the Home Missionary Society, leaving the selection of the place of meeting to the committee. The resolution was then put and carried unanimously.—The hint thrown out by Dr. Reed was now taken up, and on the motion of the Rev. T. P. Bull, of Newport Pagnell, seconded by the Rev. T. James of Woolwich, it was resolved unanimously that the committee should prepare a specific proposal relative to a delegation to America in 1840, to be laid before the adjourned meeting in autumn.—The next resolution, moved by Dr. Brown, seconded by Mr. T. Piper, and carried unanimously, expressed sympathy with persons suffering by imprisonment or loss of goods for opposing Church-rates, protested against all such exactions and against the courts and processes for the enforcement of them, and recommended “a continued firm, legal, Christian opposition to all such exactions and laws.”—The American churches being accustomed to devote the first Monday in January as “a day of special humiliation and prayer” for the conversion of the world, a resolution was moved by the Rev. R. Robinson, of Witham, and seconded by Mr. M. Fisher, of Blandford, and carried unanimously, recommending the British churches to set apart the first Monday in 1840 as “a day of special prayer” for the same purpose.—The Rev. Dr. Patten suggested, that instead of saying “a day of special prayer,” they should say “a day of humiliation and prayer;” but the Rev. John Blackburn suggested that if Dr. Patten’s remarks appeared in some of the periodicals, it would best answer his purpose in making them.—The next resolution, moved by the Rev. D. E. Ford, of Lymington, and seconded by the Rev. Mr. Bevis, of Ramsgate, was—“That the revision of Dr. Watts’s Psalms and Hymns should proceed, and an experimental edition for the judgment of the brethren, be forthwith published, together with a Congregational Calendar. The resolution was carried, there being only two dissentients.—Mr. J. Brown, of Wareham, then proposed, and the Rev. Mr. Richards, of Wandsworth, seconded, a resolution, unanimously agreed to, to “petition the House of Commons for a uniform penny postage.” After appointing the officers for the year ensuing, the meeting adjourned at 11, to attend the meeting of the Colonial Missionary Society; after which, a large body of ministers and gentlemen sat down to a cold dinner provided by the Committee of the Union in the Library. On the cloth being withdrawn, the Chairman requested all present to give expression to their respectful sentiments of loyalty to her Majesty, which having been responded to by loud cheers, he reminded them that they were an adjourned meeting, and would now have to receive the reports of the delegates from the country associations. The Rev. Mr. Legge, of Reading, delegate from Berkshire; the Rev. Mr. Gawthorne, from Derbyshire; the Rev. B. Kent, of Barnstaple, delegate from Devonshire; J. Brown, Esq., from Dorsetshire; J. C. Lamb, Esq., of Ryton, delegate from the county of Durham; the Rev. R. Fletcher, of Southend, delegate from Essex; and the Rev. Eliezer Jones, of Rodborough, having severally reported,—the Rev. D. E. Ford, of Lymington, Hampshire, said, at the last half-yearly meeting of that Association, after a debate of three hours, it had been carried by a majority of five or six—“That this meeting approves of the principle of the Congregational Union.” The whole debate was as to whether or not they should leave out the word “the.” His esteemed brother, the Rev. Mr. Thorn, of Winchester, had requested him to propose the admission of himself and congregation into the Union. The Rev. Mr. Howell, of Alton, and congregation, were also proposed as members of the Union. The Rev. Mr. Fletcher and the Chairman

(Dr. Raffles) gave the most cheering statements as to the state of things in Lancashire. The Rev. Mr. Todman, from South Lincoln, was sorry to say that their association had been dissolved. He inquired whether he could join the Union without belonging to a county association. The Rev. Mr. Wells replied that they had not yet received any congregations which were not formed into county associations, and hoped that Mr. Todman would be able to induce his brethren in Lincolnshire to join him in forming an association. The Rev. John Alexander, of Norwich, said, though in his district they had not joined the Union, they were beginning to regard it more favourably than they had formerly done. He himself had once been sincerely and warmly opposed to the formation of a Congregational Union, but had seen reason to alter his opinion. The Rev. T. Milner, M. A., of Northampton, stated that though their county association had not yet joined the Union, he had reason to believe that it would do so at its next half-yearly meeting. All the reports of the delegates having been made, the Rev. Mr. Wells moved the thanks of the assembly for the kind and able services of its Chairman which being seconded by the Rev. John Blackburn, and carried with loud and long-continued cheering, Dr. Raffles made his acknowledgments in a beautiful speech. "I can truly say, brethren, (he observed,) that though my form, and countenance, and external appearance very much belie me, I have such things as nerves, and, in common with my brother James, I feel them most painfully and distressingly, and often to such a degree, that they take from me every thing like self-possession, and often rob me even of the faculty of memory. I will not further refer to myself, (for egotism is abominable,) but I must be permitted to say, because it accounts, in some measure, for that evident tremour and imperfection which attended, at any rate, the early discharge of the duties which have devolved upon me as Chairman—I must confess that my visits to London have been so few and infrequent, that I had not that close acquaintance with you which was requisite in order to give me that perfect confidence which I enjoy at home. I can truly say however, that as my acquaintance with you in this delightful and hallowed association has advanced the feeling of distance has vanished, and a feeling of perfect confidence has arisen; and now Mr. Fletcher, of Manchester, can tell you how strong an expression of that feeling it is when I say, that I feel at this moment just as though I were at the close of one of the meetings of our County Associations in Lancashire. Brethren, I love you from my heart—as fellow-labourers in the kingdom of Jesus, I love you. To know that in any measure I have earned a place in your affectionate remembrance will be a recompense to me far beyond that which gold could purchase. I shall bear these scenes upon my heart till my dying hour, and I believe I shall look back upon them with hallowed delight, even from my throne in glory, should I be honoured and permitted, by the grace of God, to occupy that throne. Only let us cleave closer to each other and closer to the principles which bind us together, closer to the Master whom we serve, and closer to that God of whose grace we are the monuments, and whose gospel we are anxious to publish and proclaim to our fellow-men; and then may we expect to hear the voice of our Master saying to us in solemn and impressive silence, now that we are about to separate, each one to his own home, and the scene of his allotted labour, 'Be thou faithful unto death, and I will give thee a crown of life.'" The meeting then separated.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 89.—October, 1839.

I.—*Notes on a Journey up the Kola-dain River in Arrakan Proper. By Lieutenant Phayre, Assistant Commissioner.*

Kola-dain is the name given by the Arrakanese to the upper portion of that river, which is supposed to rise about lat. 23° N. and long. 93° E. It flows in a southerly direction until it enters the Bay of Bengal a little below the town of Akyab, where it is called the *Gatsha-bha*. For the last 30 or 40 miles of its course, it is connected by a vast number of creeks with other streams, and the banks are covered to the water's edge with mangrove and Nipah trees; these creeks intersect the lower part of the country, in the same manner that the branches of the Hughly and Ganges, do the Sundarbans, connecting the *Mayos*, *Kola-dain* and *Lé-mroo* rivers. The British territory extends up the *Kola-dain* for about 140 miles north from the mouth of the river, and I purpose giving some account of the races who inhabit the banks. These may be divided into three, viz. the *Rakhoing-tha*, the *Kyoung-tha*, and the *Koo-mee* or *Kwé-mee*. The two first of these people are called by Europeans Mugs, a name given them by the Bengáls I believe, though, whence derived I am unable to state. The learned among the *Rakhoing-thas* are unacquainted with the term*. The *Kyoung-thas* are of precisely the same family as the *Rakhoing-thas*, but from living among the mountains and rivulets are so designated by their more civilized countrymen, signifying "Dweller among streams." Both have, in common with the Burmans, the name *Myamma*. The third race I mentioned are of a different lineage, their language, physical appearance, and manners being distinct, yet they bear a general resemblance to the other two people. They are mountaineers living in a state of barbarism. All the three tribes may be stated to belong to the Mongolian race, from their high cheek-bones, flat faces, oblique eyes, and scanty beards.

* Symes in his embassy to Ava, Chap. v. states "Mogo is a term of religious import applied to the priesthood and the king; whence the inhabitants are often called by Europeans Mugs." Mr. James Prinsep in the Asiatic Society's Journal for November 1837, p. 1045, writes: "Magha is the name of one of the dwipas or divisions of the universe. It also applies to the Magas of the Arrakan country, Buddhists who claim to have given their name to the Magadha Province whence they migrated eastward; but this is doubtful." The *Rakhoing-thas* certainly refer to ancient Magadha as the seat of their religious ancestors.

On the *Kola-dain* there is another race now established, which is of undoubted Bengálí descent. They profess the Musalmán religion and are called *Kolas* or foreigners; how these people came to be located here will be seen hereafter.

The immediate object of the excursion I made up this river was to devise some means for recovering a number of *Koomees* who had been carried away into slavery by a hostile tribe. The hill tribes live in a state of constant war with each other, and their chief object therein is, to secure prisoners. About three months before I undertook my journey, a tribe of people calling themselves *Boung-jwé*, and who by the *Koomees* are styled *Lung-khé*, attacked the village of a Koomee chief subject to the British Government, usually known by the title of *Dha-looing-gyee**. A party from the Arrakan local battalion proceeded in pursuit of the *Lung-khés*, but on reaching their village it was found they had decamped with their prisoners into the hill fastnesses, where it would have been useless to follow. It was necessary therefore to have recourse to other means for effecting the release of the captives. Having premised thus much I now proceed to narrate my journey.

Thursday, Dec. 27, 1838.—Left Akyab by boat, and proceeded up the river. The harbour is 6 or 7 miles broad, and on the side opposite to the town runs a range of hills, of from 200 to 400 feet elevation. After passing the town, the river rapidly narrows. The banks are low at the water's edge, but hills are visible not far distant inland. Came to for the night at a village named *Khyouk-tseit*, about 14 miles above Akyab. Found the people busily engaged bringing in their grain from the fields.

Dec. 23.—Proceeded on with the flood tide at 3 A. M. and by 8 o'clock reached a village named *Lan-ma-tseit*, about 20 miles above *Khyouk-tseit*. The banks of the river are still low, and for the most part covered with jangal, villages appearing at long intervals. *Lan-ma-tseit* contains 30 or 40 houses, built in the Arrakan fashion of bamboo, and roofed with leaves of the Nipah tree†; the flooring being raised on posts 6 or 8 feet from the ground. The houses lie scattered along the shore; the building nearest the water is a *zayát*, built for the accommodation of travellers by one anxious to acquire merit. These buildings are distinguished by a conical roof only allowed to religious and royal edifices. Within a few yards of the shore lay a Coringa brig taking in a cargo of rice just reaped from the adjoining fields. Ships from the Madras coast come across in large numbers at this season of the year to carry rice, the staple produce of Arrakan. The inhabitants of this village were originally people of Rambree and Arrakan who fled at the first invasion by the Burmans in 1784 into the British territory of Chittagong. Only a few very old persons of the original emigrants remain now in the village. Others there are who joined in *Kyeng Byan's* rebellion, and on his defeat returned to Chittagong whence they returned a few years ago.

* This was a designation of one of the ministers of the state of the Arrakan kings, and has been assumed by this hill chief.

† One of the palms from which Tawry is extracted.

Such is the history of one-fourth of our population. The descendants of the early emigrants are gradually returning to the land of their fathers.

Left *Lan-ma-tseit* at 2 P. M. After 8 or 10 miles the country begins to improve considerably. The land is higher, villages more abundant, and the country well cultivated. Arrived late at night at a village named *Pé-wa*, which is about 76 miles from Akyab.

Dec. 29 —The people of this village are chiefly Burmans and their descendants. It is the resident of the *kyok* or revenue collector of the circle; he has adorned it with a *kyoung* or monastery where the village boys are taught to read and write by the priests. The village lies at the mouth of the *Pee-kyoung*, a stream which joins the *Kola-dain* from the N. W. The hills here are high and precipitous; running in a general direction N. and S. within 5 or 6 miles of the W. bank. Their elevation is probably 3000 feet. From this village the river assumes a different appearance; its width is contracted to 3 or 400 yards, the banks being high and the water clear. High hills are visible all along the horizon to the North.

Left *Pé-wa* at 8 A. M. Three miles beyond this village, on the E. and W. banks of the river, is the extensive village of *Rala*, containing 300 or 400 houses. The inhabitants are Musalmáns. These people are now naturalized in the country, but they preserve the Bengálí language which is spoken among themselves; their dress is the same as that of the *Rakhoings* except the *goung-boung* or head dress; these people I have reason to believe were originally brought from Bengal as slaves in large numbers. The kings of Arrakan formerly held possession of the country as far as Chittagong, and even to Dacca it is said. In later times *kola*, or foreign, kings have reigned in Arrakan, during which period it is probable the Musalmáns were emancipated, so that within the last 200 years they rose to offices of importance, and then it was that I imagine their numbers most rapidly increased. Beyond *Rala* are a series of villages stretching for several miles along the west bank of the river; the inhabitants are chiefly Musalmáns. They have very extensive rice cultivation and gardens for tobacco, onions, and various kinds of vegetables. At 4 P. M. reached a village named *Qué-gyee* on the W. bank, the appearance of which at once announced a people differing in customs from the *Rakhoing-thas*. The inhabitants are *Kyoung-thas** mixed with a few *Koomees*. The latter people have joined this village lately, having come down the *Kola-dain* to better their fortunes. The houses of these people are built entirely of bamboo, which forms the support of the flooring and the walls of the structure, the roof being made of leaves of the same plant. The cultivation of the inhabitants is of a different description to that of the *Rakhoing-thas*. It is called *Toung-ya*, known to the Hindustánís by the name of *joom*. It consists in clearing away the primeval forest of a hill, which work is commenced at the close of the rainy season; in April the seed is sown, and the crop is reaped in October. Holes are scraped a few inches apart with a dha, in which the seed is deposited; the crops consist of rice, cotton, tobacco and Indian corn, besides a few vege-

* *Kyoung* means a stream, and *tha* is the Burmese for son.

tables. Both men and women work in the clearing. In the evening I crossed the river, (which is here not above 150 yards broad) to see a cotton plantation which was said to be on the bank. It was a scanty crop, and the poor *Kyoung-tha* who owned it said that what with the great labour required to clear the ground, and the destruction caused by the inroads of wild pigs and deer, that he barely made any profit; money was certainly a scarce article with him if I might judge from the delight he showed on being presented with two rupees. Hard by in the midst of the forest was a family of *Koomes*. I went towards their huts, and found a venerable old man, with two young men, (his sons) gravely sitting over a log fire smoking their bamboo pipes. The old man was good humoured and communicative. He had come as a child with his tribe from the *Lé-mroo*, (6 or 7 days' journey to the N. E.) where they had held possessions until driven out by the *Kyengs**, the present possessors of that river. When I asked him how long ago that was? "Ugh" he replied (an exclamation between a grunt and a bark) "20 *Toung-yas* ago!" He reckoned time by the number of emigrations he had made from place to place, as each location became unfit for further cultivation. The average duration of each *Toung-ya* may be taken as three years. Like the last of the Mohicans, the old man was now separated from all his tribe, he had only just entered on his present location, and he said he expected it to be his last, but he looked hale and strong enough. He called out his sons' wives to see the *Unglé* (Englishman), and after a while forth came two young women, not pretty certainly, for they had flat noses and small eyes whose outer angles were upturned: they appeared somewhat alarmed; their dress was a cotton cloth of a blue colour and about a foot in breadth which was secured round the waist by a string ornamented with shells, and a band of the same material about 6 inches broad was suspended from the right shoulder across the breast under the left arm. They had huge pieces of ivory, two inches or more in diameter thrust into the lobes of their ears! The hair was gathered off the forehead, and tied neatly in a knot at the back of the head. The old man's wife, a stern looking lady, sat outside the hut chewing tobacco, alternately eyeing me, and one of her grandchildren, a little naked urchin who was crawling on the ground; occasionally too she scolded her daughters-in-law, if I might judge from her tone, perhaps for their tardiness in coming out when called. I relieved the young women from the evident embarrassment they were suffering at being thus exhibited, by turning to renew my talk with old *Koomée*; he plied his pipe incessantly and in silence until addressed. Made the party a few presents and returned to my boat. Proceeded on and about 8 P. M. arrived at the *Kolu-dain* thanna nearly opposite the mouth of the *Mee-kyoung*. The *Mee-kyoung* is a small stream which joins the *Kola-dain* from the N. E.

Dec. 30.—Went ashore early and visited the thanna which is situated on a high bank about 70 feet above the bed of the river at the present season, yet in June 1837 a sudden flood rushing down from the mountains caused the river to rise and carry away the houses here; the remains of large trunks of trees scattered over the small plain, still attested the

* Another hill tribe, often at war with the *Koomes*.

violence of the flood. Had a visit to-day from old *Laon*, the head of a small clan of *Koomes* which came from the upper course of the *Mee-kyoung*, about 30 years ago. *Laon* is a decrepid old man, he was carried to me on the back of a stout *Koomes*, and deposited at my feet in a sitting posture. He is a man of wealth and of enterprise withal, for he told me he purposed clearing some land at the foot of the hills and cultivating it with buffalo ploughs. Such a feat was never before performed by a *Koomes* ! His village here contains only 15 houses. He coughed constantly until I found it was to attract attention to his want of some brandy as medicine, with two bottles of which the old man was hoisted on the back of his clansman, and went away very happy. After breakfast proceeded up the river. Soon came among high hills which come down to the water's edge, the stream is contracted to 80 or 100 yards in breadth. Met *Kola* the *kyok* of the *Kola-dain* in company with *Dha-boing-gyee** and his three sons. The old man was glad to see me, being in hopes that I would recover his people carried away by the *Lung-khés*. Proceeded up in company with him. In the afternoon came upon a portion of *Dha-boing-gyee's* subjects, who since their village was plundered have moved down the river. Some were living upon bamboo rafts moored in the stream ; others had temporary sheds ashore. Went on a little further to the village that was the scene of the attack. It was on the W. bank of the river, and 60 or 70 feet above the stream. Immediately in the rear is a high hill covered with forest ; down this in the dead of the night rushed the *Lung-khés* ; *Dha-boing-gyee's* eldest son *Leng-kreik* took me to his own house which was on the western extremity of the village, and shewed me how they first came, and had surrounded him, cut him off from his father's house until he fired a musket among them and had the satisfaction to see a man drop ; in the confusion he retreated unmolested towards the river, and as many as could escape fled wheresoever they could hide themselves. Between 30 and 40 women and children were taken prisoners and carried into captivity and sold as slaves ; it being the reaping season most of the men were absent ; the village was set on fire, and in less than two hours from the first attack the *Lung-khés* were off with their booty. In all the houses that remained I noticed the skulls of buffaloes, pigs and other animals ; they are the heads of those which have been killed for food, and are piled regularly upon frames in the "hall of feasts" which has beheld the wassail of these rude people ; in the hall is invariably a large earthen hearth where the flesh is cooked. In *Dha-boing-gyee's* hall were the heads of 108 beasts, which he boasts of having shared in devouring. I noticed that they put the heads of animals killed in the chase outside the house, those only which have been slain expressly for food are preserved within. Near the chief's house was exhibited the scalp of a *Lung-khé* shot in their attack, with the skin of the face attached ; a hideous object round which the people had feasted and drank. In the centre of the plundered village was the wooden altar where all animals are sacrificed to the *Nats*, or spirits of the mountain, and where the people used to celebrate

* A few years ago this man was the Rob Roy of these parts, but is now perfectly tamed.

the first fruits of harvest by dancing round a buffalo and a handful of rice ; on these occasions they drink the blood of the animal, and never leave until the whole carcase is consumed. I noticed here some black cattle which are called *toung-nwa*, (hill cow) but are not found wild ; they are different from the *pyoung*, which inhabits the forest, and are, I believe, the same as the Gaur or Gayal of India. *Dha-boing-gyee* told me that his clan had within the last three generations come from beyond the *Oosalung* stream, which joins the *Kola-dain* some distance above. All these tribes appear to be progressively driven south by the oppression of the tribes beyond. The house of a *Koomee* chief is comfortable. The hall generally takes up two-thirds of the house, and there are separate small sleeping apartments for the different members of the family. When the son of a chief marries he takes a separate house. Both sexes marry at from 15 to 20 years of age. The houses are well raised ; one side may, from the declivity of the hill, be 14 feet or more above the ground. Went on after dark, and in about an hour arrived at a spot, where *Dha-boing-gyee* himself, and about 50 families, had raised their temporary huts on a small stony island. It was a lovely moonlight night, and as I stood over a fire the wild *Koomees* crowded round me with confidence, seeing me I suppose on such good terms with their chief.

Dec. 31.—Up early ; it was a bitterly cold morning : while breakfast was preparing walked into the temporary collection of sheds ; the women who had not ventured to come down to my boat, now satisfied their curiosity by a look at me as I stood before a fire at *Dha-boing-gyee's* door. Most of them were employed in pounding rice, and a few in spinning cotton. The people seemed happy and there was no lack of witty remarks if I might judge from their laughing. I saw a party of women start to work cutting cotton plants ; they had conical baskets on their backs, held by a band passed round the forehead, the mode of carrying burdens which I have observed among most hill tribes. The people appear fond of their children, the fathers bringing several to stare at me, and enjoying their exclamations of wonder and joy. The women I did not see sit among the men in any general circle round a fire, but they eat together in their houses, and all dance in a circle round the village altar on particular occasions. They brought me a man, (a *Kyoung-tha*) whose wife had produced twins in two successive years ; four boys. They begged that his tax might be excused. I called for the children and presently there was an universal laugh from men and women, when the father brought one pair clinging to his neck, one child on either side, and the mother the other pair borne in like manner. I excused their tax, and made them a present which appeared to give general satisfaction. Pursued my course after breakfast. The flood tide comes up thus far, (about 120 miles by water above Akyab) but does not rise more than two feet. The river becomes much narrower and the hills higher as we advance : fog covers their sides until a late hour in the day, and the north wind sweeping down the narrow bed of the river is piercingly cold. Went on passing many *Koomee* villages as laid down in the map until two hours before sun set, when I arrived at the village of a chief named *Kéré*, who being of some con-

sequence I determined to stay here. My fleet by this time was much increased. *Dha-boing-gyee* and his sons in one canoe; his Burman interpreter in another, together with the *Kyok* of the *Kola-dain* and several others, whom, being well acquainted with these tribes, I had brought with me. The site of *Kéré's* village has been changed to the east side of the river within the last month in consequence of the *Lung-khé* inroad. Hearing that the chief was sick I went up to see him. He is a decrepid old man, very quiet now, but was formerly a most cruel despoiler. Found him in a small hut looking very disconsolate, and occasionally sipping water from a gourd. I asked if he was willing to go to the *Lung-khes*, of whose chief he is a connection, and try to recover *Dha-boing-gyee's* people; he made various objections; and seeing that he was not in a good humour, I told him I would leave him to think about it. I walked through the village, which is built temporarily on the side of a steep hill overhanging the river. Higher up the hill is another village, containing a clan of *Koomees* not subject to *Kéré*, but to a *Toung-meng*, or head of a village, called *Leng-kook*; united with them is a different tribe called *Kyan*. The latter formerly dwelt on a stream called the *Surrák*, which joins the *Kola-dain* some distance to the north, whence they were driven many years ago. Their language differs from that of the *Koomees*, and their physiognomy varies considerably, approaching that of the Bengális. They have a *Toung-meng* of their own, who could tell me nothing of his tribe previous to their living on the *Surrák*. There are only 18 houses of them. The men tie their hair in a knot at the back of the head, unlike the *Koomees* who knot it just over the forehead. I saw them manufacturing iron into knives, &c.; they procure the metal from *Akyab*. Their substitute for bellows, as amongst the *Casseeahs* and *Garrows*, consisted of two bamboo cylinders in which balls of feathers were worked up and down as pistons, thus causing a current of air for the fire which was lighted at the mouth of a small hole in the ground, communicating with the bamboos. After walking about the village, which is neatly built on a rather steep hill, I returned to the river side. *Dha-boing-gyee* and his sons brought a pot of rice mixed with the root of a plant which has been pounded, fermented and made into cakes, called *thee-boik*. The earthen pot is filled three parts full of rice and the cake, and over this are placed 2 or 3 layers of fresh plantain leaves. A hollow reed not thicker than a quill is then pushed down into the rice, and the pot is filled to the brim with water. Every one sucks his portion through the hollow reed, all sitting in a circle round the bowl. They insisted on my commencing, which I did, and found the liquor pretty strong; each person who drinks replenishes the pot with water, which does not sensibly diminish the strength of the liquor. *Dha-boing-gyee* and his sons drank, and several of the *Kyans* and *Koomees* arriving, more bottles were ordered, and I was requested to taste each one! but the party becoming noisy I made my escape. Old *Dha-boing-gyee* told me when his heart was warmed by the liquor, that the *Koomees* were a very disunited set. "Even now," said he, "they are jealous of me, and suspicious because I have such constant intercourse with the *Unglés*; they think I have devised your journey

up the *Kola-dain*, that I share in the revenue, and that the object is to increase the demand." I assured him that we had no such object, that we were anxious to see all the *Koomees* united among themselves, and to afford them protection against their enemies.

January 1, 1839. I still remain at *Kéré's* village for the arrival of a man who formerly had intercourse with the *Lung-khés*, and will accompany the people on the present occasion. Had a long conversation with old *Kéré* early this morning. He appeared in a better humour than he was yesterday. He agrees to let his son go to the *Lung-khé* chief. The number of houses in the 3 villages here is 74; viz. *Kéré's* 14; the *Kyans* 30 and the *Koomees* of *Lengkook* 30. In the afternoon went to see *Kéré* again who was still sick. His old wife was bustling about the hut in a bad humour, saying she had all the work to do, as the young wife (a smart-looking damsel who stood peeping from the door-way of a separate hut) did nothing. The *Kyans* have a decided Bengálí cast of countenance; perhaps it may appear so from their tying their hair behind as Bengálís do. Their women arrange it in two twisted lines as it were, round the head, immediately above the ears, it being parted in the centre. They wear a broader cloth across the body than the *Koomee* women do. Among the *Kyans* a young man may not assume a man's dress until he has killed a wild animal in the chase. There is a tradition among the *Koomees* that many years ago in a terrible flood, wheeled carriages were floated down to them by the *Kola-dain*, and *Dha-boing-gyee's* son *Lengkreik* who told me this, appeared to believe that they came from the Burman territory, and that the *Kola-dain* takes an easterly direction higher up, coming in contact with the *Lé-mroo*. He says he once went beyond *Oosalung*, and saw stones in the shape of men and ships! These people have no idea where the *Kola-dain* takes its rise; a Burman who came when very young from Ava, and has lived on the *Kola-dain* ever since, and is considered a man of learning, told me it rose near the sources of the Ganges and Irrawaddy, and flowed between them! A little after sunset the people arrived who are to go to the *Lung-khés*. They brought with them a *Koomee* chief named *Ka-kreing* whose village is a short distance up the stream. He had never seen an European before and appeared much alarmed. He said that his people had advised him not to come down, but he was so anxious to see me, that he came alone. His clan consists of 100 houses, but said he, "They would not obey my orders and have scattered themselves." It is the last *Koomee* clan within our border on the *Kola-dain*.

January 2.—The people started early who are to go to the *Lung-khés*.—Distributed some red cloth to *Kéré* the *Leng-kook* and the *Kyan Toung-mengs* who appeared much pleased therewith. Embarked about 8 A. M. and proceeded on. *Dha-boing-gyee* who complained of cough, I sent back to his village; two of his sons accompanied me; the second who appears the favourite went back with his father. The old man's canoe was pushed from the bank, and as it floated slowly down the stream, one drum and a sort of pipe sounded a pibroch in honor of the chief.

A little above *Kéré's* village came to a *Koomee* and *Kyoung-tha*

village called *Koon-do*. Here on the summit of a small hill are the remains of an ancient pagoda, and several stone images of Gaudama. These are said to have been constructed 4 or 500 years ago by the Arrakan kings. At that time the *Rakhoing-thas* were apparently more plentiful up here than they are at present. The *Kyoung-thas* (who are Buddhists), still worship at this pagoda. There is a large bell here now thrown on the ground. It has a long inscription which I had not time to copy, but the date was 1095 Arrakan era, little more than 100 years ago. Immediately opposite the *Koo-do* pagoda a small stream enters the *Kola-dain* on the west bank, and is said to give the name to the main stream. Some Arrakan etymologists aver that the meaning of the river's name is "*Kolas cheap*" or plentiful, and that in former days the *Kolas* were brought across the hills from Chittagong to this spot as slaves to the Arrakan kings. This derivation however is doubtful. The *Rakhoing-thas* then, I doubt not, made forays as frequently as the *Koomees* and other mountain tribes do now, and sold their captives into slavery. Passed to-day two remarkable masses of sandstone rock, stretching across the river at right angles to it in a N. b W. direction; the strata nearly vertical; the rocks appear as if at one time they had stretched across the bed of the stream, which had subsequently burst its way through the barrier. Clay slate and sandstone alternate here as at Akyab, the strata generally dipping abruptly to the West. About 2 P. M. arrived at *Kakreing's* village which stands on the E. bank of the river, on a hill 5 or 600 feet above the stream*. I ascended it and on approaching the village found it was stockaded; the side of the hill was stuck full of sharp bamboos hardened with fire, and of all sizes from two inches to a foot long, so that it would have been dangerous to leave the narrow pathway, that is, to one without shoes. No European had ascended the river so far as this, and I was curious to see a clan, who, although they paid us a nominal obedience, had never beheld one of us. I entered the stockade gate which was open; immediately within was a heap of stones collected for purposes of defence. Not a soul appeared to welcome me, whether this is the *Koomee* custom or not I cannot say, but as I advanced into the village, men, women and children, crowded to the doors of their houses laughing as if amused at my appearance; the houses are regularly built along a street 25 or 30 feet broad, and well raised, as usual, from the ground: I was directed to the house of the chief: I found him and his wife superintending the measurement of grain, which was brought in baskets by some of his people; he led me to his hall which was a separate building. The *Thee-boik* pot was brought in. At *Leng-kreik's* suggestion though I did not know it at the time, a separate cup was brought for me to drink from instead of through the tube, *Leng-kreik* saying, that he had ordered it, as these people were not so clean as they were! To draw the liquor off into the cup, *Kakreing* made a siphon at once by cutting a reed into two pieces and inserting them a little apart into a hollow piece of bamboo, then exhausting the tube with his mouth, forth came the liquor into the cup. The cup was of common

* This position has since been abandoned.

coarse China ware, such as are brought round from Penang to Akyab, and thence carried up the *Kola-dain* by small traders who barter salt and salt fish for cotton, tobacco, pan leaf, and other hill products. The *Toung-meng* wished me to eat with him, but I excused myself. He had two drums hung up in his hall, which he requested us not to touch, as they were only beaten on occasions of feasts. *Ka-kreing's* clan came originally from the north, being driven thence by the oppressions of the *Tsein-dus*, who are represented as a very powerful tribe 4 or 5 days' journey N. E. of this. On taking leave my host pressed me to accept a peacock's tail, which when I declined, saying it was a proper ornament to his hall, he replied, "But if you take this, you will hang it up in your house, and whoso asks 'who gave you this,' you will reply *Ka-kreing* the *Toung-meng*." Ambition even among these mountaineers! I was much pleased with this man, he overcame his first shyness, (which was so great that he trembled and could scarcely speak) and appeared anxious to please. He is about 35 years of age, taller than the generality of his countrymen, slim and of a fair complexion, and a countenance with an expression of frankness; he had no dress but the usual cloth round the waist, except early in the morning when he wore a thick cotton cloak thrown around him. - His hair was knotted above the forehead and a wooden *skewer* run through the knot and projecting forward, (as is the universal custom) used in scratching the head! Leaving this village I went to one of the same clan in the neighbourhood. The chief is very poor; his hall showed only two skulls of cows, all probably he has been able to kill in his life time! The people of this village appeared equally curious with those of *Ka-kreing's*. As I approached a sort of square where some women were pounding rice before their doors, and the men lounging lazily on the raised platform of the houses, smoking their bamboo pipes, they merely stopped their employment and let me pass, but turning round after I had passed a few paces, I saw all were on their legs, and laughing, no doubt thinking me a strange looking mortal!

In the afternoon went to see a third village where *Koomees* and *Ky-oung-thas* are mingled. The latter people met me outside the village with a present of rice, plantains and eggs; they were dressed for the occasion, a few of them at least, in Burman jackets and *dhotees*; they and their women, though living among the *Koomees*, preserve the *Rakhoing* dress. The *Toung-meng* of the former came and escorted me to his house. He told me he had been raised to this dignity five years before, when the regular line became extinct, because of his proficiency in the Burmese language. He displayed 24 skulls in his hall. On leaving his house, a *Koomee* half tipsy, rushed up and requested me to see his also, saying, it would bring good luck. On my return to the boat I found *Ka-kreing* arranging with the *Kyok* for his revenue. He pays in cotton the value of about 200 rupees per annum. This year cotton being cheaper than formerly in Akyab, the *Toung-meng*, consulted me as to why the *Kyok* wanted a larger quantity than before; I arranged the matter satisfactorily for him. The cotton was weighed with a rude wooden beam which was supported on the arm of a stout *Koomee*.

January 3.—Early this morning, all the preliminaries having been settled with much ceremony and minuteness, between the contracting parties, down came the *Toung-meng Ka-kreing* with 50 baskets of cotton, each containing 20 seers. Never before had the *Kyok* received his tribute personally from the mountain chief. The cotton used to be deposited on a spot, previously arranged by messengers between the parties, and when the *Kyok* was assured it was all there, and the shy mountaineers had according to agreement been allowed a certain time to retire, forth he came and took possession of all in the name of the British Government. How the chief came to be so confiding in the present case was the wonder of all, for these people are ever suspicious of treachery. The cotton was soon shipped upon bamboo rafts, canoes and whatever came to hand, and was presently floating down the stream towards *Dha-boing-gyee's* village, where it was to remain for the present.

These arrangements concluded, I started up the river about 9 A. M. wishing to ascend as far as I could, although there are no tribes subject to us on this stream higher up. The rocks preserve the same general formation which I have noticed along the whole course of the river, viz. clay slate and sandstone in alternate strata; the latter occasionally having veins of quartz. About 3 miles above *Ka-kreing's* village I found the stream so strong that I could with difficulty progress against it; the men were constantly obliged to drag the boat over rapids; fortunately it is very light, or I should be forced to put back. *Leng-kreik* told me to-day that the *Tsein-du* tribe extended over 70 or 80 villages; he said he had heard of the *Kookees* a tribe south of *Kathé (Munneepoor)* and was aware that the *Tsein-dus* had dealings with them. Arrived at the mouth of the *Oosalung* stream about 3 P. M. It is not much larger than a good ditch. Found that my boat could not go further. I attempted to go out with my gun, but the hills are so densely covered with forest trees, connected by gigantic creepers, grass, reeds, and underwood, that it is a matter of impossibility to penetrate them, save by the beds of small streams.

January 4.—The *Kola-dain* where I am, 3 or 400 yards above the mouth of the *Oosalung*, and a short distance below a rapid, is not more than 80 yards broad; it has an average depth here of 3 feet, and the current, in this spot rather sluggish, runs about 2 miles in the hour. *Leng-kreik* informed me that 2 or 3 days' journey higher up is a tribe called *Koong* who live on the banks of the *Surrák*, which flows into the *Kola-dain* from the E.; close to the *Koongs*, N. and N. E. from them are the dread *Tsein-dus*; the latter receive salt from the *Mee-kyoung* and *Puluk Koomees*, which they in fact exact as a tribute. These people entertain such extravagant notions of the distant source of the *Kola-dain* that I could draw nothing from them on the subject worthy of record. Its source cannot I think be a greater distance than the 23rd parallel of N. latitude, or about 60 miles from my present position.

Started down the river about 8 A. M. Arrived at *Ka-kreing's* village in about 2 hours from the *Oosalung*; the stream carried me very rapidly. Found the *Toung-meng* on the beach; he asked if I had been

looking at the *Lung-khé* villages through my telescope. As I had not shewn him such an instrument, I asked him how he had heard of it? He replied he had been told of it by the lower *Koomees*. I now produced a telescope and told him to look at his own village, which stood upon the crest of a hill, in the bright sunshine, little more than half a mile distant. He was delighted, exclaiming that he could touch the houses, and extended his hand before the glass for that purpose, while I was holding it to his eye! I only allowed the chief this privilege, letting the rest judge of the wonders of the telescope from his account of it. He asked if by looking through it he would know when his enemies would attack him! At his invitation I accompanied him to his house, when he produced the everlasting *Thee-boik* which is not unpleasant to the taste and not very potent, though I found one cup of it, after toiling up hill, in a rather hot sun, quite enough for me. While sitting with the cup in my hand, I could see the *Toung-meng*, who was conversing with *Leng-kreik*, cast his eyes every now and then, to see if my cup was empty, and when it was he rose to fill it again. This man, who had never seen a European before, is far superior in manners, and perhaps in intelligence, to any *Koomee* I have yet met. Returned to my boat and embarked, having loitered with *Ka-kreing* for two hours. I find that the pân vine grows wild in these hills. My boat descended the stream rapidly, and I arrived in the afternoon at *Kéré's* village where I determined to remain for the night.

January 5.—After breakfast and an early walk in the village, dropped down the river to *Dha-boing-gyee's* temporary abode. There are three villages a little to the west of it on a high hill, one above another. They belong to a clan of *Koomees* called *Sobé*; *Dha-boing-gyee's* clan, by the bye, is called *Neing-lé*. The highest of the *Sobé* villages is about 800 feet above the river. The first village I entered the *Toung-meng* was so tipsy he could scarcely reply to my queries: released here two *Kyoung-tha* slaves who said they were anxious to return to their homes. From the topmost village had a very extensive view. Saw *Chamblé*, a village which stands upon a high hill; on the *Puluk* stream, to the N. E. There is also beyond it a very high ridge running towards the N. which has remarkably white precipitous rocks towards the summit. The hills all run in sharp steep ridges, thickly covered however with trees; there does not appear to be a square yard of level ground; houses, one end of which are a couple of feet or so above the ground, at the other, are supported at a height of 12 or 14 feet; and fearfully insecure they look, resting upon slight bamboos; when walking in them I was frequently apprehensive of their giving way they appeared so frail, while the steep descent below being visible through the bamboo flooring, which shook and crackled as I walked over it, looked any thing but a desirable place for a tumble. These people walk over them, and their children run and play about as if they were on firm rock. The form of the hills and the nature of the soil, serves, I think, to explain the erratic habits of these people. The land is so poor as regards grain production, (notwithstanding the noble trees which find sustenance in the soil,) that only one crop can be raised from it the people say, in 10 or 12 years. After therefore a village

community has remained 2, 3 or 4 years in one site, and all the surrounding spots favourable for cultivation within a circle of several miles have been cleared, they are forced to go elsewhere to find land for raising their food. Sometimes they are driven away by the attacks of other tribes; in one or two instances also, where favourable circumstances allowed it, villages have remained on the same spot for twenty years and more. The ground chosen for cultivation is cleared of the primeval forest trees, and I notice that the year after the reaping of the crop, it is invariably covered with young bamboo shoots, which, in two or three years spring up very thick, covering the whole surface. The forest trees I presume grow up in time.

Dropped *Leng-Kreik* and his brother at their father's village while I proceeded on to the *Mee-Kyoung*, which stream I purposed to ascend and employ my time for a few days, until the return of the party might be expected which I had sent to make inquiries regarding the *Koomees* carried away.

January 6.—Arrived at the mouth of the *Mee-Kyoung*, and ascended that stream for a few miles, but was then obliged to put back, there not being sufficient water even for my small boat. Determined to proceed down to *Rala* where I arrived early on the morning of the 7th of January.

From hence I proceeded up the *Pee-Kyoung*, a large stream which joins the *Kola-dain* three miles below *Rala*; on its banks are numerous villages of Musalmáns, and the cultivation is very extensive. I also visited a few of the hill tribes in the upper course of the river; returning from hence, I once more proceeded up to *Dha-boing-gyee's* village; the party I had dispatched had returned and brought me intelligence which eventually led to the recovery of thirty-three women and children, who had been carried away into slavery. I returned to *Akyab* on the 14th of January, 1839.

I am desirous of adding a few words regarding the hill tribes. The chief object in our intercourse with these people should undoubtedly be to induce them to abandon their habit of making attacks upon their neighbours. There has not been an attack by one tribe within our border upon another, so circumstanced for more than two years; those which have occurred within that period being inroads made by tribes not subject to our rule; it is very difficult, if not impossible in many cases, to protect those within our border, from the "outside barbarians," as the tribes at a distance of 4 or 5 days' journey, will make a rapid march, and so secretly, that the first intimation the inhabitants of the devoted village have of danger, is the warwhoop of the assailants in the midst of them, during the dead of the night. They are off as rapidly as they have come, and it is not easy to recover the prisoners. The *Koomees* themselves cannot be employed on such a work with any reasonable prospect of success; if left to themselves to plan the enterprise, consult the auguries, wait their own time, and take their own means, it might be practicable; but this cannot be sanctioned except in cases of extreme necessity, as they would practise the same cruelties their enemies had done, and make slaves of their prisoners; as auxiliaries to a regular force these tribes are of little use; if they have not

the whole planning of the affair, have not their own objects in view, to gratify personal revenge, or some old standing clan-feud, they do not act with energy or confidence. An open attack in daylight is utterly inconsistent with their ideas of warfare. In their own quarrels they send spies who bring them exact intelligence regarding the village of attack, and the best time and method of approaching it. Notwithstanding these difficulties, tribes not too far from our frontier, who make an inroad must be checked, or they would become intolerable.

The revenue demandable from the hill tribes must always be merely nominal; their cotton is their only source of wealth, the only surplus produce of their hills; the chiefs at present collect a certain quantity from each house which does not exceed the value of eight annas a head per annum on the whole male population, and it is desirable that the demand should not be increased. If they are at all distressed for payment, the chiefs will most probably resort to their old method of taking prisoners, and selling them to other tribes.

I could not hear of the existence of any mineral substance in these hills; iron is procured from Akyab; the *Tsein-du* tribe I heard received it through the *Lung-khés*, who procured it from the *Kyoung-thas* settled in the hills E. of *Ramoo*: the former manufacture spears, dhas and arrows; coal is at present unknown in the *Kola-dain* hills, though from their formation we should be led to expect its presence.

The chief forest products of these hills are Gurjun oil and honey, neither of which do the natives turn to account as they might do. Elephant's tusk is an article of commerce with some tribes on the streams joining the *Kola-dain*, and which they sometimes offer in payment of their revenue to Government. The principal timber to be found here is jarrool, toon and *pryag*, called by Europeans iron wood; these are generally cut in the forests by *Rakhoing-tha* or *Kyoung-tha* labourers employed by a contractor at Akyab; very few villagers of the *Kola-dain* cut timber on their own account. Teak is not found within our border; I hear it grows beyond the *Oosalung*, but not in an accessible position.

The religious notions of the *Koomees* are rude as might be expected: they propitiate the spirits which they imagine to exist in the mountains, only at seed time and harvest, as far as I could learn. On asking *Dha-boing-gyee* where the men who died went, "To the *Nats*," i. e. demons, he replied. The *Koomees* appear on the whole a happy people, and though not overburdened with the luxuries of life, they are not deficient in the necessaries thereof. Their domestic animals are dogs, pigs, goats and fowls. There is a breed of mountain cattle, but it is very scarce, and all cattle used for food are procured from the plains. Annexed is a specimen of their language drawn up on the plan suggested by Mr. N. Brown of Sadiya, in the Asiatic Society's Journal, for December, 1837, p. 1023.

Comparison of the Burmese, Koomee and Kyan languages.

N. B. The *Koomee* dialect here introduced is of that used by the upper *Koomees*. Other *Koomee* tribes living on different feeders of the *Kola-dain*, apply different sounds for the most part to the

objects enumerated below, as I found to my surprise on attempting to verify the vocabulary with an inhabitant of the *Mee-kyoung*.

<i>English.</i>	<i>Burmese.</i>	<i>Koomee.</i>	<i>Kyan.</i>
Air	lé	alí	alí
Ant	payne-tseik	paleng	mu-tsí
Arrow	wyá	tai	
Bird	nghet	to-o	wa
Blood	thwé	t'hí	t'hí
Boat	lhé	p'loung	p'loung
Bone	ayó	a-hòk	rú
Buffalo	kyné	pa-nō	chu-la-wé
Cat	kyoung	mee-young	mee
Cow	nwa	tsí	chur-rá
Crow	kyí	o-ák	wut
Day	né	kun-ní	
Dog	khwé	wí	boo-í
Ear	ná	kun-nō	ná
Earth	myé	ku-lóng	né
Egg	ú	ku-dú-í	a-twí
Elephant	sheng	kus-sai	sang-hung
Eye	neyetsi	a-núk	mé-to
Father	aphé	nga-ai	ba
Fire	ní	ma-í	
Fish	ngá	ngo	ngwau
Flower	panbwen	ku-shong	pa
Foot	khyé	a-kok	pat
Goat	sheik	mé-é	ké rát
Hair	sha-ben	tchán	tchán
Hand	let	kok	quét
Head	ghoung	hbí	lú
Hog	wet	ou	wét
Horn	khyo	tug-gí	yu-é
Horse	myen	koung-o	shá
House	eing	úm	eing
Iron	thán	ta-mo	kiyng
Leaf	yuet	tchoung-ngam	ting-k'nú
Light	len	kú-wáng	kwé-wá-tá
Man	lú	kú-mí	ní-shí
Monkey	myouk	kú-lait	ro-á
Moon	lá	lo	kyá
Mother	amé	n'o-í	níng
Mountain	toung	mú-é	hláng
Mouth	nhók	la-boung	ní'ká
Musquito	khyen	cháng-ráng	sa-noong
Name	náma	a-mún	
Night	nyá	wúm	kul-lok
Oil	shí	a-touk	chú-rúp
Plantain	nghet-pyó	ta-bong (tree)	kya-lu
River	myit	yáng-páng	tí-po-í
Road	lán	lám	lám

<i>English.</i>	<i>Burmese.</i>	<i>Koomee.</i>	<i>Kyan.</i>
Salt	shá	p'lo-í	ní'tsí
Skin	thayé	mo-é-pik	mé-wun
Sky	mo	kuu-ní	mí-tsúk
Snake	myué	pú-wí	mí-yúk
Star	kye	kus-shí	ur-shí
Stone	kyouk	long-tchong	lúng
Sun	né	kun-ní	né-tchú
Tiger	kyá	tuk-kai	kích
Tooth	thwá	ho-o	há
Tree	thit-beng	a-kúng	ting
Village	yuá	A-wung	ko
Water	yé	tú-í	tú-wé
Yam	myouk-khoung	ho	pat
Tobacco	tsé	tsa-rak	túr
Spear		to-wí	lisho
Musket		map-po	sa-leing
Sword		hai-shao	chin
<i>English.</i>	<i>Burmese.</i>	<i>English.</i>	<i>Burmese.</i>
One	ngba	six	tur-rú
Two	nú	seven	chur-rúp
Three	to-ún	eight	tá-yá
Four	p'lú	nine	tu-kau
Five	páng	ten	ho

II.—*Maternal Associations.*

The florist watches with anxiety, and waters with tender care, the various productions of his garden; and whilst he bestows on the splendid and costly plant his arduous labours, he does not overlook the meek violet or the humble lily; he rejoices in their growth and their increase, and observes with pleasure from time to time many off-shoots transplanted to other parterres, there to exhale their sweetness. It is thus with the Christian philanthropist:—he regards his own land on which the Sun of Righteousness sheds its gentle yet powerful beams with intense interest, and puts forth his best and holiest energies to support those institutions which have the glory of God for their object. He is the zealous upholder of the Bible Society and the Missionary Society; but he is equally the friend of the Tract Society and the Sabbath School. He views with satisfaction their progress and extension in his own country. But far higher is his joy to find them making their way to other dark and distant lands, and he prays and labours, and labours and prays that the light of life may beam on the whole world, causing every desolate and uncultivated region to rejoice and blossom as the rose.

It will be gratifying to such minds to observe the cheering circumstance, the introduction of that unostentatious though effective, nay, more than effective—I might almost say omnipotent instrument in the conversion of the world—Maternal Associations, into India. Of their beneficial effects in other lands no more need be added than what has been previously stated; but we would say a few words, commending the subject to the serious attention of Christian mothers. It is too well known to be refuted, that the foundation of character is laid in early childhood, and that unless the foundation be then well laid it is in vain to expect that the future superstructure should be either commodious or magnificent; in short, mediocrity in manhood is the result of neglect in childhood: and on whom does this important work rest? The mother. It is with her to determine in a measure what her child shall hereafter become; whether he shall be a blessing or a curse to society. If she be cold and indifferent to his spiritual interests, seeking more his temporal advancement than his eternal happiness, let her not wonder if she reap the bitter fruit. Were every mother a Hannah, or a Eunice, these societies would be unimportant, for every domestic circle would be a nursery for the Church, and such holy children as Samuel and Timothy would not be objects of wonder; but, we fear, this is not the case. Can even the most prayerful, the most devoted parent say that she has sought, with all the earnestness the case demands, the conversion of her child? Now, Maternal Associations are pre-eminently adapted to awaken the attention of mothers to this all-important subject, to shew them the very responsible station they fill, the vast amount of influence they possess, and to induce them to bring this treasury of influence to aid in the regeneration and conversion of a lost world. And they have had this effect: the tender heart of the mother has been brought to the humbling conviction that she has sinned concerning her child; she has told her sorrow to others, and touched a sympathizing chord in their bosoms; they have met together, consulted the word of God together, prayed together, and they have found that as “iron sharpeneth iron, so doth the countenance of a man his friend;” they have followed their prayers with vigorous effort; the Spirit of God has breathed upon this consecration of purpose to the divine glory; has touched the hearts of their children, and they have had the happiness of seeing one after another subscribe with their hands to the Lord, and surname themselves by the name of Israel. And why may we not look for the same blessed results in a country where spiritual privileges are comparatively few—where everything in the moral atmosphere has a tendency to depress and enervate the

mind? The understanding of the child begins to develop earlier, and the mind is more susceptible in this country than in more northern latitudes; who shall direct its opening powers, who shall answer its inquiries, guard it from heathen contamination, store its mind with knowledge, lead it to the fountain of truth to imbibe its freshening streams, whilst infusing by a holy example the spirit of that religion so eminently adapted to make the heart of a little child happy? Who but a mother? There may be the desire to discharge this delightful duty aright, but in the spacious and almost solitary homes of India, where there is an absence of extraneous excitement, where vigorous action must be sustained by a deep sense of responsibility, and where often languor steals over the frame and indisposes it for action,—what so calculated to keep the mind awake as this combination at stated periods for mutual counsel—mutual sympathy—mutual prayer. Those who have been most blessed in their families, who have seen most of the work of the Spirit of God amongst their children, whether they be young or arrived at adult life, should meet to impart to others the means they have found most effective. The Christian mother mourning over the waywardness of her offspring, and the youthful mother anxious to bring up her tender charge in those ways which are indeed pleasantness and peace, but scarce knowing how, should mingle in the little assembly, that their hearts may be encouraged and their purpose strengthened. The Christian mother would find her reward in her labour, were she to bring together those parents just emerging from heathenism, or those who have been trained in Christian schools, teach them that their infants possess something more than mere animal existence, that they have immortal souls, for whose happiness they are in great measure responsible now that themselves have tasted of the word of life, encourage them to exercise a moral, a spiritual influence over their children, that they may see and feel that their Christianity is not a mere name, but a lovely reality. Do any inquire, what is the end most earnestly desired, most eagerly sought in these maternal meetings? Not that the objects of maternal love and tenderness may attain distinction in this world—not that they be highly esteemed among men, but that they obtain favor of God—that their names may be early written in the Lamb's book of life—that their path, should their lives be spared, may be that of the just, shining brighter and brighter unto the perfect day—that their deaths may be happy—that their eternity by their early conversion may be the more blissful. One deeply interested in Maternal Associations (the Rev. E. Kirk), recently made the following touching appeal, at

the conclusion of an eloquent address on the subject, which will find a response in the heart of every parent :—

“Mothers, give your children every advantage that truth can give—every advantage that holy example can give—that much pleading of the promises of God can give. You feel for the diseases of the bodies of your children—you are speedy in sending for a physician. O feel for the disease of sin which overspreads their souls, and send for the Great Physician. If he come not at first, knock again. He says the door shall be opened. O seek the salvation of your children and seek that they may be converted early, for if you want proof there are enough of us who can give you painful testimony, that it is too late to be converted at 20 or 21; not that we may not or that we are not, but it is too late for many important purposes. It gives to the end of life fearful struggles with the early habits of the heart. It is too late to learn that which we might have learnt. We should have gone so much more deeply into the counsels of God if, like Timothy, on our mother’s lap we had learnt to love them. O pray that your sons may not grow up to tread the paths of sin before they turn to God. Pray that your daughters from the first development of their moral faculties and moral being may learn to love their God and Saviour, and be trained for usefulness here and for glory hereafter. Your responsibility is great, for the evils of society are to be rectified in the young by you who are mothers. May God’s blessed Spirit impress upon your hearts the importance of your work, and lead you to seek light and teaching at the fountain whence they come. Mothers, bring your little ones to Christ by faith, and if Satan and a cold and unbelieving world by its example, influence, and maxims, seem to rebuke you, still bring them to the Saviour, press on to his feet, and never bear your maternal burdens alone, but roll them upon a breast that beats in sympathy with yours—upon the heart and the arms of the blessed Redeemer. Bring them to Jesus as their Saviour and their Sovereign, and teach their wills to bow to His. Bring them to Him as their pattern. It is said of a Grecian mother, that when Alexander the Great was passing through a crowd with his gleaming helmet and waving plumes—just as he was passing by the mother she raised her child in her arms and exclaimed to it, ‘There, my child, that is Alexander, and you must be another such as he.’ But let Christian mothers hold up the example of the spotless Saviour, teach their children His blessed history, and say, ‘There, my child, be like Jesus—tread in the footsteps of Jesus.’”

III.—*Delay,—an Appeal.*

(*Intended as an addition to a Tract about to be re-published.*)

"I have long known that unbelief was my *misfortune*—but, O Sir, until to-day, I knew not it was my *GUILT*!"—

Once more, dear reader, am I summoned to apply the silver trumpet to my mouth, and blow a warning blast. Since last I wrote, I have seen childhood become youth, and youth advance to manhood, and manhood assume the grey hairs of age, and age slide down into its grave; yet *one* thing have I found in all these, the "SAVIOUR rejected," and "SALVATION by Him" vilely cast away! I have taught in the household: I have instructed in the Sabbath school: I have preached in the christian church: I have proclaimed Christ on the streets of the world's metropolis: I have passed from pastorage in Europe to Missions in Asia, and have now dwelt for a time in the chief seat of the Gospel in the East: I have heard the truth in its greatest power, and have seen profession in its highest forms: yet every where have I seen *one evil* destroying the blossom of seriousness; *one canker* eating out the bud of conviction:—that universal evil, that mortal canker, is DELAY! Children, youths, men, and old men say, "Go thy way for this time; when I have a more convenient season, I will call for thee!"

Seest thou that aged worldling, fretting and groping in the darkness of death? go, say to him, "why dost thou torment thyself so?" In the whisper of the tomb he says, "Too late—too late. I delayed. I am—too late!" So he dies.

Bend down over apoplectic manhood, just fallen on thy street; kneel beside him, whilst gurgling out the last breath of a covetous life, and say softly in the ear of death, "Why groanest thou? behold the suffering Saviour! cry to Him!" Catch his last words. "Oh delay—damnation—I am lost for ever!"—So too he dies.

Go, sit kindly on that pale couch of mortality, beside that wasted dying youth, whose sunken eye is still fixed on that setting sun, and taking its last mournful draught of that glorious western sky! Take his clammy hand into thine and gently say, "Oh youth, why so sad in thy weakness? What aileth now thy fainting heart? Is there not a better Sun than that? Is it not said, 'God is their sun?'" Canst thou gather up his words? "I thought—hoped—purposed—I promised—but, it is past—gone—lost—I cannot now—no never—I am sinking—I am dark—no sun—oh! no sun. Delay—delay—thou—thou damning sin—oh God!—I am!"—And thus he also dies! These, these, my readers, are the servants of delay: such their wages in the end!

I am now in your hands to warn you against this evil. I feel as if I could not leave you until you have taken Christ for your Lord, and received salvation by Him. I do not see you—I may never know you; but now I speak to you by these lines; and beseech you, in Christ's stead, to lose no time, to make no delay, but to be saved *now*, if ever you desire not to be damned.

IMMEDIATE *repentance*, immediate *faith*, immediate *conversion* to God through Jesus Christ crucified, are your immediate *duty*; and

not to perform this duty is your immediate *guilt*. It is of no use to say, that you “cannot do these things without the grace of God.” Grace does not create duty; for duty exists before grace, and is independent of it; you are bound to repent and be converted, because God requires it, although there had been no Saviour and no Salvation. He that pleads the want of grace as an excuse for not submitting, shews that he is one of those that “*will not turn*,” and the death of such he must die, without remedy.

Are you not a *sinner now*? This you will not deny. Are you not under sentence of *condemnation now*? Is not the anger of God as present as sin is? Are you not then already in danger of the judgment? and is there a moment in which you may not perish eternally? Are not your blessings cursed now? Do you not feel now in the blindness of your eyes, the hardness of your heart, the forerunners of eternal death? Why then delay?

Is not the *Lord Jesus Christ* a *Saviour now*? Is not his sacrifice finished, and his intercession begun? Does he not live now? Can he not save now? Will he not receive you now? Is He not actually saving multitudes of sinners on this earth now? Whilst you are delaying, are not others coming to Him, even now? and will not many more come to Him, to-day, to-morrow, and every day hereafter, until the last sinner come, and every *now* is occupied? and why then do *you* delay to come to Christ?

Is not the *Gospel*, which is the message of Christ’s love to you, *true now*? Can it ever be more so? Is it not perfect and fixed? What it ever was to others, is it not that now to you? What it shall be till the end of the world, is it not that to you at this instant? Can it ever be more gracious or free than now? Can it ever come nearer to you than at this present time? Can it ever be of greater authority than now? Can there ever be more of God in it, more of Christ in it, more of the Spirit in it, than now? Can it ever have a more individual application, a more personal offer to you than now? No—never—were you to live a thousand years:—the Gospel never changes: then why delay to receive it?

Is not *faith* the same *now*, that ever it can be? Is it not the same truth that must be believed? Must not the same soul also now as hereafter perform that act of faith? Must not the same understanding discern, the same heart receive, the same conscience submit, the same very person be converted, now as then? Present truth demands present belief; present grace demands present acceptance; even as present law demands present obedience, and a present Judge demands present judgment? Is it not so? If you propose believing and being converted a year hence, must it not be in that very way which is your duty now? Why then delay to believe and repent?

Is not present *delay*, present *sin*? If a thing be my duty now, then not to do it now, is not to do my duty now, which is sin. If a thing is not my duty now, then in not doing it now, there is of course no delay, and therefore no room for sin: it is the presentness of the duty which constitutes the sin of delay. If I ought to believe now and repent now, and do not, then am I guilty now. A resolution as to the future, is no

substitute for present action ; it is in fact a refusal to perform duty until that time come which we have selected ; and he that delays for a time, does wilfully sin during that period. To resolve to be converted, shews, that you hold it to be a duty for which you are accountable ; to put it off, declares, that you prefer continuing in an unconverted state : thus you are your own judge, and convict yourself of present sin. If you are a sinner, you ought not to advance one step further, but now to turn and believe in Christ with your heart unto salvation. Why add the sin of present impenitence to that of past iniquity ? why delay, of purpose, when delay is sin ?

Present *unbelief* entails present *condemnation*—for, “He that believeth not is condemned already,” but delay is unbelief and therefore entails condemnation every time it takes place. As long as a man returns not to God through Jesus Christ, he is sealing up his former sentence of death, by taking out a new sentence of death in addition to it. A man’s curse therefore as a sinner is heaping up every moment ; and his damnation doubling without end, whilst he puts off coming to Christ and closing with Him as his Lord. Oh that men would then consider, what account they can give of themselves, even to themselves, at death, in judgment, and above all in eternity, when they find that by the poor device of *delay*, they have brought themselves into the lowest perdition of Hell ! then must the past pleasures of *delay* become the present agonies of the eternal dying !

And what *excuse* can you plead for such delay ? The gospel is sent to you as—*now* you are ; not as you once were, or may hereafter be :—the only condition is *acceptance*, free acceptance, present acceptance, personal acceptance, cordial acceptance. “Hear and your soul shall live !” What you *are* is what the gospel respects in you ; what you *need* is what the gospel offers :—to wait, therefore, on the plea of not being good enough, and of wishing first to become better, is self-deceit and a lie against the gospel. The best work you can now perform is to believe now, and to turn now ;—and, without this, all intended preparation is but condemnation. Nay, so far from gaining or becoming better by delay, you lose and become worse. Your heart becomes harder, your mind darker, your sin greater, your time shorter, your burden heavier, your love less, your terror more, heaven further, hell nearer, God more angry, the Spirit more grieved, the Saviour more dimly seen, the Gospel more powerless, ministers more faint, friends more despondent, prayer less importunate, providence more unfelt, the world stronger, the flesh sweeter, Satan mightier, and the drowsy slumber of the second and eternal death now at hand more frequent and irresistible ! Then shall that word be fulfilled, it may be : “I will laugh at your calamity, and mock when your fear cometh upon you ! Ye shall call unto me, but I will not answer !” Reader, is that meant for *you* ? What know you, but it may !

Arise, flee—the way is before thee—hold on straight before thee, but make speed—haste thee, haste thee. Behold that Throne of Grace. Behold that mediator with the blood of sprinkling before it. See, He is an advocate—an intercessor for transgressors ; go up to Him now in thine heart—put the catalogue of sin into His hand—see how He

smiles over thee with love inexpressible—receive the sprinkling of His blood on thy conscience. Now lift up thine eyes. He who sitteth on that Throne unseen is the Eternal Father! He who led thee to this Throne is the Blessed Spirit, the Comforter! He who now holds thee with a kinsman's hand before the Throne is Jesus, the "Suffering Saviour!" and that blessing which is now issuing from the Throne unto thee is a free, full, present and everlasting "Salvation by Him!"

O Lord God, do thou grant unto the readers of this appeal such grace unto life eternal! Let my beloved reader pray, saying, "AMEN! and AMEN!"

J. M. D.

IV.—*Advice to a Female Missionary.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—If you think the following letter of advice from Dr. Andrew Reed, of London, to a Lady sent out by the Society for Promoting Female Education in the East, worthy of a place in the *Calcutta Christian Observer*, it is at your service.

Z.

I. As a *Woman*—Remember, that you have chosen a peculiar path for yourself; that it requires to be sustained by eminent prudence, resolution, and self-denial; that both the Church and the world are too slow to honor your motives, and too hasty to condemn them on slight occasion. Honor your choice. Walk circumspectly, and your righteousness shall come forth as the sun at noon-day.

II. As a *Christian*—Look ever to your piety. It must be nourished by scripture, by meditation, by prayer. Converse literally more with God than with men. Dwell in His eye, and in His love. Accustom yourself to repose upon Him. Trust Him more, and yourself less, than all things besides. The secret of the Lord is with them that fear Him, and He will show them His covenant.

III. As a *Teacher*—Be firm, or you will not be respected. Be kind, or you will not be loved. Be diligent, or tares will strangle the wheat. Be patient, or you will be looking for fruit when you should be given to labor. Seed does not vegetate and ripen in a day. You shall reap if you faint not.

IV. As a *Missionary*—Speak of Christ and imitate Him. Go out of yourself as He did, and live for others. Be all charity. Commiserate all, help all, bless all. Let your benevolence while it reaches every thing, be wise. If you stoop to others, let it not be to keep their level, but to raise them to yours. Give to the body and the soul their relative weight. Let eternity determine the character of your

labors, the value of the soul, and your motives for its salvation. Be not satisfied with fidelity; pant, pray, for success. Resolve, resting on the promise of God, not to leave the world without blessing it,—not to go to heaven alone.

Be at last, what you are at first—a consecrated servant of the Cross; only more, much more humble, holy, laborious, self-denying, prayerful, hopeful.

V.—*The Meditations of an Inquirer after Truth.*

For the Calcutta Christian Observer.

No. I.

I. Here am I, a reflecting reasoning being, surrounded by beings exactly like myself, and by a variety of objects all bearing the marks of contrivance, and of being means adapted to ends. I ask first, how came we into being? I am certain that I have not lived always; and I have lived long enough to know that neither the men, the animals, nor the trees, &c. which are around me have existed always. How then came we? I see plainly enough that one man springs from another man, and one tree from another tree; and I therefore ask, has this process gone on from eternity, or has it had a beginning, and how did it begin?

1. The atheist tells me that this process *has* gone on from eternity. But I ask how does *he* know this? He has not lived through eternity so as to be able to take upon him to speak thus positively of the past. I know I cannot by any known process of *demonstrative* reasoning*, disprove his assertions; but neither can he, if I choose to assert the contrary, disprove mine. We are then, on this head, precisely in the same position, with this difference, that he dogmatizes and I do not. *The atheistical doctrine of an infinite or eternal series of things does not, therefore, help me in the least in my inquiries.*

2. A series of beings who are units, and who are the causes of each other, must have had a first, and this first must either have been caused, or have existed eternally. Thus, the first man, the first tree, &c. who were evidently the causes of other men and other trees, must either have had a beginning or they had not. The atheist tells me, that in one sense they had no beginning, and in another sense they had,—that all the things which now exist were originally and eternally distinct and floating particles of matter, but that in the course of ages they became combined in their present forms by chance, or by an inherent natural

* I have said, “*demonstrative* reasoning.” I grant that the usual mode of arguing on this head, viz. by the ascending series to a first man or a first pair, commends itself to the mind as procuring probability; but probability is not demonstration: for if the atheist chooses to say, that the first man or the first pair were eternally existent, how am I to confute him? I know that it may be said that as an eternal being must be a necessarily existent being, *i. e.* one who cannot cease to exist, and who cannot exist *otherwise*, than he does, so the first pair having ceased to exist in their original state, (though they may be still existing in some other state,) cannot therefore have been eternally existent. The force of this argument I would most readily grant, if it could be proved that a change of state is tantamount to a change of nature. But this no believer in Christianity would, for obvious reasons, admit; and therefore the argument from necessary existence avails nothing here,—nay, the argument usually adduced for the immutability of the Deity from the same source is, I fear, of little worth.

tendency so to combine. But I ask first, how does *he* know that originally and eternally the present combined particles of matter were distinct and floating? It is plain that he did not see them in that state, and that he never saw or heard of any one that did so see them; nor was he or any other known being present at the time of their combination. *His statements are therefore devoid of all proof.*

But not only are his statements devoid of all proof, but of all *probability*; for first, is it probable that where there are so many marks of contrivance that the combinations now existing could have gained their present forms by *chance*? My reason answers, No. "For shall any one tell me, that the great and curious frame of the world was made by accident? As well may he pretend to say, that once upon a time, a certain quantity of stone, and timber, and iron, and lead, and other materials met happily together by chance at Westminster, and then fell to work; the stones carved themselves, the timber hewed itself, and the iron and lead got into their proper places, and so finished the famous cathedral, without the help of any architect: for alas! what comparison is there between the largest and most curious building, and the immense fabric of the universe? 'Beyond all credulity therefore, (as a late divine expresses it) is the credulousness of the Atheist, whose belief is so absolutely strong, as to believe that chance should make the world, when it cannot build a house; that chance should produce all plants, when it cannot paint a landscape; and that chance should form all animals, both rational and irrational, when it cannot so much as make a watch, or any other lifeless machine.'"

Again, not only are the statements of the Atheist devoid of all proof, and of all probability, but they are devoid of all *truth*; for it may be safely laid down as a maxim which cannot be controverted, that nothing,—at least nothing purely material,—can change its state or its place without a cause external to itself. If, therefore, separate and floating and unintelligent particles of matter have changed both their places and their state, and instead of remaining separate and floating have become united and fixed, they must have been operated upon by a cause external to themselves.

The Atheist says, "they are united by a natural inherent tendency." But what does this mean? If the distinct and floating particles of matter (supposing them ever to have been such) were really possessed of a natural inherent tendency to combine in their present forms, how comes it that they did not combine from all eternity? To assert a tendency to combine, and yet, when there is no preventing power, (a part of the Atheist's creed) not to combine, is inconceivable and contradictory, and now that the particles have combined, how comes it, that contrary to their original natural inherent tendency, they are perpetually flying off from each other, as they do in dissolution? These positions seem to me utterly inexplicable: nay, from their being contradictory to all the known principles and actions of things, they are utterly incredible. *Hence, the Atheistical statements make no impression upon me, and afford me no certainty as to the way in which things began to be.*

But the Atheist has told me, that the particles of matter of which all things are composed had no beginning,—that they were eternally existent,—only that their present combinations had a beginning. But I ask, secondly, how does he know this? Did he see the particles existing eternally? or did he himself live before any of their combinations took place? If not, by what process of reasoning has he attained to such an accurate knowledge of things? I never heard of any such process. His statements are therefore merely conjectural, and are consequently of no

use to me in my search after truth. *I cannot adopt a system whose foundation is mere assertion.*

II. What then shall I do? Whither shall I turn for information? One thing is plain: I exist. I have no patience with those who call upon me to prove this. It is obvious, that if I am nothing *my* engaging in the business of proving is absurd. Can *nothing* either prove or disprove? I, therefore, exist: and that I have not existed always is also plain. I have no consciousness of existence beyond a certain period backwards. How then did I come into being? The particles of which I am composed may, according to the Atheist, have existed always or they may not; but of this I am certain that they have not always existed in their present combination. How then were they combined? I am certain that I am not the author of the combination; and I have always seen that they could not have combined of themselves. The grand question therefore is, who and what is this combiner? Is he but one? What is his nature? and what are his attributes?

1. That there must at least be *one* eternally existent combiner is obvious. Combinations exist which have not always existed; and as nothing can begin to exist without a cause, (*ex nihilo nihil fit*,) so there must at least be *one* original cause of combination. But more than one there cannot be; for to suppose more than one *original* cause of combination would be to admit a multiplicity of eternal existences; and to admit a multiplicity would be to admit that they are all limited. But eternal existence and limitedness are incompatible with one another; for whatever is limited might have been otherwise than it is; and whatever might have been otherwise than it is, must be what it is from some cause; and whatever is caused cannot be eternal. The idea, therefore, of a number of limited original combiners is absurd. This, too, will prove that the matter of the world cannot be eternal; for as it has been proved that the combiner himself cannot be the particles of the world, he must therefore be distinct from them; and since *he* is eternal, the world cannot be eternal too, else there would be more than one eternal. *Thus the Atheistical scheme is gone entirely.*

But this does not answer the question, Is the combiner of all things but one? or are there more combiners than one? That there cannot be more than one *original* combiner has just been proved; but whether there may not be a number of *secondary* combiners is not so easily settled. Some indeed say, that the existence of the two opposite qualities of good and evil in the world proves, that there must be two combiners; but this does not appear to me clear, since I myself, who am but an unit, may be a cause of both good and evil. What, however, is called the unity of design which is every where apparent in the different combinations, seems to render it probable that the whole is the work of one; but probability is not proof: besides, every one knows that a number of individuals may all labor in concert, and all work by the same rule, and for the same ends.

2. But let me for the present suppose that there is but one, and then let me inquire what is the nature of this one? The atheist tells me, that the combiner of all things is matter only, and that this matter is the world itself; and the immaterialist, on the contrary, tells me that he is spirit only, and perfectly distinct from the world itself. That the original combiner of all things cannot himself be the material particles of this world has already appeared sufficiently clear; but whether he may not be matter distinct from this world is not yet evident.

But let me attend first to the immaterialist. He assures me that there are two different substances existing,—matter and spirit. I begin to reflect: and on reflecting I plainly discover, that *that* which thinks within

me is evidently something different, if not distinct, from my body, or, at the least, from some parts of my body. For example, I feel perfectly sure that the nails of my fingers, which I am accustomed to pare off and throw away, make no part of *that* which thinks within me. I have no proof that *they* think: nay, if I am to trust to my senses, I would without hesitation say, that they do not think. Here then are two things differing in one very important respect,—the one thinks and the other does not, and these are what the immaterialist calls matter and spirit.

Do they differ in essence as well as in properties? The immaterialist says, yes; and the materialist says, no. Who shall judge between them? Who knows any thing of the essences of things? If, therefore, we know nothing of essences, all contention here is worse than useless. Whatever the thinking and unthinking parts of us be in themselves, we know that they are distinct in their properties; and this is enough. There is not the smallest ground for concluding, that as long as they continue to exist, they will ever lose their distinctive properties. They may or they may not: there is no proof one way or another. Of what use then is the contention?

“But hold!” says the materialist, “it is wrong to call thought a property,—it is a mere *result*,—a result of particles of unintelligent matter placed or arranged, as are the wheels in a watch, in certain positions all bearing a relation to each other.” But how will he *prove* this? Before he can establish this point it will be necessary for him first to prove that thought is *really* the result of matter: for it is possible that it may be the result of something else. Secondly, in the supposition that thought is really the result of matter, it will be necessary for him to prove that it is really the result of *more* particles than one: for it is possible that the reverse may be the case. Thirdly, on the supposition that thought is the result of more particles than one, it will be necessary for him to point out what are the particles from which thought really flows, and also to prove that these selfsame particles do after death exist separately; for it is possible that they may remain united, and when he has done all this, it will then be necessary for him to shew, lastly, how it is possible that any arrangement of particles, every one of which is, as he says, destitute in itself of thought, can ever effect thought. An hundred fools, place them in what order you please, will never make a wise man. That which no one has can never be produced from the whole.

Until, therefore, these things are proved, I must be permitted to doubt the truth of the position of the materialist: nay, since I never see in nature any substance acquire a new property without the addition of something else to it, or the action of something else upon it, I cannot help believing that, even on the supposition of the substratum of thought being unthinking matter, that the combiner has added the thinking power to it, or has so acted on it that it is no longer the same *kind* of thing that it was formerly.

Having thus settled the point that such things as matter and spirit really exist, it is now to be settled whether the combiner is matter or spirit. What has just been said makes it perfectly clear that he cannot be mere unthinking matter; for his works prove him to be possessed of thought. He must, therefore, be spirit. But who will tell me whether he be unembodied spirit or not? The immaterialist answers in the affirmative; but where is the proof? It is replied, that as body requires space; and as the combiner is all present, he would, if embodied, fill up all space and thus make a perfect plenum. But it is obvious he does not; therefore, he is not embodied. But in this reply there appears to me a gratuitous assumption. It is here taken for granted that the combiner must of necessity be *substantially* or *essentially* all present: but

where is the necessity for this? I am present with all the things in the room in which I am now sitting; but I am not present in the sense in which it is assumed the combiner must be all-present. Besides, if it be admitted that the combiner is *anything*, he must occupy space: but it is obvious he does not occupy *all* space. Nothing, therefore, is gained by the argument drawn from omnipresence. The sum of the whole matter is, that, upon this head, proof is wanting; and I must, therefore, as far as reason is concerned, remain in ignorance.

3. It remains now to reply to the question, what is the original combiner as to his attributes? That he is eternally existent, is, from what has already been said, perfectly obvious; and being eternally existent he must, whatever he is in any respect, be *so* unlimitedly: for we have already seen that there is a manifest incongruity between the ideas of eternal existence and limitation. If he is wise, he must be unlimitedly so; if he is powerful, he must be the same; and so of all his other attributes. What his attributes are is another matter? "Who by searching can find out God? Who can find out the Almighty to perfection?" Some of his attributes are clearly discernible, as wisdom, power, &c.; others of them are but imperfectly discernible, or clogged with vast difficulties, as goodness, justice, truth, &c. I feel myself incapable of saying what the combiner is. I see him not, how then can I know him? And if I did see him, how could I form a correct idea of him? Can a child looking at a philosopher comprehend him? The works of the combiner indeed manifest him; but I understand not all his works. A child witnessing a noble building can be no adequate judge of the character and abilities of the architect. He may indeed have a vague idea of greatness of invention, &c. but distinct and full ideas he cannot have. And what am I? with regard to the great architect of all things, I am less than a child. How, then, from beholding the structure can I form correct ideas of the contriver? Light, light is required,—light from the Eternal himself.

III. Once more. I am told by Bishop Berkley that no such thing as matter exists,—that all which appears is mere idea in the mind or spirit; and next, I am told by Mr. Hume that no such thing as spirit exists,—that all which appears is mere idea by itself. Lo! here I am confined not merely to a narrow neck of land, but every inch of ground is removed from beneath me. It requires but a third person to arise and take away ideas, and then all is gone, Hume and Berkley's books not excepted. Whatever be the arguments adduced by these learned and ingenious gentlemen for their systems, I can no more believe them than disbelieve my own existence. I am so constituted that I am incapable of believing that there is, on the one hand, no material world in which my body exists, and that there is, on the other hand, no real substance in which my thoughts inhere. It has been said, that the arguments of both, particularly those of the Bishop, are irrefutable. It may be so; but they are certainly not unanswerable, for they are replied to every hour of the day by the practice of every man living. No man treats or can treat himself, his fellow-men, or his business as mere ideas. Think of the absurdity of one idea of a man addressing another idea of a man, of one idea of a man putting on a second idea of a coat on the third idea of a back, of one idea of a mouth eating another idea of a leg of mutton, and of one idea of a man proceeding to another idea of an exchange to receive a third idea of money or to buy and sell the ideas of Government bills. It is all folly,—folly all! I am therefore but little disposed to give the abettors of such doctrines a patient hearing, and surely they *cannot* be displeased; for according to their own principles they are, one with another, devoid of both bodies and souls, and their arguments void of all reality.

VI.—*On the Spelling of the Scripture Names in Hindustání.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You will agree with me, that the proper names in the Bible should be uniformly spelt, throughout the Old and New Testament. The English authorized version is very imperfect in this particular, it has Elijah and Elias, Timotheus and Timothy, Hosea and Osee, &c. &c. But the question is, shall we, in Hindustání, adopt the Musalmán corruptions of those names, or shall we slavishly copy them from the Hebrew, consonant for consonant, and vowel for vowel, or shall we adopt the Arabic forms of them? I am decidedly for the last method, and for these reasons. If we adopt the corruptions of the Musalmáns, we uphold some of their erroneous opinions built upon these names. Noah they call Núḥ and state that he was so called from his lamentation (Nauḥa) on account of the obstinacy of mankind who rejected his admonitions. By translating Gen. v. 29, "And he called his name Núḥ (rest) saying, he shall be our munáḥ (rest, or place of rest) in our work and toil," we convince the Muhammadans of their error. John the Baptist they call Yahiya; and Muhammad, mistaking the meaning of the passage in Luke i. 61, "There is none of thy kindred that is called by this name," maintains in the Qurán that no person was ever called so before. By translating יוחנן by Yuhanna in both Testaments we shall open their eyes to the blunders of their prophet. If we translate Gen. xvii. 5, "And thy name shall no more be Ab i ráam (exalted father) but thy name shall be Ab i rahám (father of a great multitude) for a father of many nations I have made thee," we express fully the meaning of the original; if we translate Ibráhím we make God the author of the Musalmán corruption of the name of him "who is the father of us all." Rom. iv. 16.

I am also against slavishly copying the names from the Hebrew because most of them would sound barbarously and some would be unpronounceable. On this plan,

אבי מלך	Ab i malik,	Paternal king,	would be Abímelek.
אבי עזר	Ab i azr,	Father of help,	Abíeser.
אבי תר	Ab i watr,	Father of abundance,	Abiyáthár.
אחלי אב	Ahl i ab,	Family of the father,	Áholiáb.
אחי מות	Akh i maut,	Brother of death,	Ahímot.
אלי שמע	Il i samá,	Whom of God hears,	Elíshámá.
בית חאזל	Bait ul asal,	House of the root,	Bet háezel.
גברי אל	Jabr i el,	Man of God,	Gabriel.
ירדן	Wurdán,	(Rhine) Running down,	Yarden.

ירושלם	Warúsalam,	House or men of peace,	Yirúshálaim.
ישוע	Ísá,	Saviour, ايسع,	Yeshúa.
אבי שלום	Ab i salám,	Father of peace,	Abíshálo.
מנשה	Munassí,	Who makes one forget,	Minashsheh.
עבד מלך	Abd malik,	Servant of the king,	Ebed melek.
עבד	Ábid,	Servant of God,	Obed.
עין חצור	Áin hişár,	Compound will,	En hásor.
מלכי צדק	Malik i sidq,	Righteous king,	Malkísedeq,
			&c.

As the Hindustání language has adopted so many words from the Arabic, and can almost at pleasurc adopt others from the same source, we may in almost all instances express the meaning of the Scripture names if the forms of the Arabic language be adopted, which is only a dialect of the Hebrew. That this really is the case, I will show by some striking instances taken from the book of Genesis alone. Gen. iii. 20, "And Adam called his wife's name Hawah, because she is the mother of all living" (ki wuh hai kul kí má hai.) Gen. x. 25, "And unto Ábir were two sons born; the name of the one was Falj (Peleg), for in his days was the earth divided (zamín kí tafíj húi.) Gen. xvi. 10, "And the angel of the Lord said unto her, behold thou shalt bear a son and shalt call his name Ismáel (God-hears), because the Lord has heard thy affliction (is wáste ki Alláh ne terí musíbat men terí samáat kí hai.) Gen. xxi. 3, "And Abraham called his son Izhák (making to laugh.) And Sarah (sar-aurat) said, God has made laughter (tazhík) for me, so that all who hear will laugh at me (merí tazhík karengé.) Gen. xxvi. 8, "And Ab i malik saw, and behold Izhák was mizhák with his wife Ribqah (יצחק מנחה)." Gen. xxv. 25, "And after that came his brother out and his hand took hold on Esau's heel (aqab), and his name was called Aqúb, (heel-catcher.)" Gen. xxvii. 36, And he said, "Is he not rightly called Aqúb, for he has now two times heeled me (merá taaq-qub kiyá), i. e. cheated me behind the back or subdued me in wrestling by means of the heel." Gen. xxix. 32, "And she bore a son and said the Lord has heard me (merí samáat kí), and she called his name Samáán." Ch. xxx. 3, "And Raḡhil (lamb) said: God has judged me (merá díwán húá), therefore she called his name Dán (judge.)" 11, "And Leah said, with good fortune! (jadd se!) and she called his name Jadd." 13, "And Leah said, for my happiness! (merí yasárke liyé!) for the women will call me happy (maísúr), and she called his name Yasar." v. 18, "And Leah said, God has given me my reward (mashkúrí), and she called his name Ishkár." Gen. xli. 51, "And Joseph called the name of the first born Munassí (one who makes to forget), for God, said he, has made me forget (nisyán kiyá) all my toil and all my father's house."

If we in this manner take, through the medium of the Arabic, which is only a dialect of Hebrew, all the Scripture names into Hindustání, we shall completely naturalize them in India as far as that language is spoken. In Hinduwí and other Indian dialects almost every Scripture name looks foreign and sounds barbarously. The Hindustání being closely allied to the Arabic, offers singular advantages in this respect of which we should make use. If we follow the plan here proposed, every Scripture name will look and sound as a Hindustání word. I have at present no time to enter more fully into this matter, but I hope that what I have said will be sufficient to give you an idea of the views which I entertain on a subject which is at present, when several Missionaries are engaged in translating the Old Testament into Hindustání, of great practical importance. The question whether the Musalmán corruptions of Scripture names shall be adopted, or the Hebrew be servilely copied, or the plan I propose be acted upon, must now be decided in practice.

Yours truly,

J. A. S.

VII.—*On the sin of Christians countenancing, by their presence, Idolatrous Festivals.*

In the sight of God there is no sin so hateful as idolatry. The judgments of the Almighty have ever been denounced against it, and history, both sacred and profane, testify to the fearful manner in which those judgments have been executed. In his righteous indignation, God has declared of those who “walk after other Gods, I will not pity, nor spare, nor have mercy, but destroy them; for I am the Lord, that is my name, my glory will I not give to another, neither my praise to graven images.” Idolatry in every age and in every land is the same—whether practised by the civilized inhabitants of Egypt, Babylon, Greece and Rome, or by the fierce barbarians of Africa—the voluptuous and rude tribes of Polynesia, or the semi-barbarous and effeminate Asiatics. Whether the object of adoration be Osiris, or Baal, or Jove, or Kálí—whether the offering be presented by Druids, Priests or Bráhmans, one set of features marks the whole; namely, cruelty, impurity, pride and folly. Idolatry aims immediately at the throne of God; and if it does not in every instance absolutely deny the existence of the Almighty, it invariably robs him of his glory, tramples on his authority, despises his precepts, and in his stead sets up a contemptible object, the patron of every vice, and renders to it the homage only due to His holy and reverend name. A more humiliating scene is not to be witnessed than that of beings possessing immortal souls bowing down to stocks and stones, and calling on senseless idols to save them! To

what a low condition has man fallen, and how fearfully has his heart gone astray from God! Marked was the contrast exhibited on Mount Carmel between the dignified worship of Elijah, and the wretched senseless service of the priests of Baal; and not less marked is the contrast, in the present day, between the holy and reverential service of the Christian sanctuary, and the mean puerile ceremonies of the people amongst whom we dwell.

Idolatry, as presented to our view in this country, is a compound of childish folly and gross iniquity, and cannot fail to impress every considerate mind with the truth of the Apostle's declaration, "professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things; wherefore God also gave them up to uncleanness through the lusts of their own hearts." The silly parade of the Hindu processions—the tinsel finery of their idol decorations—their mimic banners—their rude grotesque dancing—and the combinations of horrid discordant sounds by them called music, prove that both priests and people, old and young, learned and ignorant, have by mutual consent banished from their minds every particle of common sense, and have, as the Apostle says "become fools." The filthy songs that are sung—the indecent gestures that are used—the abominable crimes said to have been committed by the idols which are extolled, and the beastly representations on many of their cars and temples, declare too plainly the truth of the latter part of the Apostle's words, "God hath given them up to uncleanness through the lusts of their own hearts."

What Christian can witness their processions without being affected and humbled at the sight; and how ought every one who feels for the honor of God, to cry with the Prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins and the follies of the people!" But it is a distressing fact, that very many who call themselves Christians, not only are strangers to these feelings, but actually become confederates with idolaters in their rebellion against God! Witness the Charak pújá, and see the numbers of professing Christians, both male and female, who can stand by unconcerned, and sanction with their presence the cruelties that are practised in honor of the god Shiva. Witness also the numbers who visit Kálíghát, and there to please a crowd of begging bráhmans who are constantly in attendance at the temple, actually present offerings of money to the monster Kálí; and in token of these offerings being accepted as an agreeable sacrifice, a string of consecrated flowers is given in return! Witness also the attendance of professing Christians at the Dúrgá pújá festival, at the feasts, the dances, and the shrines of the idol, and we need be ashamed and confounded before God for the dishonour cast on his name by the very persons who express a hope of being saved by his mercy and grace!

The periodical return of the Dúrgá pújá festival being at hand, in order to induce those who are named by the name of Christ not to dishonour themselves, or the name by which they are called, by being

present at the idolatrous ceremonies, or partaking of the idolatrous feasts, I venture to make the following remarks, and humbly pray that the perusal of them may convince many of the sin and folly of such conduct, and cause them with holy abhorrence to exclaim, "My soul, come not thou into their secret, and to their assemblies mine honour be not thou united."

Every individual attending the Dúrgá pújá festival, becomes identified with the abominations of the place, and is positively guilty of participating in the gross sin of idolatry! This awful fact perhaps they never consider; and without giving the subject a thought, the God in whom we live, and move, and have our being, is insulted, and his glory given to another. But though men think not, the crime is still the same. Whilst the ox knew his owner and the ass his master's crib, "Israel (says God), doth not know, my people do not consider." But did this excuse their conduct? No, it rather aggravated their offence. God has given us reasoning faculties, and for the neglect or abuse of them we shall be answerable at his bar. But it is only when the honor of God is concerned that men refuse to think; in all matters which affect their own interest they can think deeply, reason acutely and consider well their doings. In order that we may see the wickedness of countenancing by our presence, the idolatries of the land, and that by giving this sanction to their practices, we become partakers of their sin, let us notice some of the particulars connected with a Christian's attendance at the Dúrgá pújá festival.

He first, conducted by the master of the house, enters the consecrated place and beholds the idol. The place is splendidly illuminated—the image gorgeously arrayed—thousands of infatuated beings are either gazing with reverence upon it or bowing themselves before it. Several of the attendants on this mock divinity are engaged in beating away the flies, whilst others are employed in shouting her praise, but the majority of the priesthood are occupied in inciting the spectators to liberality and in receiving the offerings they present. Nothing but the grossest idolatry is here to be seen, and none but idolatrous sounds are heard. It is one of the high places of iniquity, where souls are led captive by Satan at his will,—it is the hall of death, where the king of darkness reigns—it is a place from which God is expelled—where purity and peace are unknown—where the people are feeding on ashes, a deceived heart having led them astray, and they leave it to go down to hell with a lie in their right hand.

Into this fearfully abominable place, oh shame! the Christian enters. Disgrace attends his steps, but he heeds it not!—he has gone after an idol, and his heart becomes hardened. But the heathen see their triumph and rejoice. A follower of Christ has come to do honor to Dúrgá! and every honor shall now be paid to him. The Bráhmans retire a few paces and leave the idol fully exposed to his view. A wreath of flowers from the image is placed in his hands. The singers become louder in their songs, and the noise of the people in shouting *hari bo!* becomes a deafening shout of triumph. The wretched deluded Christian, as in all courtesy bound to do, makes to his host a few complimentary observations on the appearance of the image and the grau-

denr of the scene, and then retires to partake of the idolatrous feast. Every article set before him, has been expressly prepared in honour, not of the guests, but of Dúrgá, and comes as much under the denomination of "meats offered to idols," from which the Holy Ghost commanded the church to abstain, as though they had been literally placed on the altar of the idol;—and the only reason why they are not is simply because, by so doing, the idol would become defiled. The heathen are wiser in their generation than the children of light; they will not compromise their principles, or suffer their religious integrity to be injured to please any one: that disgrace is left to Christians. This idolatrous feast has been prepared, and the guests have been invited only to do honor to Dúrgá; her praises are being chaunted and sung during the whole of the feast; thousands at the time are paying her divine homage, and with every mouthful the Christian eats he extols the greatness and the hospitality of Dúrgá, and with every glass of wine he takes he drinks to the prosperity of idolatry, and success to that accursed thing which God has declared to be an abomination in his sight!

After enjoying the feast, the Christian visiter is introduced to the dancing room; and as every thing connected with idolatry is of a piece—for however inconsistent Christians may be, there are no inconsistencies here—the dancers are prostitutes! and to behold these abandoned females go through their dull monotonous movements, and to witness, as occasionally they do, their lascivious gestures, and listen to their lewd songs, professing Christians, ay British Christians, for *want of consideration*, will not only consent to go themselves, but will even take with them their wives and daughters! Oh! tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the heathen triumph.

Every thing connected with idolatry is attended with shame; and it is astonishing that Europeans who are generally so sensibly alive to and tenacious of their honour, cannot see how that honour is forfeited, and to what shame and degradation they submit themselves, by attending these idolatrous ceremonies. At the time of the feast, where was the Rájá or the Bábu, the master of the house?—seated at the same table with his guests, doing the honors of the board? No—he was walking about the room, as he says, to shew respect to his distinguished visitors, and to express his humility in their presence. Was this really the case?—far from it. The Hindu Rájá or Bábu feels that in the estimation of himself and of all his friends, were he to sit at the same board, and eat from the same dish with his *distinguished English guests*, he would become as much polluted and defiled as he would be were he to wallow in the mud with a herd of swine!—Again, as soon as the *distinguished English guests* have retired, what is done with the remains of the feast? Is it partaken of by the inmates of the house? As it was consecrated to a goddess, is it sought after with avidity as peculiarly holy by the worshippers of this goddess, the same as the sacramental bread and wine is sought after by the ignorant in our native land? No, there is not an individual of the thousands present that would touch the polluted food; they would imitate the intrepid

Eleazer, spoken of in the Maccabees, who was an aged man, and of a well favored countenance, who was constrained by the heathen to open his mouth and eat swine's flesh; but he choosing to die gloriously rather than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. So the sensitive Hindu would suffer loss, and *they say death* rather than eat of the feast prepared in honor of their idol, but which has been defiled by Christian hands!—all that is left, therefore is cast aside, as carrion, to be devoured by dogs and vultures, or other filthy birds and beasts of prey. Sin and shame ever go together; and if Europeans will unite in the abominations of idolatry, they richly deserve the disgrace that follows.

In conclusion, every professing Christian who sanctions with his presence an idolatrous festival, sins against God and his own soul. He may plead the want of thought, and even declare that in his heart he despises the idol; but because he has not protested against the accursed thing—on the contrary has appeared to approve of it by giving it his presence, *God will not hold him guiltless*. We are commanded not to be partakers of other men's sins; and are told that he that biddeth God speed to one who denies the doctrine of Christ is a partaker of his evil deeds. We have arrived at a critical period in the history of this land. Many are running to and fro, and knowledge is being increased. A movement has been given to the native mind which if continued and increased will be attended with the most important results—prophecy will be fulfilled—the idols will be utterly abolished—and to the name of Christ every knee will bow, and every tongue confess that he is Lord to the praise of God the Father. Shall we who are Christians, retard by our inconsistent conduct this important work! Does it not rather become us to manifest the utmost circumspection of conduct, that we give to the enemy no cause of offence, and be not stumbling blocks in the way of the weak. Ought we not in a land full of idols to be jealous for the Lord God of hosts—advocates of his cause, and conservators of his honour!—Many are the avowed determined enemies of our Lord, who by subtilty, meanness and lies, would if possible, destroy that foundation which has been laid in Zion, and the hopes of those who have built thereon. Besides the monster Hinduism, and the errors of the imposter Muhammad, Infidelity, like a venomous serpent, is raising its hateful head and inflicting many a deadly wound; added to which, Popery, described by the Eternal Spirit as the *Beast—Mystery—Babylon the great—the Mother of Harlots and abominations of the earth*, is exerting its utmost powers to mislead the unwary, and to seduce souls to hell. With such a host of foes before him, how zealous should the Christian be. This is no time for indifference; if we are on the Lord's side, we must boldly make our profession known, and consistently act up to that profession. We must be determined to have no fellowship with these unfruitful works of darkness, but with all our might manfully oppose the enemy, until the kingdoms of this world become the kingdom of our Lord and his Christ.

G.

VIII.—*Missionary Lecture, by the Rev. W. MORTON, delivered at the Monthly Meeting, 2d September, 1839.*

It is now nearly two years since, from this pulpit and on a similar occasion, it was my privilege first to address you, my dear Christian friends, and you, my esteemed brethren in the Ministry of the Gospel, more particularly. Two years constitute no inconsiderable portion of the adult life of any of us—especially in a land of the region of the shadow of death like this land, where the ravages of the great leveller are beheld, with such fearful distinctness, extending daily around us on every hand, carrying away as in a moment the strongest, the healthiest, the youngest. Who of us presumes, in this country, upon even the ordinary probability of life in other climes, or would calculate upon a two years continuance with anything like confidence and composure? Among ourselves has the great destroyer entered, small as is our number, my dear brethren, and taken away one and another and another in affecting succession from our own ranks, or from the circle of our families; the Missionary widower and the widow are now present, and among them alas! is the speaker himself:—"O Lord, by these things men live, and in all these things is the life of our souls!" Yes, the spirits of those we knew and loved "return unto God who gave them," whilst we deposit their exanimate bodies in the dust "to say to corruption thou art my father, to the worm thou art my mother and my sister." Yet, if for them "we sorrow not as men without hope, as being of those that sleep in Jesus," and these solemn dispensations are made the means of awakening us who yet live to self-inquiry, to watchfulness, to activity, to heavenly mindedness, then may we trust even *these* shall form the subjects of our most thankful adorations in the day of the Lord, when we bless him that we were afflicted! You will bear with me, dear brethren and friends, for awakening some sad, but perhaps salutary, reflexions. I have found them so, and have indulged them: and in reference to the occasion which has brought us together this evening, they have led me to a train of thought which I shall now proceed to lay before you—praying the Divine Spirit's presence and influence may render it profitable to us all, and send us forth from this meeting stirred up to holier and more resolute and more active devotedness to his cause and service.

The words I have selected for the groundwork of my remarks, you will find in the 17th of Matthew and 21st verse. "Howbeit this kind goeth not out but by prayer and fasting." With your indulgence I will read the context—from v. 14.

I waive altogether, on the present occasion, a discussion of the subject of demoniacal possession as well as all verbal criticism on the particular case before us. Sufficient it is for my purpose to assume what all before me, I am persuaded, fully believe; that the cases of the demoniacs in Scripture were instances of actual possession of the minds and bodies of men, obtained by impure and malevolent spirits; whose dispossessions by the Saviour were, and were designed to be, attestations the most signal and conclusive of his divine mission and power. All this I take for granted at present, and shall found my subsequent remarks solely on what I believe to have been a concomitant design of those singular exhibitions at once of satanic malignity and divine mercy and power, namely, an emblematic representation of the moral condition of man, and of the economy of grace exercised in his redemption.

I. The temporal and physical condition of the unhappy demoniac raging under some fierce access of mental or bodily disease, such as madness or epilepsy, deprived of speech or hearing, or in any other manner

suffering from the malignant influence of unholy spirits, mysteriously permitted to exercise a limited measure of malevolent power for the trial or the punishment of sinful men, is assuredly most pitiable and wretched : but does it not most aptly and significantly symbolize to us the still more awful and alarming and miserable condition of our fallen race, fallen from a high and happy estate of knowledge and purity and divine communion, under the dominion of Satan ? “ led captive by the devil at his will,” his consenting slaves ; enemies to God and to his will and to all goodness, *sold* as it were, in the strong but expressive figure of the Apostle, “ to work iniquity with greediness,” raging with the fierce fires of anger and cruelty and malice, of jealousy and lust ; grovelling in sensuality, the very swine of moral intelligences ; deaf to the voice of truth, blind to the beauties of holiness, dumb to the praises of God, palsied in every faculty of mind and heart ; now terrified at the very voice of Jesus, and deprecating his vengeance, now vilifying his person and doctrine, blaspheming his grace and character, malignantly persecuting his name and cause ; anon cursing the unholy spirits whose behests they yet, with mingled reluctance and consent, delight and abhorrence, but too passively obey ; tormenting and tormented ; divested of every covering of virtue ; wearing, oft impatiently, the shackles of ungodliness ; living amidst the dead, dead themselves while yet alive, without hope of relief ; by turns subjects of terrors the most excruciating, entertaining hopes the most extravagant, or living in a condition of mental and moral idiotcy the most drivelling and pitiable—till worn and spent and fallen, they are at length resistlessly hurried to the rewards and retributions of impiety and sin ? Alas ! dear friends, is it not indeed so ? and is it not one sad convincing proof of this most unhappy condition, that multitudes who could not contemplate the misery of the raging demoniac without an agony of sympathy, can yet look on unmoved while the daily, hourly, momentary spectacle is before them, of thousands on thousands of spiritual demoniacs, if I may so speak—of men wretched and miserable, and blind, and poor, and naked—men without God, and without Christ, and without hope in the world, are rushing with fearful eagerness, in thronging crowds, down the steep places of sin and earthliness and ungodliness, into the dark abysses of an eternal ocean of retribution and misery, unheard, unuttered, unimagined ! Nay is it not a portentous exhibition of the moral insensibility into which our poor race has fallen, that even such as have been awakened to cry out for deliverance and mercy to themselves, and trust they are now sitting at the feet of Jesus clothed in his righteousness and in their right minds, ransomed from the great enemy and become servants to God and to holiness, and are elevated with the hope of eternal life and blessedness, can yet so sit, it may be, and so hope for years, and yet scarcely make an effort of faith and prayer and pity, to bring other unhappy men yet as they were once, to the same blessed source of healing, and purity, and happiness ? Oh my dear brethren and friends, how deeply are we all guilty in this respect ! for how feeble, and languishing, and infrequent our prayers ; how niggard and intermitted, and inefficient, and how little compassionate and self-denying our contributions and efforts on behalf of the millions who are yet in the very gall of bitterness and in the bond of iniquity ! We indignantly and justly cry out against the selfish apathy of the thronging Hindu crowds around us who pass along, without a look of pity or an effort to succour, while some poor emaciated wretch, their countryman, their townsman or their friend, lies wounded, bleeding, starving, expiring before their eyes. Yet see, are not all the individuals composing those very crowds, toiling under the chains of Satan, slaves of every abomination, enemies to a Holy God, candidates for eternal sufferings, rushing with a most portentous impetuosity yet with most astonishing insensibility to

their actual condition and impending ruin, into the gulf of unutterable despair, to the everlasting burnings? yet who among many runs in among them to warn and to save? a few good wishes, a few cold and stated prayers, a few periodical contributions, satisfy, yes *satisfy* the most; and of even the few who have professionally devoted themselves to the benevolent interference, how incommensurate the zeal and exertions with the depth and imminency of the danger and wretchedness they seek to succour? I do feel, my dear brethren, that every thing of a painful nature which transpires among us, every bereavement, every loss and every sorrow, since all these are the fruit of sin, "which alone brought death and all our woe into the world," is a call from God to search our own hearts and try our ways—that we may arouse to holier and more vigorous efforts to snatch some as brands from the burning—to say one to another, "we are verily guilty concerning our heathen and perishing brethren," in that we *see* both their present wretchedness and pollution and know the anguish of soul which is impending over them, while with all the silent expressiveness of the deepest exhibition of misery they beseech us and we hear them not—"therefore it may be, is this distress come upon us; therefore, behold their BLOOD is required of us!!" Oh that God may give us all, and me chief, the grace to read aright the lessons of his judgments, with this additional incentive to renewed exertions to save ourselves and by all means to save some others also, that "if judgment first begin at the house of God, what shall the end be of them that obey not the gospel of God!" so shall we happily be moved to stronger pity, and labour with our might while it is yet day, since the night cometh when *no* man can work—and since there is neither to us nor to them whose cause I now plead with myself and with you all, "device nor knowledge, nor wisdom, nor repentance in the grave, *whither we hasten.*"

II. As the condition of the demoniac fitly and expressively and affectingly sets forth to us the moral ruin and pollution and helplessness of all men as the servants of sin and captives of Satan, so does the power of Jesus exerted in the expulsion of the demons and the recovery of their miserable subjects to health and soundness of mind, with a similar propriety and force shadow out the Efficacy of Divine Grace alone as the remedy for fallen man in a state of guilt, unbelief and condemnation; as the *sole* efficient in his restoration to God's favour and likeness and communion, to pardon and peace and holiness. And what miracle indeed so stupendous, rightly considered, as the moral regeneration of a fallen sinful human soul? I protest while some men, most idly, as it seems to me, talk of a lack of *power* accompanying the preaching of the Gospel, by which they mean the power of gifts of healing, tongues and the rest, I cannot but stand amazed that any rational being should require a higher evidence of the mighty power of God accompanying and bearing testimony to the gospel *as his*, than its constant efficacy in raising the spiritually dead, enlightening the eyes of the spiritual blind, and converting the souls of men from darkness to light, from slavery to the power of Satan to the knowledge, love and service of a Holy God. For, as utterly without intrinsic efficiency as was the clay, the spittle, nay the external voice or word of Jesus himself, in dispossessing the impure spirits of their usurped occupation of the bodies of madmen and epileptics, unaccompanied by the exertion of his divine influence—to control and chase away the malignant legions;—*as* powerless are the utmost effort and ability of man, nay even with the preached word of God in his mouth, to loosen the hold of Satan on the minds and affections of sinners, and bring them back to God in willing subjection and obedience, unaided by the direct operation of the Spirit whose province it is "to convince the world of sin, of righteousness and of judgment." Yet, even such seemingly, nay really, ineffective applications as were the clay

and the spittle and the outward voice even of the Saviour himself were not employed without a fit and symbolical reason ; namely, to figure to us the employment and adhibition of the outward instrumentality of the voice, in the word of the gospel diligently and faithfully delivered in the hearing of sinners, as the ordained channel through which it will please Almighty wisdom and grace to dispense itself for their conversion and sanctification. The irreverent sceptic may cavil at what he is pleased to deem, in his ignorant superciliousness, the childish and useless act of forming clay with spittle to anoint the eyes of a blind man before opening them, instead of at once majestically commanding him to look up and see !—just as the philosopher and disputant of this world smiles at the foolishness of preaching, through which very foolishness, nevertheless, it pleases God “ to save them that believe.” Nor need we inquire further into the reasons which fixed this connexion, whether arbitrary or otherwise, between the outward instrumentality and the inward result ; yet were we compelled to do so, we should not be unfurnished with suitable and satisfactory replies. We might, for instance, say that in this way, the faith and piety and charity, the diligence and self-denial and activity of men already redeemed, are furnished with suitable trial and exercise in labouring for the similar salvation of others ; so that the recovered mind is not suffered either to stagnate into indolence and apathy, or to subside into selfishness and indifference to the welfare of its fellows ; whilst all the feelings of sanctified nature, and all the aspirations of inspired piety, and all the elevated hopes of a soul once dead but now alive, once wretched but now panting towards immortal blessedness, and all the charities of a heart expanded, refined and purified, have channels opened to them wide and large, extended as is the reign of misery and sin and Satan nay, coextensive with the truth and mercy and love of God and the Saviour, for their gratified, healthy and happy employment ; thus binding earth and heaven together in the golden chain of mercy and love, righteousness and peace !

The preaching of the cross of Christ, then, is the grand outward agency appointed by the wisdom of God for bringing a lost world of blind and sinful and wretched men³ from darkness to light, and thereby from the power, *i. e.* dominion and slavery of Satan, unto Himself, whose service is perfect freedom, gladness and life.

With the preaching of this gospel we, my brethren, are solemnly charged, and the vows of God and the Church are upon our souls “ to do the work of evangelists and make full proof of our ministry.” We, then, as co-workers are here to beseech yet heathen and deceived sinners to receive not the grace of God in vain—to declare to them, “ Behold now is the accepted time, behold now is the day of salvation ”—“ giving no offence in any thing ; no occasion, *i. e.* no stumbling-block or excuse for rejecting the heavenly message, that the ministry, the ministers and their message, be not blamed ; but in all things approving ourselves as THE MINISTERS of God, the God of knowledge and holiness and mercy, in much patience, in afflictions, (common, domestic or personal,) in necessities and distresses nay, even in stripes and imprisonments,” should they arise upon and overtake us ; meanwhile in all cheerful readiness and solemn preparedness to meet them—but specially “ in labours, in watchings and fastings ; by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of unadulterated truth, by the armour of righteousness on the right hand and on the left—by honour and dishonour, by evil report and good report ; ” neither shunning our message to avoid the one, nor diluting it to obtain the other ; “ as deceivers and yet true men in heart and word, true to God and Christ and the cause, true to our vows, our pledges and our hopes, true to the charities and sympathies of the Gospel ; “ as un-

known" to fame and to the world, "and yet well known" to God, to Satan and to the servants of both, by whom we are surrounded and ever closely observed; "as dying," and dying we are, "and yet behold we live" to serve God and our fellow sinners; "as chastened" by the visitations of the Lord upon ourselves, yet not killed; "as sorrowful" from our bereavements and distresses, "yet always rejoicing" in the hopes of the gospel and the promises of God our Saviour; "as having nothing" we dare call our own, "yet possessing all things" in possessing the Saviour, his grace and his assurances of the future; as poor in health or strength or gain or earthly joy, "yet making many rich" with heavenly and eternal riches! Yes, crowning mercy! making many rich—"they that turn many to righteousness shall shine as the stars for ever and ever in the kingdom of our Father. O blessed, doubly blessed result of Missionary exertions, and consummation of all our holiest wishes! But alas! alas! how often have we heard and raised ourselves the lament of the prophet, "I have laboured in vain, I have spent my strength for nought! Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?"

III. This reference brings us back to our text, in which the Lord admonishes his servants of a threefold qualification in them essential to any large success even in the employment of every sanctioned instrumentality. The disciples had been commanded to perform miraculous cures and to dispossess demons; yet here was a case in which they had evidently wished and endeavoured to exercise the power committed to them, but were unable! v. 16. "I brought him to thy disciples, and they could not cure him." Yet they were, it seems, not so much confounded as astonished; they looked not to probable impediments in themselves, but to the bare fact that they had been unable to do, in the present case, what they had often done in others of a similar kind: "then came they to Jesus *apart* and said, why could not *we* cast him out? And He said to them because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place and it *shall* remove, and nothing shall be impossible to you. Howbeit *this* kind goeth not out but by prayer and fasting."

As before so now, I shall not stop to inquire into the criticism of the text, or make any effort to ascertain a reason, if possible, for the distinction implied in our Saviour's words between *classes* of demoniac influence and between corresponding processes of dispossession. My views of the subject shall be given in the words of a very learned and very able commentator who writes thus.—"Whilst candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I *can* give a sense to the passage which all will easily understand: viz. that there are certain evil propensities, in some persons, which pampering the flesh tends to nourish and strengthen; and that self-denial and fasting, accompanied by prayer to God, are the most likely means not only to *mortify* such propensities, but also to *destroy* them."

It is this analogical way in which, as before, I propose to apply the assertion of the text to ourselves, my brethren, and to our great work. It is customary phraseology in Scripture to speak of the *spirit* of pride, envy, covetousness, and other sinful affections, on the one hand; and of the spirit of love, faith, kindness and similar good and holy dispositions, on the other—a phraseology which we are fully warranted to assume originated in diabolic influence over the willing minds of sinful men in the one case, and in the gracious power of the good Spirit of God working both to will and to do of his good pleasure, in the other; so that though, grammatically speaking, "to say" *the spirit* "of any moral quality" or act,

may be equivalent to the phrase "the disposition to such act or quality," this does in no wise affect the question of the origination of that disposition; whether from demoniac influence, suggestion or temptation if evil, or from the drawings of the blessed Spirit of God, when pure and good. With us, Christian brethren and friends, it is not a matter of doubtful inquiry whether the Spirit of God is not the source of all righteous and holy power, exciting and maintaining the life of godliness in believers, and "strengthening them with all might in the inner man unto all holy conversation" and obedience; the *fruits* of that Spirit we know are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance;" and that to live in or under the influence of the Spirit is the proof that we belong to Christ; for "if any man have not the Spirit of Christ, he is none of his!" So, of a contrary or Satanic influence we have abundant warning in Scripture: to one it says "why hath Satan filled thy heart to induce thee to lie to the Holy Ghost?" And of Judas we read, that on Satan entering into him he proceeded immediately and without remorse to the perpetration of his portentous treachery. Unhappily the strange propensity in fallen men to proceed to extremes in every thing it is, which has led some almost to attribute all sin to diabolic suggestion and impulse, while it has induced others again to deny the very existence of any such foreign influence over the thoughts and affections of men. Sacred Scripture guards us with a marked emphasis from either delusion—lest being off our watch and unapprehensive of danger "we should fall into the snare of the devil" on the one hand, or being willing to excuse in ourselves the indulgence of sins we are inclined to, should persuade ourselves on the other "to believe a lie," and lay the entire guilt of our crimes on aught but our own corrupted hearts. "Resist the devil and he will flee from you," expresses accurately the only safe procedure. Happy those who *do* resist him "steadfast in the faith;" neither presumptuously trusting to their own strength of resolution, nor deeming the supplicated grace and succour of God inadequate to any victory over all the united malice and cunning and power of the kingdom of darkness. In the words of the author once before quoted I will add, in reference to our own personal sanctification and growth in grace—"Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not *believe*; Jesus is *able*: more, Jesus is *willing*: but we are *not* willing to give up our idols; we do not give credence to his word; therefore sin has a being in us and dominion over us."

From the whole context it is clear that the threefold condition of faith, prayer and fasting, is necessary either to a personal conquest over inbred corruption, or to ministerial success in seeking to overcome it in others. I couple the two, following an apostolic example—"Take heed to *thyself* and to the doctrine—for in so doing thou shalt both save *thyself* and them that hear thee." We have all, dear brethren, long bewailed the unfruitfulness of our several respective Missions—some among us have been almost ready to give up the work in despair and retire as from a field which the Lord hath not blest. Others have hitherto nerved themselves, and endeavoured to excite others, to patience and perseverance amidst all manner of long continued discouragements; while a third division have begun to ask themselves and one another, how is that we have toiled all these years and scarcely gathered a few scattered souls into the Redeemer's fold? Of late I think we have one and all been alive to the inquiry whether the hindrance, in less or greater measure, may not have been and yet be in ourselves; and it is become, I believe, our growing conviction that it is. Do I not embody your common conviction in the fittest language, that of Him "who spoke as never man spoke," when I repeat

it—"this kind"—the diabolic superstructure of Hindu superstition, in all its ramifications of wildest imagery, its monstrous fictions, its refined atheism, its abhorrent cruelty, its unparalleled obscenities, its stupifying and deadening power over the mental and moral faculties, its deluding remedies for sin, apprehended but not disliked, feared but not abandoned, its captivating ceremonials, its idle puerilities of observance, its luxurious heavens and temporal retributions—"this kind goeth not out"—Satan will not yield his rule in India, nor Missionary operations prove largely or deeply effective, "but by prayer and fasting"—not until "strong in faith, giving glory to God," we see our privilege and duty to be concurrent, and seek for a blessing on our ministerial exertions in connection with our own growth in all the will of God.

1. The first condition to success then is *faith*. I speak not now of what systematic theologians call the faith of miracles. I speak of that common faith which realizes and applies the whole counsel of God in all its height and breadth and length and depth to our *own* souls first, for personal health and peace, and then to the case of the heathen to deepen our commiseration and stimulate our exertions in their behalf. And what in fact can effect all this, but a clear perception and understanding of all the depth of man's ruin, and of all the moral and blissful elevation designed to be given to him in the gospel of the grace of God? leading to the entire surrender of our own hearts to the Saviour in the first instance, and drawing out our souls in compassion to the perishing multitude of our fellow sinners around us, in the second? Can a man preach with feeling and heart and unction to others a gospel whose power within and over himself is slight, intermitting and limited? If our faith be *always* as a grain of mustard, never enlarging, expanding and strengthening, can we reasonably expect it to be effective for extensive good to others or to ourselves? If from year to year we are not materially advanced in practical acquaintance with the things of God, and with the depths of his holy word—if our knowledge increase not by diligent study of the pure truths of inspiration—if our experience be as limited as it was years back when first we entered the field—if in the effort to teach others we have ceased to learn ourselves and consequently have starved our faith, kept it small, stunted and feeble—if familiarity with heathenism have deadened our sensibilities and we have not enlivened them by a continual recurrence to the light and fire of God's truth—or if we have ceased to expect great things and consequently ceased also to pray for and attempt great things, things commensurate with the power and grace and promise of God and the Saviour—if the first lively emotions of mingled pity and abhorrence excited by the spectacles of abominable idolatries, have subsided into very ordinary feelings of comparative indifference to the insulted honor of God, to contempt of the Saviour, to the wilful blindness and perversity of idolatrous heathens, or pride-inflated moslems—or if forgetting our utter incompetency but as instruments in the divine hands, we have relied for success on our own plans, and writings, and arguments, and preaching—if we have leaned on an arm of flesh rather than on the arm of the Almighty alone—can we wonder that our exertions are feeble, desultory and ill directed, or have been but slightly blessed and owned of Him who "will not give his glory to another," and has promised the outpouring of his Spirit to such only as live and walk and write and preach and labour *in* the Spirit, looking for *His* power to render the agency He is pleased to employ in any way effective? It is to be feared that some of us have been so busily occupied with the external elements of Missionary usefulness, teaching and preaching, committees and translations and many more, that our closet exercises of meditation, self-examination, and reading, particularly our regular systematic study of the inspired volume, have been really less than they should have been, and consequently our souls are weak and we are unable to realize the exten-

siveness of the divine promises, and halt and despond in the holy warfare of the cross against the high places of Satan. But I must not enlarge: I am persuaded that I but echo your own collective thoughts on the necessity of a more vigorous exercise of faith for our own Salvation first, and for our ministerial success subsequently, ere we can expect the Spirit to be poured out from on high upon us.

2. The second requisite is prayer—"this kind goeth not out but by prayer and fasting." I will not indulge in common-place remark upon the paramount duty and first importance of prayer, either as an element of personal godliness or a means of ministerial success. Prayer we all well know, is the breath of spiritual life; it is the oil that feeds the lamp of faith and spiritual affection: which unsupplied, these become dim, feeble, and at last expire. I will refer only to one application of the general principle, I mean to the exercise of prayer preceding, accompanying, and following every effort to announce the Gospel message and win the attention of sinners. I refer not to an ordinary mechanical habit of praying for a divine blessing, in a general way, on the delivery of our heavenly message: but to a praying spirit—a constant holy prostration of the soul before the Lord, a sincere and secret humbling of ourselves in his presence as altogether unworthy and unequal to the office of evangelists, and consequent earnest suing for his constant preparation of, and presence with, our souls in the work;—I mean the going out to every preaching or other effort with our hearts and thoughts then and there lifted up to the Lord, crying "save *now*, I beseech thee, O Lord! O Lord, send *now* prosperity"—"make thy words in *my* mouth fire," not to consume as stubble, but to melt and purify, as a precious metal, from the dross of blindness and iniquity. Would not such exercises send us out truly "in the Spirit of the Lord," not to doubtful, perhaps angry, disputations or a cold delivery of stated truth, but with hearts warmed and fired with love to God and gratitude to the Saviour; with serious and solemnized feelings; with an immediate dependance on divine aid, to wrestle directly with the powers of darkness? would they not be our best security against the weakness of despondency or the inflations of self-conceit? would they not sweeten our tempers and spiritualize our thoughts to bear with the contradictions of sinners against themselves, and against the Lord, and against us his messengers? would not our faces shine as the face of Moses from the mount, and might we not confidently look for the presence of the Saviour according to his promise? Then, when *feeling* our own insufficiency and feebleness in word or argument, our souls rising instinctively and habitually in prayer to God, would surely bring down immediate succours from on high. And the work over, what so capable of refreshing and sustaining our weariness, and encouraging our expectation of a blessed result, as carrying back God with us to our homes and claiming, in faith and humility, the fulfilment of his promise that his word shall not return unto him void, nor the travail of Jesu's soul have been in vain? Dear brethren, suffer the word of exhortation when, with all sincere humility, "I stir up your pure minds by way of remembrance."

3. The third requisite in the case of Missionary usefulness, is what is implied in the term fasting—"this kind goeth not out but by prayer and fasting;" a term which in reference to my present object and in correspondence with the context, I interpret generally to mean that control over the sensual appetite and indifference to inferior animal gratifications implied in the Christian duty of self-denial, temperance, and moderation even in lawful indulgences and the luxuries of life. There is much of the animal in man, which his fallen nature inclines him to consult and gratify even at the expence of reason, duty and conscience. Many circumstances, of climate particularly,

in these countries have a predisposing influence in favour of ease and self-indulgence. The decline of physical strength, a sense of exhaustion and lassitude affecting as well the animal spirits as the frame itself, and many other things, require to be incessantly counteracted if we would retain a sound mind in a sound body, and not quickly part with much of the energy and activity of frame, of the buoyancy and elasticity of mind so necessary to continued intellectual effort and to an effective discharge of the duties of a Missionary life above all others. When once this fatal lethargy has crept over us, our exertions become paralyzed; we see imaginary difficulties in the way of every undertaking; the very grasshopper is a burden! and in time, as has, it is to be feared, happened in some instances, the most holy duties of the closet even are performed heavily and languidly; the man who is the subject of so melancholy and debasing an influence becomes then a mere sloth, proceeding from indolence to fleshly indulgence, from ease to intemperance, till not only is he, at length, incapable of expelling the demons that torment the bodies and souls of other men, but he becomes himself the slave of a whole legion! In opposition to such a tendency and as its only antagonist and preventive, we are called upon to imitate the great apostle of the Gentiles, who "kept his body under; lest, when he had preached to others he himself should become a cast-away." Examples of a greater or less advance towards this ultimate shipwreck of faith and a good conscience, with the usefulness, the honor and rewards of faithful messengers of Christ, are not wanting to enforce upon all of us an attention to that watchfulness which, in this matter, is of so much moment. *Nemo repente fuit turpissimus*—all declines are gradual; it is the first backward step that should be particularly guarded against. Who, too, even in other professions, was ever either eminently great or eminently useful, who was a slave to holidy appetites, fond of ease and prone to self-indulgence? Moreover, among the circumstances of peculiar difficulty in our great and holy toil is the fact, that the people we have to work upon are a very sensual people, effeminate, feeble-bodied and necessarily feeble-minded; exceedingly averse to vigorous exertion, and hardly to be urged to act vivaciously, or made to feel deeply and warmly in any matter. The greater reason then, both to beware of insensibly assimilating to them, and for maintaining a constant concern to set them examples, while we enforce upon them the precept, of "diligence in business and fervency in spirit, in both serving the Lord."

But time, dear friends, admonishes me to conclude. I will only therefore observe in general, that the threefold requisites we have been considering are ever mutually and necessarily interconnected: one cannot subsist but with the others—faith breathes itself in energetic prayer—prayer expires on the lips of the luxurious, the self-indulgent, the indolent, the intemperate—the devout soul pants to lay itself out for God, instinct with faith, surcharged with prayerfulness—the combined influence of them all on the personal state of any individual, and of a Missionary, especially, as affecting his usefulness as an evangelist and pastor, cannot be estimated—where one grace declines and one duty is inefficiently discharged, other graces will not long continue flourishing nor other duties long continue to be vigorously practised. The kingdom of Satan, maintained by his hosts of impure and malignant demons, will never yield to men not eminent for faith, devotion and spirituality—while to such God's promise cannot fail of ultimate, nay speedy, accomplishment.

Brethren, suffer the word of exhortation; and may the Lord the Spirit add his blessing and holiest influence—that we ourselves may prosper, and that by our humble instrumentality "his way may be speedily known upon earth, his saving health among all nations!" Amen and Amen.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. R. Davies of Penang has left that island for Singapore, and Rev. J. Dyer, of Malacca, has returned to Europe in the pursuit of health.—Rev. J. Schurman of Banáras arrived in Calcutta during the past month.—Mrs. Piffard, the lady of our excellent brother the Rev. C. Piffard, arrived safely on the *John Fleming* on the 23rd ultimo.—Mr. and Mrs. Perkins have left Calcutta for Cawnpore; they will take charge of the Orphan School at that station, and engage in general Mission labor. We regret, on account of the infant school cause, the absence of Mr. P. from the presidency. A more amiable and indefatigable representative the Society could not have sent out.—The Rev. Mr. Blumhardt and lady are to labour at Kishnagur.—The Bishop of Madras has been seriously indisposed; he is through the mercy of God somewhat restored.—We understand that Dr. Mill is made Chaplain to the Archbishop of Canterbury, and that the Rev. Mr. Wilberforce, son of the venerable philanthropist, is selected as Principal of Bishop's College.—We regret to announce the death of Miss Margaret Keith, the only daughter of the Rev. George Keith, the first Pastor of the Union Chapel; she died in London a few months back universally beloved and regretted: she was on the eve of coming as a Missionary's wife to the East, but the Lord has caused her sun to go down while it was yet day. We have noticed her death because the Christian public in India, out of respect for her excellent parent, took a lively interest in the welfare of this Missionary orphan; and though but few may now be living who knew either father or daughter, it will be a melancholy satisfaction to that few to know that the child followed closely in the footsteps of the parent until they have both entered on their glorified state.—The Rev. Messrs. Flower and Clarkson with their wives have arrived safely at Bombay. They are destined for the London Society's Mission at Surat.—The following labourers from the American Board have arrived at Bombay. Rev. Messrs. Burgess, French, and Hume, with their wives, and Miss Farrar, formerly of the Bombay Mission.

We feel much pleasure in announcing the return of our excellent friends the Rev. W. H. Pearce and Mrs. Pearce, of the Baptist Mission, accompanied by Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger. The following brethren connected with the Church Mission, also arrived in the same vessel, the *Plantagenet*.—Rev. J. Innes and lady, and the Rev. Messrs. C. W. Lipp and Krauss. May all our beloved brethren be long spared to labour amongst the heathen. It is quite cheering to see such accessions of strength to the Mission circle. Oh that God would pour out his spirit from on high, that their labours may be blessed indeed.—The Rev. J. H. Hoisington, one of the Missionaries of the American Board in Ceylon, arrived in Calcutta during the month on his way to America for the benefit of his health.

2.—MISCELLANEA OF THE MONTH.

The Honorable W. W. Bird has promised to give a handsome prize to the students of the Hindu and Sanskrit Colleges in the approaching cold season.—A *Sailor's Home* has been fully established at *Sydney*.—A native paper reported the Rev. Krishna Mohun Banerjee dead, but afterwards stated he was not dead but sick—that he had repaired to the banks of the Ganges to die (to Bishop's College). We are happy to state

that the Bábu is well and will enter upon his new sphere of labor immediately. Truly these native journals must be driven for an argument against Christianity when they will have recourse to such subterfuges.—Ghuzni, the far-famed moslem citadel has fallen, and the British troops have entered Cabool in triumph; we regret to hear that the capture of these places has been accompanied by some horrid barbarities: we trust the reports may prove untrue.—A decisive victory has been obtained by the army of the ruler of Egypt over the forces of the Sultan: the Sultan is dead. May the Lord overrule all these important matters for the advancement of his gospel amongst the proud and sneering moslems. Hasten the time, O God.

3.—THE MONTHLY MISSIONARY PRAYER MEETING.

The address at the United Monthly Missionary Prayer Meeting was delivered by the Rev. W. Morton at the Circular Road Chapel. The subject, the connexion between fasting, prayer, faith and success in the work of God, founded on Matt. xvii. 21. The devotional parts of the service were conducted by the Rev. Messrs. Lacroix and Macdonald.

4.—NEW EPISCOPAL CHURCH AT A'GARPA'RA'.

The Bishop of Calcutta laid the foundation stone of the New Church connected with Mrs. Wilson's School at A'garpára on Tuesday the 25th ult. The Rev. F. Wybrow assisted at the ceremony, and explained to the natives present the purport of the meeting. May the Lord himself lay both the foundation and bring forth the top stone with shoutings of grace unto it.

5.—THE NEW CHURCH IN CORNWALLIS SQUARE

Was dedicated unto the service of God, according to the episcopal rule, on Friday the 27th instant. The Bishop of Calcutta performed the part connected with the consecration; the Archdeacon preached, and the Rev. K. M. Banerjee, the future pastor, read the prayers. We understand that there was a large assemblage of natives. We trust this will always be the case, and that they may so feel the power of the spirit in the midst of them as to say A greater than the temple is here. The building is extremely chaste, in the gothic style, and reflects great credit on the architect, Mr. Vos.

6.—ANNIVERSARY OF LA MARTINIÈRE.

The anniversary of this institution was held on Friday, the 13th September. The Bishop preached on the occasion. Many of the friends of Christian education were present, and appeared gratified with the progress which had been made by the pupils. The Honorable W. W. Bird distributed the prizes.

7.—NEW WORK CONNECTED WITH THE MUSALMA'N CONTROVERSY.

We have much pleasure in informing our friends who feel an interest in the religious welfare of the Musalmáns that the Rev. G. Pfander, formerly of the Georgian Mission, is now preparing several works in the Persian language on the most important topics connected with the Christian and Musalmán religions. The first of these, a treatise on the Divinity of Christ and the Trinity, is now ready for distribution; others on important subjects will soon follow. These works are lithographed, not printed, as the Musalmáns have a great objection to printed books. The whole expense of carrying these works through the

press has been defrayed by two gentlemen of the Civil Service who feel deeply interested in the conversion of the Muhamadans, and who are quite competent to judge both of the literary and religious adaptation of the works to the end for which they are designed. From the character given of the style and manner of treating the important subjects embodied in these different treatises, we think our Missionary friends might with great advantage set about translating them into the Bengálí and Urdú languages.

S.—CHINA AND THE OPIUM TRADE.

The following extract from our correspondent at Macao contains some painful and interesting facts.

“ I note that it has been sickly in your Calcutta Missionary circle. We hardly know what it is to be seriously ill in Macao *at any time of the year*, and I would most earnestly advise you and your Missionary brethren and sisters, that whenever it is rendered necessary to take a voyage to sea for health that China alone be the point of destination. Mr. Deare of Siam came here very ill and soon went away cured, and so did Mr. Dickinson of Singapore, Mr. Young from Batavia, the young man whom you baptized, came here a few months ago quite an invalid, and is now as well as any of us, probably in better health than ever before in his life. He lives in our family. I ought to mention, however, that people, *foreigners* I mean, do actually die here sometimes.

“ Surely South Eastern Asia abounds, at the present time, with wars and rumours of wars. God will overrule all for his own glory and the good of men.

“ The present crisis in China is beyond all precedent. The public papers will give you all particulars. I am sorry that the *Calcutta Christian Observer* is so frequent in its strong affirmations that the Opium Trade has ceased or even nearly so. *No such thing**. What though the commissioner is actually destroying (probably completed) 20 thousand chests of the drug within 40 miles of Macao? Sales are daily taking place in and around Macao at Sp. drs. 750 per chest, and scores of chests are rapidly disposed of all along the Coast of China at the present time at one thousand dollars per chest. I wish the trade was extinct, but the commissioner has gone to work the wrong way. Capt. Elliot has just sent him a severe remonstrance about his breach of faith.

“ An edict is also just out from the commissioner, stating that if the foreign ships do not at once either proceed to Whampoa or leave the Chinese waters within five days, that he will attack them and annihilate them with the thundering cannonade of the celestial dynasty. The British ships defy his Excellency and merchantmen have been converted into bristling men of war.

“ The Chinese Government can stop the Opium Trade on the Canton River, and further than this, I think, they cannot go. *Public opinion must do it.*”

9.—TA'KI' ACADEMY.

The annual examination of this valuable institution, which it is well known is under the superintendence of the Missionaries of the Church of Scotland, was held on the 19th of August last, in presence of George Temple, Esq. of Bagandee, the Rev. D. Ewart of the General Assembly of the Church of Scotland's mission, the Rev. A. F. Lacroix of the London

* We can only write from the current reports except when our good friends supply us with more authentic information, and for which we shall always be thankful.—ED.

Missionary Society and some native gentlemen. The scholars, generally speaking, acquitted themselves to the great satisfaction of the examiners and the progress they had made during the year reflected no small credit on their diligence, and the skill and good management of their teacher Mr. Shields.

The examination commenced by the pupils reading some parts of the Holy Scriptures and answering questions regarding their contents; the knowledge of Gospel history which the two first classes displayed was truly gratifying. Not the least objection seems to be made, even in this thoroughly Hindu district, to the perusal of the word of God, which fact affords another proof that the Natives have not that prejudice nor those objections against religious instruction which some suppose they entertain. Indeed, these objections, when properly inquired into, are generally found to be mere chimeras existing only in the imagination of a few *Europeans*;—and when offered by *Natives*, it has been repeatedly ascertained that they were by no means spontaneous on their part, but had been suggested to them by the needless and ill-timed apprehensions and interference of those who would have done well to have left Natives alone in matters of this description. Experience has by this time most satisfactorily shewn that schools on Christian principles may and can with the greatest ease and safety be established all over the country.

The readiness with which most of the scholars replied to the questions put to them on History, Geography, Astronomy, Mathematics, &c., plainly shewed that they had acquired a more than superficial knowledge of these various branches of science. In *Composition*, a striking improvement had taken place: several of the written essays by the elder pupils, especially one on “Friendship” and another on “Books,” were excellent. A humorous description, by a youth of the second class, of a native gentleman of the old stamp, giving an account of his mode of life, occupations, pastimes, revelries, &c., was most accurate, though, it must be granted, not very flattering to the character depicted.

The examination being concluded, the Rev. Mr. Lacroix expressed to the young people his own satisfaction and that of his colleagues with what they had witnessed and gave them a short address which was listened to with apparently great attention and interest; after which prizes consisting of useful books were presented to the most deserving scholars by G. Temple, Esq. the steady friend of the Institution.

The number of pupils present amounted to somewhat more than a hundred: measures have been taken which it is hoped will shortly ensure a far more numerous attendance. May the blessing of the Almighty rest on this and all similar institutions.

The scholars are divided into eight classes. Prizes were distributed to the highest boys in each class. Our limited space, however, forbids us subjoining more than the names of those who obtained prizes in the first four classes.

First Class.

1. Kalináth.
2. Gopál Chandra Chakrabarti.
3. Fakir Chandra Basu.
4. Bissamber Mukerjee.

Second Class.

1. Tarak C. Láhari.
2. Prionath Basu.
3. Mahesh C. Chandra.
4. Bharat C. Basu.
5. Tarini S. Ráy.

Third Class.

1. Peary Mohun Basu.
2. Ray Mohun Basu.
3. Prasunna K. Ray.
4. Uma Charan Basu.
5. Maddan Mohun Ghosh.
6. Shrinath Mazumdár.

Fourth Class.

1. Prasanna Kumar Ráy.
2. Krishna Mohán Basu.
3. Ráj Mohán Ráy.
4. Ashutosh Ráy.
5. Shyáma Shankar Chakrabarti.
6. Prionath Basu.

II.—APPEAL ON BEHALF OF THE GERMAN EVANGELICAL MISSION IN TINNEVELLY.

[We do most cordially commend the appeal of our esteemed brother to the Church of Christ throughout India, and shall feel pleasure in being made the medium of communication for any Christian friends who may feel disposed to lend a helping hand to the *Tinnevelly* mission—the Mission of the beloved Rhenius: nor should such disinterestedness as that displayed by the native catechists be unsympathized with by the Church of Christ.—ED.]

“Our friends are acquainted with the changes which have taken place in the Mission since the removal of our much lamented brother Rhenius. Mr. Schaffter rejoined the Church Missionary Society, with the Catechists, congregations, and schools to the west and north of Palamcottah. As this step rendered it difficult for me to carry on the remaining part of the G. E. M. being alone, I thought it advisable to apply to the Travancore District Committee of the London Missionary Society to be received, with the catechists, congregations, and schools south and east of Palamcottah, into connexion with that Society. The Committee unanimously complied with my request, pending a reference to the Directors of the L. M. S. in England. The Directors, not confirming the proceedings of the T. D. Committee, I was brought into great perplexities, not so much regarding myself, but more as respects the poor people. The directors of the L. M. S. indeed had no objection to receive me into their connexion, provided I left Tinnevelly; but in this case, what was to become of the poor people? This question gave me a great deal of anxiety; however I was enabled to rest my burden upon the Lord, and wait patiently for his direction. I called the catechists and others together to acquaint them with the Directors’ answer. But before I did so, they having already heard of what had happened, came in a body, requesting me to stay with them, at the same time promising to go on in their work as before, even if I should not be able to give them any salary. As they expressed the same mind the following day when I met them, I proceeded to speak freely and faithfully to them about the trials and difficulties which might befall us, and told them that this month they would receive their salary as usual, but as for the next month I knew of no cash either for them or for me. However they thought we had better venture on the Lord in humble faith and reliance on his promises. I then dismissed them to their stations, telling them to consider well and prayerfully with their congregations, what we had been talking about to-day; and at the end of the month we would then come to a final conclusion. When they assembled at the end of the month, I found them still of the same mind. Although I had strong reasons to apprehend that the confidence of many of our former friends was shaken by the unexpected changes which had taken place in the Mission, yet the catechists having come forward in this manner, I felt it to be my imperative duty to comply with their request and remain at my post. We cast ourselves afresh upon the Lord, looking to him and his people for support; and praised be his holy Name, he has put it into the hearts of his children to encourage and strengthen our feeble hands up to this moment; and shall we not also trust him for the future? To Him be glory for ever!

“I now proceed to give a brief account of the present state of the Mission, and in so doing I shall follow the same order as has been usual in the half yearly Reports of the German Evangelical Mission. I therefore begin with,—

“1. *Missionaries.* In respect to this point I can only express my regret that various circumstances prevented Mr. Lechler from rejoining me. As it will appear from No. 2, this Mission requires at least two more

efficient labourers, in order that the catechists, congregations, and schools may be properly superintended. I say this, as it is my full conviction, that if a Missionary has more than about 20 catechists, as many congregations and schools, he cannot do justice to his work ; and he has hardly any time left for the preaching of the gospel to the heathen around him. Situated as I at present am, I can only make known my want of one or two fellow-labourers to the Lord of the harvest. May he speedily send faithful labourers into his vineyard : I have written however to Germany about the subject, but of course do not yet know with what success my application for a helper may meet. The Lord is able also in this respect to do more and better than we are able to ask or to think.

“2. *Congregations.* According to the List made up at the end of last month, and which is annexed to this Report, there are at present in connexion with the Mission 1574 families, or 5039 souls. The Total at the end of last year was 1349 families, or 4447 souls, being an increase during the last six month of 225 families, or 592 souls. These 1574 families are living in 100 villages. Upon the whole I am thankful to say that there is peace among the congregations, and I earnestly hope and pray it may continue so. The above mentioned total of souls consists of,

Baptized.		Candidates for baptism.	
Men,.....	255	Men,.....	1263
Women,.....	168	Women,.....	1219
Children,.....	194	Children,.....	1940

Total, 617

4422

Total,..... 5009

Comparing with this the List of December last, there is an increase of baptized men 36, women 12, children 21 ; in all 69 persons. The Lord's supper is administered every month at Suvisashapuram, at which not only most of the catechists, but also members of the congregations attend. My journies among the congregations have, I humbly trust, been beneficial to the people as well as to myself. Though one sees and finds many things which are not according to the gospel, and is justly grieved about it, yet it would be wrong not to mention, that on the whole they are desirous of being fed with the word of God, and of laying aside their sinful habits. It is my daily prayer to the Lord to pour down his Holy Spirit on them, that they may all grow in grace and in the knowledge of our Lord Jesus Christ. It is not in man's power to convert a soul, we can only direct them to Jesus, and place the means of grace, as held out to us in the Gospel, before them. It is our duty and our privilege to plant and to water, but the Lord must give the increase.

“3. *Catechists.* At the end of last year there were 62 catechists ; now there are 65, including inspecting catechists and assistants ; being an increase of 3. The reason why not more catechists were required, there being an increase of 592 souls among the congregations, is simply this, that the increase has principally taken place in old congregations, the number of new villages being not more than about 5 or 6. From one or two villages I was obliged to remove the catechists to other stations, as the people had either left the place to settle somewhere else, or I am sorry to say, had returned to heathenism. I regret to state, that I was under the necessity of dismissing two catechists on account of improper conduct, and one because he was not qualified for his office. The rest are going on as well as can be expected from poor sinful creatures as we are. The grace of God is no doubt sufficient for us all, but how backward and indolent we sometimes are to apply for that grace. They have had their exercises as formerly ; they learn every month a part of a chapter by heart, which is explained to them at the monthly meeting ;

besides which, I have lately commenced meeting the catechists near Suvisashapuram two or three times a month, and those in the east once or twice for a couple hours, to edify and build ourselves up in our most holy faith, by reading the word of God and meditating upon it. I have commenced the Epistle to the Romans with them, and though we have only met a few times we have found that it is good thus to commune with, and draw nigh unto our reconciled Father in Jesus our Saviour.

“4. *Schools.* At the end of last year there were 16 schools under regular masters, 18 schools served by catechists with ushers; now there are 21 school-master's schools, and 22 catechist's schools, in all therefore 43. In these schools about 1100 children are receiving Christian instructions; 100 of whom are girls under the particular superintendence of Mrs. Muller. For their encouragement to attend school, as stated in the last Report, they receive monthly a quantity of cotton to spin into thread. This employment will prepare them to support themselves in future life, while the small profit of their labour is at present given to their parents, as some compensation for the loss of their children's services while attending the school. Mrs. Muller is very desirous of having a boarding school for girls under her own inspection in the mission compound: any number of children could be obtained, if funds only were provided. The attention of the friends and promoters of female education in India is respectfully called to this important object, and their aid most earnestly solicited. The support of one child, including tuition, books, &c. &c. is about 24 Rupees per annum. Of the 21 school-masters and 10 ushers, 14 are Christians, the rest are heathen; but they are pretty well instructed in the principles of Christianity, and most of them are also well inclined towards it. The inspecting school-master is a Christian, and discharges his duties to my satisfaction. Like the catechists, they learn every month a portion of scripture by heart, which is explained to them at the monthly meeting. They are at present learning the Acts of the Apostles. With many of them it is only caste which hinders them from embracing the truth openly.

“5. *Preparandi.* In this class there have been during the last half year from 8 to 12 persons, partly Christian, preparing for immediate services among the congregations, and partly heathen, preparing to be school-masters. The latter are usually but one or two. They are all on the premises, and are daily instructed, chiefly in the word of God and in doctrinal and historical Catechisms. They have also had some exercises in Chronology and Geography, as also in Tamil Grammar. They learn daily a portion of scripture by heart, which is explained to them. They are at present going through the Epistles to the Corinthians. At the evening meetings for prayer, the Harmony of the Gospels is read and explained to them. Sarkunan, the principal teacher of our late seminary, renders me great assistance in this department.

“6. *Finances.* The monthly expenditure for the Mission, myself and family included, amounts to about 800 Rupees—a small sum indeed in proportion to the work; but not so, when it is considered that we, not being connected with any Society, have to look to individuals for it; and therefore we would earnestly solicit the kind assistance of such of the Lord's people whom he has blessed with means so to do. But it has been remarked, ‘Why do you write for money, when your catechists promised you to go in their work as before, whether you could give them salary or not?’ But I would ask, whether it is right to leave the labourer, who is worthy of his hire, to suffer want? as I know that the circumstances of the people are too poor to support their Teachers. Or should he be necessitated to spend his time and strength, which he otherwise would spend in the Lord's service, in providing for the support of himself and

family, while it is the privilege and duty of the children of God to promote their Redeemer's cause? It must also be remembered, that exclusive of our personal support, we want aid for erecting prayer-houses, procuring books for the schools, catechists, preparandi, &c. &c. not forgetting the desirableness of having a girl's school in the Mission compound, as was mentioned in No. 4. I would therefore say, what thy hand findeth to do, do it quickly, cheerfully, liberally, for it is more blessed to give than to receive.

"7. *Conclusion.* At the end of the year, if the Lord please, I intend to give an account of the income and expenditure for this Mission, as also of the working of the Native Societies mentioned in my last Report. I now conclude with commending myself, catechists, congregations, schools, preparandi, &c. &c. to the prayers and sympathy of the Christian church. May the grace of our Lord Jesus Christ dwell in us richly, and may we all be enabled to live to his glory, Amen and Amen.

Suvisashapuram, Tinnevely, July 13, 1839.

J. J. MULLER.

11.—MAURITIUS.

"The new [Independent] chapel is progressing, but slowly.—Mr. Banks [one of the civil chaplains] has built a nice stone school-house near Grand River. The funds are supplied by the Ladies' Society in England. It will soon be ready for the reception of the master and mistress who came out with Mr. Gros, of whom I must now tell you. He was received most graciously in England, and obtained all necessary authority for returning here [as a missionary.] Others accompanied him. In all there are fourteen men and women for the schools. All appear to be devoted to the service of our Lord in sincerity, and we may trust that, having sent them, He will not withhold his blessing."—*Oriental Christian Spectator*.

12.—ABYSSINIA.

The following is an extract from a letter of the Rev. C. W. Isenberg, dated Mocha, 20th March, 1839.

"Two circumstances particularly have induced me to leave Cairo for Shoa, they being of such a nature as to urge us on to restless activity in the Abyssinian mission. First of all, the king of Shoa has sent for us to Gondar after our departure from Abyssinia; secondly, the church of Rome is making new efforts to gain Abyssinia over to her, through the medium of two brothers, Messrs. d'Abbady, natives of the Pyrenees, and an Italian priest now residing at Adowa. It is obvious, that if the latter are allowed to gain considerable ground in Abyssinia, they will shut up that country against our work. Mr. d'Abbady, jun. is perhaps now in Shoa to take preparatory steps towards the execution of his politico-religious designs, whilst his elder brother has returned to Europe in order to collect whatever assistance he can from Rome, from France and from Great Britain, like Pierre d'Amiens of old, and then to return to Abyssinia. On this account we try to begin the missionary work in Shoa, which if it be a little consolidated, I shall return to Cairo again to the prosecution of my literary labours, or else await the further orders of our Committee, who will, we expect, be led to send assistance to Shoa if it be any way possible to labour there. There will be much difficulty in opening a new road to Shoa via Zeila and Tadjurra, but still it seems practicable, and if once opened, it presents several advantages over the other road by Massowah and Tigré, among which the neighbourhood of Aden will not be among the least."—*Ibid*.

13.—GENERAL ASSEMBLY'S INSTITUTION, MADRAS—PARIAH STRUGGLE.

“On the Roll on the 10th of January, 1839, the number was *one hundred and seventy*; the average number of the past year upwards of *two hundred*. The Moonsoon to a small extent, but especially the caste struggle, in which the School was engaged through the admission of Pariahs in the month of October last, affected the Roll at the time to the amount of *a hundred scholars*. This is the explanation of the small number in January. The loss was chiefly confined to the youths in the lowest division beginning to read English, and is likely to be merely temporary. The loss in the highest division was somewhere above 20. But all the best scholars who have been with us from the beginning, and who have begun to taste the benefits of the School, and may be said to have a passion for it, clung closely to it at the time, with no inconsiderable sacrifice, in the face of much ridicule, and pressure from without. They have been true to the great principle on which the Institution is based, which is the very plain and simple one of doing good to all—of excluding none who come properly recommended, who pay half a rupee per mensem, and attend in their place clean. Before the January holidays, the tide was beginning to turn in our favour. Some of the youths who had left us have again appeared in their places. There is the best reason to think that the victory has been won; and this in spite of the fact that a kindred Institution—the Native Education Society's School,—opened its doors at the crisis to several of the respectable-caste boys from the General Assembly's School, who were admitted there on the plea that they could not sit with Pariahs. This turned the tide against us. And a majority of the Native Education School Committee resolved to keep these youths, in the face of a remonstrance on the injustice of such a proceeding. But for this blow, the victory would have been won at a very trifling loss for every School in this Presidency, and the principle fully established. As it is, the School is strong. And though prudence is still necessary, and the more on the above account, the question is set at rest, at least for some time to come. A Native will send his son in the long run to the School where he hopes to receive the greatest amount of benefit at the least possible expence. To meet this, and to make the School a *boon* to all, as well as to establish a great practical principle in all good education that the taught should pay something, it is required of every scholar to pay half a rupee per mensem, and to purchase his own books. They pay for their English Bible a Rupee with great cheerfulness. Every thing is conducted on silent and fixed principle. There is no such thing as compromise in any single point. This has had its effect as regards the Native holidays. Without making attendance on School upon these days compulsory, but simply by keeping it open for all who choose to attend, the matter is settled practically, and the holidays set aside. The way to command a Native and truly to do him good, is to act on your own principles, and to treat him with perfect kindness, when he firmly adheres to his. Truth is powerful in word, but more powerful in deed,—when embodied in living action. Though this may not succeed in destroying a strong prejudice, it is sure to command respect. If any means will succeed, this is likely to do so. And the Missionary who is bound to act on the Gospel standard can with safety act on no other, if he wishes to keep his principles. During the late struggle, the petitions, and communications from certain respectable Natives were worded with perfect respect without a single exception. There is good reason to hope that some of them at the least, may send their sons back to the General Assembly's School, when they consider the matter afresh. A little sober reflection might convince the most candid amongst them, that to recognize distinctions of caste, or any other distinction than

merit, or good behaviour among youths in a public school, would prove fatal to moral discipline, and to the end of a sound education. This would directly tend to foster conceit and pride, and to perpetuate such distinctions. It is anti-social in its character, and would unfit a youth for the duties which he owes to God and man, when he mingles with the world.

“ In the infancy of education, either to recognize or to foster such distinctions, directly or indirectly, would be fatal to schools in India, and would rob them of their strength, as a means of moral improvement, and of spiritual regeneration. Besides, the upholding of caste is opposed to the spirit of the Gospel. This precludes all argument drawn from present consequences. For whatever might be the success, or however severe the loss, a Christian cannot do evil, in the hope that good may come. But principle, and sound policy always go hand in hand ; and a mere temporary loss is sure to be the prelude to permanent good in the long run.— The apparent results of the School, not only in point of intelligence, but also in moral feeling and in an ardent thirst for knowledge, give tokens of large promise. Several of the Essays, and the mutual examinations by the youths of the Monitorial class, have been pronounced by many, astonishing. And though this is not the thing, which the Institution mainly aims at, as a means to our great end, it is not to be despised.

“ The Saturdays have been set apart for peculiar religious exercises, as well as the Sabbath days from ten to two o’clock. The attendance at these is voluntary. There is much in these seasons to refresh the labourer’s spirit, and to fill him with good hope by certain affecting tokens that the time of harvest will come. God’s promise stands pledged to this. Among some of the most promising youths, the results are decided and positive as regards their understanding of truth, and their conviction of its preciousness. There is a silent work in progress, which will one day make itself manifest. A thousand minute circumstances coming out incidentally in the course of an examination, a debate or a little essay, give sensible proof of the fact that the heaven of God’s word is working in many a mind, not only to the destruction of caste, but to the overthrow of Idolatry, and every false opinion in the citadel of their hearts. All this, to be sure, falls far short of conversion. The Spirit of Christ has been pleased to withhold his visible energy, so that as yet we can number no converts. There have been secret struggles, and hindrances which it is better in our present stage only to gently hint at, that would stir up prayer in all who love an immortal soul. It is to be fervently hoped and longed for, that the good Spirit of Christ may establish this secret work in the heart of many a youth to the glory of God’s name, and for the good of benighted India. One might cheerfully labour a life-time, even in breaking the clods, and in smoothing the rough places to prepare, the way for his Master. But the time may be very nigh, when the voice of the Prince of Peace shall be heard throughout all this land. In the ear of faith, it sounds, as if it were already come. Yet still, it becometh the missionary, whether he preach in the streets, or spend his strength in a school, proclaiming the truths of the Gospel, continually to hope and quietly to wait for this. It is thus that the language of faith : “ Come, Lord Jesus, come quickly,” is so completely in unison with that perfect work of patience which so well becometh a missionary in a land of idols like India. The great business of his life is quietly to endure hardness, and to die, if need be, waiting. And though the day-spring from on high may not visit his longing eyes, it is enough, if he is in his watch-tower to publish the glad tidings and to hail his Master’s approach.”—*Report for 1839.*

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 90.—November, 1839.

I.—*Idolatrous Oaths.—A.'s Reply—with Observations.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

I feel bound to make some reply to your remarks on my letter concerning Idolatrous Oaths published in your No. for September 1839. I do so because I perceive, or imagine I perceive, from the tenour of your remarks, that, either from my obscurity of expression, or from your hastiness of perusal, you have misunderstood my meaning.

The letter which called forth mine, was published in your No. for June 1839, signed L. While I agreed with that writer in his conclusion, "that it might be allowed to a Christian magistrate to administer an oath (when anxious to do justice) which he himself did not believe to be sacred, and provided that truth could not otherwise be elicited,"—yet my reasons for arriving at such conclusion were different from his. I believed also with L. that there was "no divine direction on the subject, and that the matter was in all probability left in statu quo." I commenced my former letter by endeavouring to shew the untenableness (if there be such a word) of L.'s argument, which was that "a Christian magistrate might fairly be allowed to admit for the time being, that what his deponent believed to be sacred, was really sacred." I felt that on these grounds I could not approve of the administration of Heathen Oaths to witnesses. I then stated what I understood to be the point for discussion: namely, "that by administering an idolatrous oath, the magistrate thereby commands the commission of the sin of idolatry and is therefore guilty of sin." I replied that "we might as well impute impiety to St. Paul who recommended and enjoined obedience and the payment of taxes to an idolatrous Government, which

supported a State idolatry, by means of the taxes so paid." I now entreat you to turn to the remarks you have made on this argument in p. 499, and I ask you, in the spirit of a sincere admirer of the principles on which your *Observer* is conducted, if they are not harsh, even supposing you misunderstood the application of my argument and supposed that I meant to impugn the Apostle? I much fear that a single quotation from Gibbon induced you to view my whole letter with suspicion. I admit that I did not in that letter distinctly and fully explain why I referred to St. Paul's exhortation in Rom. xiii. I do so now. The argument or assertion that it is unlawful for a Christian magistrate to administer an idolatrous oath for any purpose, because such administration involves, to use your own words, "an aiding, abetting, suggesting, requiring, or receiving of sin," is no more tenable, than it would be to argue, that St. Paul countenanced the commission of idolatry, because he commanded taxes to be paid to a Government by which Government and taxes idolatry was supported." I think both may be equally plausible at first sight, but I feel assured that both are equally unsound. At the risk of being again charged by you with "intellectual deficiency," I shall state that, under certain circumstances, I do think the payment of taxes due to Government does involve an approval of the use Government makes of those taxes; but I do not think those circumstances existed when the Apostle Paul wrote. That the inspired word of God supposes and admits of a case, which in human language is called one of necessity, which under certain circumstances may be a crime, or not a crime, and which subsequent events may entirely alter the complexion of, will I suppose be allowed. The sons of Adam married their own uterine sisters, and we have no reason to believe that they committed sin thereby in the sight of God, though such a connection was afterwards condemned as sinful by the law of Moses. But as the Almighty had ordained that the human race should spring from one family, the first marriage between brother and sister was necessary. On the ground of necessity I subscribe to the following sentence in your remarks as being applicable to the early Christians. "The payer was amenable for his own loyalty, not for the idolatry of the receiver—the subject was answerable for the discharge of his own civil relationship, but not for the superstitious appropriations of his Governor." Would this doctrine be applicable under different circumstances? Let me ask you, "if in a nation of ten millions of people, where eight or nine millions were Christians, and the rest idolaters, who were the governing party, and the eight or nine

millions continued to pay tax without remonstrance to the few who governed and who were thereby enabled to uphold a State idolatry, I ask whether these eight or nine millions would be guilty in the eye of God or not?" You remark "every man knows that idolatry is an insult to God; every man of common sense knows that it is a curse to man." Then I conclude you will agree with me that resistance would be a virtue, and that the eight or nine millions should put an end to the public profession of an idolatrous worship, by withholding their tax. Here then these payers of taxes, their circumstances being very different from those of the early Christians under the Roman Government, prevent "the superstitious appropriations of their Governors:" who will say they are wrong? And if the early Christians did not do so, who shall say that they were wrong? I apply the same reasoning in justification of a Christian magistrate administering an idolatrous oath to a heathen, when he believes the truth cannot be otherwise elicited—the circumstances demand it, although it may be asserted that he thereby encourages or countenances idolatry.

It was taking this view of the subject that I remarked in my former letter, "the Apostle left it to the religion he advocated silently to work out reform." Turn, I entreat you, to your remarks on that sentence. Are they not unjust? Was our discussion concerning that which is acknowledged to be idolatry, open and undisguised; or was it not rather whether the swearing of a witness on an idolatrous oath, and the payment of taxes which went to support idolatry, were denounced in the Bible as sinful? Was it not whether an idolatrous oath might be lawfully employed to elicit truth, supposing truth could be elicited by no other means? Of what use then ironically to exclaim, "Oh! how silent is the Bible on the subject of idolatry," as if I had asserted or inferred that it was so silent? May I not conclude with L., that the subject in question was left in statu quo, and that St. Paul left it to the all-powerful influence of the religion he advocated silently to work out such a reform, that one day it would no longer be necessary for Christian people to pay taxes which supported an idolatrous church, or for Christian magistrates to administer idolatrous oaths?

Regarding oaths, in general, I agree with you that to require an oral or verbal appeal to the one living and true God, would be in most cases better than using the Gunga water, or any other symbol. In many cases, however, this appeal would not be understood. Oaths, except on occasions of great solemnity and importance, I look upon as improper, and in India unfortunately they are of little avail.

On reading over this letter I regret that I have noticed the tone of your remarks, as that may perchance have introduced some asperity into my reply ; if so, I beg to apologize for it.

Yours, &c.

A.

Truly glad are we to see the subject of the "Administration of Idolatrous Oaths by Christian Magistrates" still discussed ; and we rejoice, that a matter so deeply involving the glory of God and the eternal interests of man, should still occupy our pages. We have, it is true, a difficult course to follow, in so far as *persons* are concerned ; but this difficulty is reduced at once by the command of the Spirit, "Have not the Faith of Christ with respect of persons." Whoever may enact the thing condemned, or whoever may uphold it, is of small consequence where the highest cause in the universe is at stake. It is always the safer course not to turn aside after persons ; but to pursue things, discriminating them by their genuine characteristics, and designating them by their true names. Silken words, and velvet sentiments, may please the effeminate and enervated minds of some Christian combatants ;—and like certain modern tournament-men, they may prefer the rounded point of the pole, to the polished point of the warrior's spear, in mock combat ; or like them too, they may prefer falling on the thick-bedded saw-dust of an ambiguous verbiage, to a hard fall on a firm argument ;—but, the soldier for truth must perform his duty, and must "endure hardships as a good soldier of Jesus Christ."

We may not therefore be discouraged, although we may be hindered, by so prevalent a sensitiveness on the subject of human interests and human character, amidst a general apathy to divine claims and divine glory.

Notwithstanding some hints on the part of our present correspondent A. as to "harshness" or "injustice" in one or two items of opinion, we are happy to find, by the conclusion of his letter, that he would prefer not having alluded to these things. We honour this manly frankness ; and we shall lay aside the weapon of "*irony*," which is not necessary for so ingenuous and candid a mind, and shall deal in plain assertion and argument in our reply to his communication now before us.

A. thinks we have misunderstood his meaning in our observations on his former letter. This is but likely ;—and we thank our correspondent for his chivalrous spirit in giving us a choice as to the cause of the misunderstanding. We are bound, in all honour and kindness, to reverse his own supposition, and say, that it may have arisen from "our hastiness of perusal, or from his obscurity of expression." However our correspondent is candid enough to admit, as to the hinging point of his letter, he did not "fully or distinctly explain why he referred to St. Paul's exhortation in Rom. xiii."—and we confess that we

still labour under an obscurity of apprehension on this point. Yet we are anxious to reach a clear result concerning it ;—for, when an appeal, on behalf of the “ Judicial administration of idolatrous oaths by Christian Magistrates,” is made in any form to God Himself in His word, we cannot but treat it with more reverence than any ordinary argument. Let us then consider the precedent proposed in this analogical appeal, and see whether there be an analogy in it :—for, if there be not, the appeal immediately falls.

The points to be compared are these :—

A Christian subject paying taxes to an idolatrous Magistrate :

A Christian Magistrate administering an idolatrous oath to an idolatrous subject.

This we believe to be a fair statement of the terms of analogy. How stand the two sides towards each other ?

1. The *parties* are in *opposite relations* :—the tax-payer is a subject, the oath administrator is a ruler, (or one of the ruling body’s organs, which being a voluntary position, is the same thing as to the argument.) The subject has no power over the arrangements of the state, under a despotic government ;—but the governor has, if he choose to exercise his influence. The subject cannot prevent the use made of the state-money, but the governor may or may not require the administration of idolatrous oaths. The Christian subject of Idolatrous Rome had no control over Nero’s imperial revenues in their outlay :—but, the Christian governors of idolatrous India have power to say whether their servants shall cause oaths by false gods to be administered to their idolatrous subjects :—and these servants have it equally in their power to say, whether or no they will be instruments in such a work. Is it not so ? Now, although this different position of the parties in the two cases does not create a difference of *principle*, yet it does produce a difference in the amount of *responsibility* and so affects the merits of the case materially. Of course, if to pay taxes to an idolatrous government were really bad, the subject however helpless ought not to do it ; but, as to the power of prevention, how vast the difference between the governed and the governor, between the tax-payer, and the official oath-administrator ! Here first the parallel fails.

2. What is the express *ground* of acting on the two cases ? In the case of *tax-paying* the ground was wholly *civil* ; the tax was paid to Cæsar as Cæsar, and only as such ; there was no understanding as to any other capacity or circumstance whatever but his political headship. But the very ground on which idolatrous oaths are administered is a *religious* one ; it is because certain men differ from me in creed that I administer an oath founded on that creed ; it is to favour them who are idolaters, as subjects, by giving them the form of oath which as *Idolaters* they prefer. Is there no difference here ? Is it not plain that, in the case of the tax-payer there was no regard to idolatry whatever, no convention whatever about it ; the Christian looked upon the governor as a ruler, not as an idolatrous ruler, and payed money to him not because he was an idolater, but one of the “ powers that be ?” And is it not equally plain that we administer oaths in an idolatrous form in India because the subjects are idolaters ? therefore, that there is no

real analogy, no just parallel between what was done with no conventional regard to Idolatry and what is prescribed on the express ground of Idolatry? Here is another failure.

3. Again let us consider the *medium* of the transaction in the two cases before us. In the one case there is given by one man to another a *mere coin* or piece of money, which in itself is nothing but a medium of human barter or exchange; the coin says nothing, or declares nothing, but is a recognised mode of transmitting certain value from one man to another. It bears (as our Lord beautifully shews) Cæsar's image and superscription, and to Cæsar let it go. As a coin, it makes no mention of either God or Idol; it passes from hand to hand for what it is worth. True, if there was a ground of connection between the transacting parties regarding idolatry, then the giving of the coin would be significant; but we have seen that it was not so.

But is an *oath* thus like a coin? A coin declares who is king, but an oath declares who is God: a rupee declares that the Company is supreme in political government, or that Victoria is the Queen of India; but a Hindu oath declares that Gunga is God, or that Ramchunder is the Lord Jehovah! Is there no difference here? Oh how vast, how awfully vast the difference between the mere passing of such a coin, and the swearing of such an oath! How fearfully great the difference between receiving the payment of the one, and the judicial reception of the other! Again we say, that if there had been conviction previously, that would alter the case: but it is not so in the case of the tax-payer supposed. The medium of transaction in the one case is mercantile and civil, depending wholly on the mind of the parties transmitting for its moral or religious significance; in the other case the medium of transaction alone, independently of all conventions or results is significance itself, being the highest possible assertion and declaration of the sin of idolatry.

Thus the parallel of analogy breaks down altogether, and we trust it is not necessary for our candid opponent or for our readers to pursue it any further. We feel that we have shewn enough of discrepancy to disprove the relevancy of A.'s argument from Rom. xiii. in support of the administration of idolatrous oaths by Christian magistrates: for there is no analogy in the *relation* of the parties—in the conventional *ground*—or in the actual *medium* of the two transactions. Where then is the analogy at all?

Our correspondent states that "under certain circumstances I do think that the payment of taxes due to Government does involve an approval of the use Government makes of those taxes." But as he does not state what those circumstances are, we cannot divine them. But, we will say this in his stead, that we believe a people are accountable for the use made of their taxes when either they themselves or their representatives will them away by their own act to any sinful purposes:—or when having the constitutional right of petition, protest or memorial, they neglect their privilege in a free state. But such was never the condition of Roman Christians, and affects not our question.

Our correspondent then passes to the plea of "*necessity*." But this is at once granting the essential sinfulness of that thing which necessity

alone can justify. Now if a man grant that a thing is in itself (apart from the special grounds of the case) sinful, he admits that it is contrary to the law of God; and when he says that yet *necessity* justifies the doing of that thing, he maintains that in this particular instance the obligation of necessity is greater than the obligation of Divine authority, which is a very serious assertion, and needs strong evidence to establish it. Now we utterly deny that any such necessity exists as that which can entitle a man to break God's law, or make him innocent in so doing. We suppose that A. would probably refer to the law of the *Sabbath* in proof of his position:—but this reference will not bear him out, for our Lord shews, that the works which we call “works of necessity and mercy” are a true observance of the spirit of the Sabbath, although to us they may seem contrary to the mere letter of the law.

Again, it must be shewn that the necessity is one of *Divine* imposition and not of our own wilful creation; and then we must see that even this divinely imposed necessity is not a *test* of principle rather than a *rule* of duty. Now, all this is a very difficult matter in even ordinary circumstances; but how much more in a case where the very claims and glory of Godhead are concerned! It is a very easy thing to cry out, “necessity!” but it will be found rather arduous to make it manifest. Let our correspondent take heed not to go into that dark and trackless region. It is much safer to keep on the plain and good high-way on which “the wayfaring man though a fool shall not err.” He may cover a retreat by saying “*circumstances* demand it.” But we would ask what are those circumstances which are superior to the glory and Godhead of the Almighty? What circumstances can render the rights of man superior to the rights of God; or the conscience of a fallen man superior to the peculiar prerogative of the one living and true God? Let these things be shewn to us; and not merely be talked about, than which nothing is easier. Yea, if it could even be shewn that India cannot be governed without sin and insult to God, (and an idolatrous oath contains both,) yet it would still remain to be proved, that it was more necessary to govern India, than to please God! Who will undertake the task of sin involved in leading this proof?

The supposed case of the “sons of Adam marrying their own sisters” is nowise to the point. “Where no law is, there is no transgression,” and, as no law on this subject pre-existed, there could be no sin in such intermarriage. Had God at the creation made and promulgated a law bearing such prohibition against such a union, then there would have been sin in the breach of that law. The thing supposed was *then* lawful and right. It was not in this case necessity that made sin innocent. Even Adam and Eve were as nearly connected as even their children could be.

The other supposed case, of a nation consisting of eight parts Christians and two parts idolaters, resolves itself into what we formerly said on the reference to Rom. xiii. We need not retrace that ground—but merely say, that the Christian millions of subjects are not necessarily a party to the sin of the idolatrous millions of rulers: therefore on the ground of taxation they may not scripturally rebel: for political submission is not religious transgression in any such case.

To the writer of this it seems as the strangest thing possible that men should be in doubt as to what the BIBLE says on the subject. To him, since first he heard of the administration of sinful oaths, the guilt of it has just seemed as clear as the light of the first, second and third commandments.—Nor is he able to comprehend, how other men cannot see it. It fills him with amazement that, whilst men say that the receiver of theft is guilty of the eighth, and the partisan of murder is guilty of the sixth commandment, the administrator of an idolatrous oath is not guilty of the first, nor the receiver of an oath by a false god is not guilty in principle of the third! No man has yet taken up his pen to shew how it is so. We hear of nothing but “human conscience,” “the golden rule,” “expediency,” “necessity,” “circumstances.” But the basis of all is the Law of God; by it we stand or fall. We have appealed to it again and again; but no man has dared to take up our appeal on *that* point. Let A., or any other man, shew to us, that the three first commandments do *not* bear on the *administrator* as well as on the *performer* of an idolatrous act—on the *judge* who *sustains* an oath by a false god as well as on the *witness* who *gives* that oath by that demon whom he worships—let him shew this, and we are satisfied. But who has attempted this?

Again, we conclude our observations with the following statement of the case.

1. The Christian magistrate knows that idolatry is a deadly sin in man, and an abominable insult to God.

2. The Christian magistrate knows, that an oath is the highest possible assertion of this sin and of this insult, on the part of the idolatrous swearer.

3. The Christian magistrate sees, hears, presides over and decides by such sinful oath which, he knows, condemns man and insults God.

4. And the Christian magistrate does all this, not accidentally, but officially; not by constraint of authority, but by chosen profession of life:—he lives in part by it:—and he employs an officer for the express purpose of putting those very sinful oaths, under his own superintendence.

5. *Query?* In all this, does he sin, or does he not?—Does he partake in the idolater’s sin, or does he not? Is he displeasing God, or is he not? Is he bringing down more anger on India, or is he not? Is he hindering the conversion of sinners, or is he not? Is he retarding Missionary work, or is he not? Is he grieving and restraining the Spirit of God, or is he not?—Our own conviction is in the affirmative of all these queries. We believe, for reasons so often given, that there is not a public sin of a more ruinous and heinous kind in India at this moment, than this vile compromise with idolatry, and that until it be wiped away, there is no hope of any extensive blessing on this land. Where are our bishops, where are our chaplains, where are our missionaries, where are our elders and deacons, where are our churches, where are all our professors of Christianity? where are they? why do they not arise, and pray, and weep, and humble themselves before the Lord God, the dishonoured God of India? why do they not beseech and entreat “the powers that be” to desist from such heinous sin, such stupendous guilt?

Oh Thou merciful and long-suffering One, who hast borne ten thousand insults at our hands, and who seest Idolatry reigning in our Judgment-halls every day in despite of thy glory as the only God—do Thou appear in mercy, and cause this evil thing to be taken away utterly : do this for Thy name's sake which we have polluted !—Reader—join with us in this prayer !—*En.*

II.—*The Meditations of an Inquirer after Truth.*

For the Calcutta Christian Observer.

No. II.

I. That I, in common with all animated beings around me, am *created* I cannot doubt. I am certain that I began to be ; and I feel it impossible to believe that I came into being by chance. There is too much art in my construction for me to give credit, for one moment, that I am a mere fortuitous assemblage of atoms. That I have therefore a Creator is a truth which irresistibly forces itself upon me : and as there is so much art displayed in my construction, I am as irresistibly forced to believe that my Creator must not only be intelligent but wise. And as no wise being will ever construct a machine without having in it or by it some object in view, so I am led naturally to inquire, what can have been the object which the Creator had in view in my construction ?

I reflect again and again ; but my mind can settle upon nothing. It is possible I may have been created to be useful, according to the extent of my abilities, to my fellow-creatures around me. This viewed by itself is certainly no contemptible object. But, then, for what were we all in the aggregate created ? Each wheel in a machine serves a purpose that has a relation to the whole ; but, then, for what is the whole constructed ? Some object there must have been. What is that object ? Alas ! I can see nothing accomplished upon earth worthy of such a curious structure as my body and mind ; and worthy of all the bodies and minds that have existed and do exist.

Is it possible that this is merely the beginning of our being, and that we are destined to live again at a future time in this world, or in some other world, and that then the object of our creation will be fully apparent ? Who can tell ? What evidence is there that there is any, or that there ever will be any other state of existence than the present ? Death apparently unloosens the whole fabric of the human system ; and although it is fully evident, that the thinking part of man is something very different from the unthinking part of him ; and although no argument can be adduced to shew that the former may not exist, retaining its peculiar property of thinking, apart from the latter ; yet what evidence is there for this ? The wheels of a watch, when separated from each other, cease to point out the time ; and it is possible that body and mind may, at the period of dissolution, cease to perform all their usual functions. Who can demonstrate the opposite of this ? And who, therefore, can *prove* the existence of a future state ?

Still, when I reflect on the obligations which I am under, I cannot help *fearing* that a future state is more than probable. There is a something within me which tells me, that in reference to my fellow-creatures I ought not only to abstain from doing them any injury in person, proper—

ty and character; but that, having the ability to benefit them in any way possible, I ought to do so. But I am conscious that I have often failed in both respects. And as I am certain that I could not have been possessed with the feeling of this obligation unless it had been implanted in me by my Creator, I cannot help fearing that my derelictions, (since I plainly see that they are not punished in this world,) may be visited in some other state of existence.

In what state? Is there a metempsychosis? If there be, the sicknesses and other natural calamities which I now often suffer may be the visitations of former crimes. But is there a metempsychosis? This I cannot prove. True; I cannot account for the sufferings to which I see innocent childhood subjected; nor can I account for the manifest evil fortune that befalls many of the most virtuous, nor for the manifest good fortune that befalls many of the most opposite character. I am ready, therefore, at first sight to suspect that there must be a metempsychosis. But still I cannot prove it. No one has any consciousness of having lived formerly. Besides, when I take a second view of the matter, it seems to me, that to reward or punish where there is no consciousness of having ever done good or evil, and where there is no certainty given of having lived in a former time, to be a most arbitrary, if not a most unjust proceeding, and one which we can hardly suspect to be that of a being whom we must acknowledge to be wise. Yet, how am I to account for the sufferings of infancy and of the virtuous? Have they deserved them,—and when? Have they not deserved them? Then, why do they suffer? Who will extricate me from this labyrinth? To me the matter is deeply important.

And on the supposition that it is determined, that there shall be an inhabitation in another world, or in another body, in order to suffer for derelictions committed here, can any one tell me whether there be or be not any way of escape from the appointed punishment? Is the decree irrevocable? Or may it not be set aside on condition of an atonement being offered? and if so, what atonement? It is impossible that I can make satisfaction to all the individuals whom I have injured; for many of them are dead, many of them are far away, and many of my offences I have forgotten. Will the infliction of self-suffering atone? Then how much should I inflict, and in what mode should I inflict it? Besides, how can self-suffering be any atonement to the injured? Will the giving of money atone? Then, how much should be given? and to whom should it be given? To all the injured, for the reasons just stated, I cannot give; and how can money given to one person be an atonement for crimes committed against another person? On all these topics I am in complete ignorance. It seems reasonable that I should be punished; but for this I have no certainty. And if punishment be decreed, I know neither whether the decree be revocable or not, nor, if the former, in what way it is to be revoked. O how much it is to be desired that God would speak, or that he would send us unquestionable instruction in any way in which it may seem good unto him.

Again: considering that I am perpetually receiving tokens of kindness from the Creator, I should like to know whether, besides the feeling of gratitude, he wishes me to perform any service directly to himself in return. Men are not satisfied with the mere feeling of gratitude: they require a manifestation of it. And if God requires the same, how shall I shew it? Am I told, that the only way of doing so is by acting out my obvious duties to my fellow-creatures? But this would be obligatory on me even if I received no expressions of kindness from the Creator. Besides, how can I know that this is the *only* way in which I am to manifest my gratitude to Him? He may, like men, require a manifestation

by words and by acts. And by what words, and by what acts? As he has never spoken to me it is impossible I should know; and I am totally ignorant of any process of reasoning by which I may attain to such information.

O for light from himself to guide me in this darkness! Reason is light, but reason aids not in these things. And can I believe that my Creator, whom I certainly know to be not only intelligent but wise, can have left me in ignorance on these momentous topics? If he has, he may indeed be wise, but he cannot be good. But have I any reason to conclude this? Nay, have I not, from the perception of right or wrong with which he has endowed me, and from the many instances of real goodness of which I see he is the actual performer around me,—have I not rather reason for concluding that he must be at least largely if not fully good? Is there not therefore ground for hope, if not for certainty, that he has given instructions and directions on these important subjects? Let me try to find out.

II. The Christians have a book which they affirm has God for its author, and which they say also contains instructions on all the points of my inquiry. Let me look at this book. Verily, it does tell me of the way in which I and all other creatures have originated; of the nature and attributes of the Creator; of the object for which I was created; of a future state; of the separate existence of the soul; of future rewards and punishments; of a way of pardon; and of the way in which God requires to be served: and the whole, as shown by Bishop Butler in his “*Analogy of Religion natural and revealed*,” is so consonant to the dictates of reason, that it at once commends itself to my understanding.

But how do I know that what the Christians say of the book is true? It may not have God for its author, but may be the unaided composition of men only, and by them palmed as the word of God upon the world, in the same way as many other books have been which are evidently false. Let me examine this matter; for I cannot suppose God to be so evil as to have left me without the power of discerning the truth in such an important topic as the present.

That men, since they are reasoning and inventive beings, may have of themselves made this book, is a possibility that may be credited; but that they have done so is a probability that can hardly be believed. The book contains such sentiments, and unfolds such a system of doctrine, that it is not at all likely that the authors of it could have been men of falsehood, as they must have been, did they not write under authority from God. The doctrines of the book strike at the root of every thing that is agreeable to the nature and inclinations of the human heart. It exhibits men in such a way as to make them almost abominate themselves. And it imposes such a system of religion upon them, that they must feel themselves bound by it as with fetters of brass and of iron. If the book, therefore, was composed by deceiving men, they must have been very foolish men; for they certainly, if wise, could never have expected that such a system would be received and acted on by their fellow-creatures, nor themselves be respected for their labor. This is not the way of deceivers.

But whatever may be thought of the truth or falsehood of the doctrines of the book, one thing is evident,—the historical parts of it are certainly true. What is called the Old Testament has all along been in the hands of the people whose history it records; and was given to them section by section shortly after the events recorded in each had taken place. Now, credulous as men sometimes are, it seems impossible to make a whole nation really believe that they are the descendants of patriarchs that never existed; that their forefathers were oppressed in Egypt, and

were delivered by a series of astonishing miracles, none of which events ever happened; and that their nation sojourned for forty years in a wilderness, fought many successful battles with surrounding kings, had their religious system delivered to them in a very astonishing manner from Mount Sinai, and in the presence of all, &c. &c. when all is nothing else but fable. Could any one impose in this manner upon the whole people of England? The supposition is absurd.

And as it regards the events recorded in what is called the New Testament, there is the most abundant collateral evidence that all is true. The books themselves were published immediately after the events recorded took place. Several contemporary histories exist, all of which mention directly or indirectly the particulars recorded in the book; and though some of the authors of these other histories were enemies to the Christian faith, yet none of them ventures to call in question the facts set forth. Thus, there is the most positive evidence that, as far as the facts are concerned, the book is true.

But this will not prove that the doctrines of the book are the revelations of God. No: the history may be all true; but the doctrines may be all fictitious. The miracles said to have been wrought in proof of the doctrines, may have been all deceptions, though, viewing all the circumstances of the case, it is exceedingly hard to entertain this supposition. And the writers also, though men of unimpeachable character, and though it be evident that they gained nothing, and could gain nothing, by the part they took in supporting and propagating the religious system of the book, yet may have, in some way or other, been deceived themselves, or have been mere well-meaning enthusiasts. Such things may be supposed; but it is impossible they can be real. There is a something else in the book which stamps it beyond all contradiction as a revelation from God,—and that is, the very great number of prophecies contained in it,—prophecies which were published to the world long before the events took place. How men could tell hundreds and thousands of years beforehand the most minute particulars of events that have since transpired, and of events now transpiring, without having had their information from God, is impossible to imagine. *They must have been inspired.* And if they were inspired in these, is not this a proof that they were inspired in all the doctrines they have delivered? Would God ever bestow the spirit of prophecy upon lying and deceitful men? This would indeed be to make God an abettor of falsehood. Is there not here, then, most unquestionable evidence that the religious system of the Bible is divine? Can I have a stronger proof? I can conceive of nothing stronger. This is evidence indeed! The very sight of Keith's work on prophecy is attended with an irresistible flash of conviction upon the mind.

And that the book has not been corrupted by alterations, additions, and subtractions, is obvious from the very existence of these prophecies themselves, accompanied with the corresponding historic narratives as found elsewhere. Besides, the very great number of quotations from both the Old and New Testaments found in the works of the early writers shews beyond all contradiction, that the book has come down to us as it was originally published to the world. What else then have I to do but to bend to the truth? More conclusive evidence there can be for nothing than there is for this book being a revelation from God. And verily it is a revelation of mercy. Here there is every thing to be found suitable to the wants of man as a sinful and an accountable creature,—every thing to make him happy in the world whatever be his circumstances in life,—and every thing to make him beneficial to his fellow-creatures as long as he is a sojourner upon earth.

III.—Question.

To the Editors of the Christian Observer.

DEAR SIRS,

Is it right in Christian ministers, to admit to the Lord's table, those men who are in the habit of administering idolatrous oaths? Are such ministers who do so, acting in a manner acceptable to the Lord Jesus? Can there be any true communion with Jesus, and discernment of the Lord's body, when after sitting at the table of the Lord, they will enter on the administration of heathen oaths, dishonouring to God, thus *serving* the idols of the heathen, and helping to *keep up* the delusions of Satan? Can this be right? Where is the witnessing against the hateful practices of the heathen in a way which would *convince* them of our *sincere belief* of the *Truth*?

N.

IV.—*Summary of the History of the Jews of Cochín, and an account of their present numbers, presented by them to Mr. Baber, March 1839.*

After the destruction of the second temple, in the 3828th year of the creation, 3168th of tribulation, and 68th of the Christian era, about 10,000 Jews and Jewesses came to Malabar, and settled themselves at Cananganore, Paloor Mahdam, and Poolootto; and three-fourths of this population remained at Cananganore, then called Mahodraupatna, and subsequently Chingly, under the government of Churum Perumal.

In the year 4139th of the creation, 3479th of tribulation, and 379th of Christ, Cheruman Perumal, Eravy Virma, granted to the Jews the honor and privileges they were to exercise, and which was engraved on copperplate, called Chempeada in Malayalim, and thereby appointed Joseph Rabbaan the head of the Jews, and called him Srianandam Mapla; and that same Raja divided his country into eight divisions, which he bestowed, as will be seen in the following translation of the copperplate.

To that God, who of his almighty will and pleasure created this world, I, king Eravy Virma, lift up my hands in adoration, and bestow this grant as from time immemorial our sovereignty existed, on this day of the 36th year of my reign, at Cananganore; and thus, I do hereby ordain and give all manner of power to Joseph Rabbaan, to wear five different colours; to salute by firing of guns; to mount on elephants and horses; to give the call on the roads; to make converts of the five nations; to use lamps by day; to have cloth spread on the ground; to adorn houses; to make use of palankeens, high parasols, kettle drums, trumpets and small drums; and all these privileges, I grant unto him, and 72 of their houses (families) free of ground rent, and duty on scales, and appoint him as the head of all the subjects, and their churches in whatever part of my country they may be established. And all the above-cited privi-

leges, we have hereby, and without any the least difference or contradiction, fully granted by these copperplates unto the said five coloured Mr. Joseph Rabbaan, and his heirs, male and female, bride and bridegroom, to hold and exercise as long as they may be in this world, and his descendants shall exist. And may God grant his blessing to the hereunder-named witnesses, Banahito Coverton Mahtaundan, Bennuvella nanda Coatten, Sri Candon, Eartunaieda Mahna Vigaram, Baloda nanda Irri-caran Chaitten, Keddattiroor Coadda Irvy, Killa Pautto Moodacan Chat-ten, Vajahchery Kandan. Written by Kelappen, and as Perimpahdappa, the Cochin Raja, is my heir, his name is not included in this. (Signatures.)

The following is the subsequent history of the Jews in Malabar.

Until the arrival of the Portuguese, they lived on the seashore ; but when the Portuguese had taken Cranganore, they left in the 5326th year of the creation, and 1565th of the Christian era, and settled at Cochin, where the Raja granted them places to build their synagogue and houses next to the Raja's palace, in order to protect and advance them best. The grant of the ground allotted, was given in the names of Samuel Casteel, David Baleha, Ephraim Salah, and Joseph Levy ; and their buildings were completed in the 5328th year of the creation, or the 1567th of the Christian era ; but still they continued to suffer oppression from the Portuguese, as they were not allowed quietly to enjoy their customs, and the privileges granted them, nor were they suffered to follow their trade and to go about unmolested. The hardened Portuguese took whatever was found in their hands ; robbed, beat, and drove them away, wherever they were seen, and neither redress, truth, nor justice, could be found. And thus the Jews underwent the greatest hardships and sorrows until the arrival of the Dutch at Cochin in 1662, when the Jews afforded them every assistance they wanted, and obtained a livelihood ; but as at that time a disagreement occurred between the Dutch and the Cochin Raja, and they killed the Raja, the Dutch on that account left Cochin and went over to Ceylon. Since their departure, the Portuguese, driven by their spleen and connected with the native Malabarians, set fire to the Jews' synagogue and houses, robbed and killed them on account of their having given the Dutch some provisions ; and as at that time the Jews had a book called Sepher Jahshar, containing a detailed account of all the Jews' proceedings ever since they came into Malabar to that period,—which book was kept in the synagogue with the rest of their rituals,—it was totally burned, so that they were driven away in despair, and on the point of sacrificing their lives, when fortunately the Dutch again returned to Cochin, and in a very few days, the town of Cochin was taken possession of by Commodore Peter de Peter and Admiral Van Goes, on the 8th of January 1663, and 839th of the Malabar era.

On hearing of the surrender of Cochin, the Jews, overjoyed at the happy event, returned from the different places they had taken refuge in, and rested again at their own places ; repaired the losses sustained ; and were under the guidance of their head and leader, Santob Casteel, praising the Almighty for the deliverance they had received, and praying Him that under the auspices of the Dutch they may obtain further blessings. Ever since, the Jews obtained every favor and protection from the Dutch, and the native Raja ; and in trading with them, as likewise serving them, the Jews obtained a livelihood and every comfort at Cochin in Malabar.

In the Christian year 1686, when Gilmer Vosberg governed Cochin, four merchants arrived from Amsterdam, namely Moses Fereira de Paiwa, Isaac Irgas, Isaac Mookat, and Abraham Bort, of the Sepharadim ; and having visited the Jews of Cochin they were glad, and consented to live with them. They wrote to Amsterdam whatever they had seen and heard

of the Jews in Malabar, and desired to get all the books that were required ; and when the congregation of Amsterdam (on whom may rest the blessing of God) received those glad tidings, they immediately sent the books of Moses and of the Prophets, prayer books*, and of the laws and other books, then wanted, which proved a great rejoicing to the Cochin Jews' congregation ; and from that time they entered into close intimacy with those of Amsterdam, and annually corresponded with them, and received from them all such books as they required from time to time, and sent copies to be printed in Amsterdam ; in return for which the Cochin Jews remitted all that was desired from them. Thus, the Cochin Jews' customs are of the Sepharadim.

Now of the numbers of the white and black Jews of Malabar.

Cochin was considered the metropolis of Malabar in India. Those called the white Jews are a people coming from the ruins of the Holy land, and they have one synagogue and no more.

Those called the black Jews, are of the natives of Malabar, that were in Cranganore, and its vicinity, and who of their own spontaneous will joined from the beginning with the white Jews ; and of slaves emancipated by the white Jews. These, in connection with each other, formed that people ; but the white Jews were never connected with them by intermarriages ; nor have they any of the Cohen or Levy family among them ; nor have they any of the Levitical ceremonies in their synagogues or any relationship in other countries, so that they are a separate nation of themselves in Malabar. Still they have the Mosaical Laws (Torah ;) and their customs and usages are like those of the white Jews, with a few exceptions and differences in their prayers and songs, and greatly differing with the manners and proceedings of the common people of the country of Malabar. They inhabit the following seven places, viz. at Cochin, Anjecaimal, Paroor, Moottum, Chanotto, Mala and Tirtoor ; and their head or leader at that time was Samtob Casteel.

The Jews (white and black,) after their having abandoned their two synagogues, and habitations at Moottum and Tirtoor, during the invasion of Tippoo Sultan, are now fixed at the following places, and their number is as hereunder.

At Cochin, next to the Raja's place, the white Jews have a synagogue,	
and 38 houses, inhabited by males, including children, ...	85
Females, including children	98

	Total of white Jews, ...	183
Of black Jews, being emancipated slaves in 28 houses of		
males, including children.	36	
Females, do. do.	54	
	—	90
Of Creoles, including children	60	
Females	do. do.	66
	—	126

Of black Jews, that had three synagogues to the southward		
of the white Jews, of which one synagogue being abandon-		
ed, they now form two congregations, and have two syna-		
gogues and 53 houses, inhabited by males, there are, includ-		
ing children	89	
Females, do. do.	137	
	—	226

Total of white and black Jews and Jewesses at Cochin.	625
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* A liturgy, a copy of which we have seen, was expressly printed for the Cochin Jews.—*Editor O. C. S.*

At Ajencammul (commonly called Etnaculum) of the black Jews belonging to two congregations, having two synagogues and 52 houses, there are males, including children.	85	
Females, do. do.	108	
	—	193
At Chanotta, (commonly called Chandamangallum) the black Jews have one synagogue and 43 houses, inhabited by males, including children.	74	
Females, do. do.	90	
	—	164
At Malla, the black Jews have one synagogue and 16 houses of males, including children.	13	
Females, do. do.	18	
	—	31
At Paroor in Travancore, the black Jews have one synagogue and 5 houses of males, including children.	12	
Females.	14	
	—	26
Total of white, black, and emancipated Jews in Malabar. . .		1039

The following is the present state of the Sarkar (Government) school at Jew town.

The school was opened by the Resident Cassamajor in the year 1835. The Sarkar allows Rs. 25 per month.

English Teacher.....	Rs. 9
Hebrew, ditto.....	,, 10
Malayalam, ditto.....	,, 4
Housekeeper.....	,, 1
Stationary.	,, 1
	—
Total ...	Rs. 25
	—

There are forty scholars altogether. Twenty-five of them attend regularly. Some went to Bombay as petty merchants, and some are desirous to learn, but their parents are very poor, and are not able to afford them clothing, otherwise they would attend regularly.

The 1st class contains 8 boys, who learn in *English*, spelling, reading, writing, arithmetic and tables; in *Hebrew*, reading the Bible, translating into Malayalam, and writing copies; in *Malayalam*, reading Bible and Amaravashum.

The 2nd class contains 9 children, who learn in *English*, spelling, reading, writing and tables; in *Hebrew*, reading the Bible, and writing copies on slates; in *Malayalam*, reading the conversation between the master and scholar on the Ten Commandments.

The 3rd class contains 10 children, who learn in *English* some monosyllables, and some dissyllables; in *Hebrew*, the same; in *Malayalam*, writing on the floor and learning.—*Oriental Christian Spectator*.

V.—*America—Slavery and Emancipation.—Anniversary of the American Anti-Slavery Society.*

How instructive and grand is it to see the great orb of day struggling with, and bursting through, the mists of the morning, gradually scattering every vapour, and gilding with his lustrous beams first the loftiest summits, then the less prominent objects, and at length shedding the full tide of his beams over every part of creation's wide domain ; " all alone in his glory," unimpeded by a single cloud, or unattended by a solitary dew drop, rejoicing in his triumph as a strong man to run a race ! Grand and commanding as are the triumphs of nature in this and similar exhibitions of her energy, they sink into insignificance when compared with those struggles in which some of the nobler spirits of our race have engaged for the purpose of rescuing the human family from the oppressions of power, avarice, ignorance and lust. Like the sun they have arisen in the majesty of heavenly inspired benevolence and courage, surrounded by an atmosphere calculated by its deathly coldness and density to chill if not dismay the most daring ; but, gathering strength and brightness as they have travelled in their course, they have not only infused their feelings into the hearts of the dwellers on the mountains, but also to those that have inhabited the valleys, until vast bands of freedmen have gone forth, cheered and instructed by their example, to strike off the manacles of the slave and cause him to stand forth equally with themselves every whit a man : and many are there of such instances in the otherwise painful and depressing history of the human race. Nor is it necessary to range over the pages of ancient history to find them ; they have lived with us, have just left us ; they being dead yet speak, or living with us will not allow us to be silent or inactive in freedom and religion's cause. Whose mind does not revert to the highly honored name of *Wilberforce*, the father of modern efforts to emancipate a world from slavery's yoke, and with that name what a galaxy of names, rendered illustrious by yielding the substance of their energies, the force of their eloquence, and the large proportion of their lives to aid in procuring liberty to the captive, and the opening of the prison doors to such as were bound. They were men who felt the shame to which England stood exposed, while she boasted that she was the asylum of the world, and yet made her colonies the nurseries of slavery and the theatres of most oppressive crime ; they felt the desirableness of obtaining for their country that greatness which flows from doing justice and walking uprightly, and they strove for it as for the brightest gem which could adorn the crown of

the first country in the world. They came, they saw, they spoke, they fought and conquered—and the monster *Slavery* is, as far as Britain is concerned, entombed for ever, and the nation has held its jubilee. But is Britain the only country where oppression throve?—is she the only land where noble spirits live and labor for their country's weal and the liberty of mankind? No; and while we write the fact with intense pleasure that in another land there are spirits worthy of the country which gave them an origin—men unmoved as her mountains, overwhelming as her cataracts, and in their feeling and benevolence vast as her territory—while we write this with pleasure, we pen with a grief correspondingly deep that in this same land, the vampire slavery had fastened its deadly fangs until it had well nigh drawn the life's blood of religion and liberty out of the heart of the nation:—*this land is America*. The times have changed—the vampire no longer sits and spreads his impenetrable wing over the whole land—he no longer sucks the life-blood out of the whole nation—he has been aroused and driven into nooks and sections of the country where darkness is loved rather than light, because the deeds of the people are evil;—and in those parts of the land from whence he has taken his reluctant flight, the blood has begun to flow with a healthy, vigorous and natural glow. The heart of the American people has begun once more to beat truly to the principles on which the constitution is based, and the extremest arteries already sympathize with the fountain of present life, and there is a voice which now finds an echo in every valley and on every hill through the length and breadth of America—

Hail, Colombia, happy land !
Thy people all are free ;
Let monsters quake and tyrants fear
The lesson taught by thee.

In a recent number we endeavoured to show the present conflicting state of feeling in the United States on the subject of slavery, which is in truth enough to sicken the most obdurate heart ; what must it have been in the days of undisturbed oppression ? It affords us the highest satisfaction to be able to inform our readers that the good work still progresses with amazing rapidity. It was our intention to have given a brief sketch of some of the illustrious ones, amongst the transatlantic emancipators in the present number, with specimens of their talents and eloquence : this we must for the present defer, since we have just received an account of the annual meeting of the "*American Anti-Slavery Society*," as we think the speeches delivered, though ill-reported they evidently are, will convey

much more accurately than any remarks of our own, the present state of feeling and action in the United States on the subject. We find from the Report that—

“ The number of new societies formed during the year was 304, making the whole number 1650. The number of anti-slavery newspapers has increased. There are now nine weekly, one semi-monthly and four monthly papers, devoted mainly to abolition, and circulating to subscribers upwards of 25,000 copies per week. The receipts of the Society, during the year, were \$47,280 ; being \$4356 more than the previous year.

“ Gerrit Smith, Esq., of Petersborough, New York, in moving the acceptance and printing of the report, expressed his hope that when printed, the report, with all the important statements and convincing arguments it contained, might reach every portion of our country. God, he said, would bless these truths, and would give them efficacy on the minds of men, in spite of all the spurious religion and spurious republicanism which curse our land.

“ The Rev. Mr. Rankin, of Ripley, Ohio, seconded the resolution, and proceeded to state the result of his own observation as to the practical effects of slavery, after residing all his life, save the last 17 years, in slaveholding states, and since then on the immediate border, and within daily view, of a slave region. He expressed great personal kindness for the citizens of those states (among whom were all his own relatives and early friends), and spoke under the conviction that slavery was, in its native tendency, calculated to ruin all who practised it. Mr. R. then quoted the admissions of slaveholders themselves to this effect, and insisted that, as their ultimate reliance for safety in continuing it was on the protection and aid of the free states, these latter were, practically, and in fact, the pillar which supported the whole system, and were, to that extent, answerable for its continuance. He spoke of the cruelties and oppression attendant upon the system, especially in the separation of near relatives, and related an affecting case which had happened in his own immediate vicinity, aggravated in its enormity by breach of promise, and the suddenness of the blow, a man having been sold and sent from wife and children to Georgia for \$750, although \$550 was obtained by voluntary contribution, in reply to the alleged necessity of his master for that sum. He spoke with warm indignation against a recent law passed by the Ohio Legislature, on application from that of Kentucky, inflicting a fine of \$500 on any one who should shelter or succour a fugitive slave, as being against every feeling of humanity, and in positive contravention of the divine law. He concluded by declaring his fixed determination to hazard all he had in supporting and promoting the designs of the Society.

“ He was followed by the Rev. Mr. Lee, of the Methodist Episcopal church, Utica, New York, who delivered an address in support of the following resolution.

“ ‘ Resolved,—That the system of American slavery usurps the prerogatives of God, tends to blot the Divine image from the soul of man, degrades him from the dignified rank his Maker gave him in the scale of creation, and subverts all the social relations which God and nature have made essential to his earthly enjoyment.’

“ Mr. L. spoke with great earnestness, and reproached slavery in very strong terms, as guilty of each of the four charges brought against it in the resolution, on each of which he commented ; and as surpassing, in atrocity, all other sins of our country. Its evil, he said, could not be exaggerated ; no declaration could reach it ; it was unspeakable. To represent it, his words must glow with the very fires of hell. But he re-

membered that Michael, when contending with the devil, brought not against him a railing accusation, but said, "The Lord rebuke thee." So he would say, "The Lord rebuke thee, O Slavery!" as Christ rebuked the demons, and sent them scampering to hell; and let it not be permitted, like them, to enter even into the swine, but be blotted from the polluted records of the church and the nation, as worthy only of a page in the biography of some damned ghost, or even of Beelzebub, the prince of the devils!

"The Rev. Dr. Wilson of the Associate church, (Covenanters,) seconded the motion, and observed, that 20 years ago he presumed nineteen-twentieths of the population of southern states would have done, and as nineteen-twentieths of that of the northern States would now do, condemn slavery *in the abstract*, while they intended to justify it in the concrete. But this was vain, and amounted to an admission that the inherent evil of slavery was unchangeable. The Rev. Dr. then went into a course of reasoning to prove that both the Old and New Testaments condemned it as sin; and that it subverted the basis of the whole second table of the Decalogue, which proceeded on the principle that man has a right to himself. It was evil in the abstract, and in the concrete, condemned and odious in the eyes of God and good men, and the voice of both proclaimed that the general jubilee of emancipation should be proclaimed throughout our land.

"The meeting was then addressed by Mr. Harris, a young colored man from the university of Vermont, who spoke with much apparent freedom, and descanted on the oppressions endured by his colored brethren at the South, and the resulting evils upon those in the free States. He denounced our country as the apostate land of liberty, which had enjoyed for half a century the name of freedom, but where, in reality, freedom never existed. He adverted to the charge brought against the colored race as more disposed to crime than their white brethren, and derived the force of the alleged proof of it derived from the numbers of that race in our jails and penitentiaries. Admitting the fact, it would be accounted for from their great ignorance, and this was chargeable upon the whites who shut the doors of knowledge against them, and were therefore, in a great degree, answerable for their crimes. The evils they endured in their social relations were great and grievous, yet they must endure in silence, for if they rose up to complain, the torch and the brickbat were the only arguments employed on the other side. He denounced with severity the prejudice which excluded colored men, merely on account of the complexion God had given them, from participation in social privileges and advantages, as being stronger than even the love of money, for the offered money could not procure for them even an equality in the common conveniences of travelling. In the rail-road cars they must be shut up in a box like so many wild beasts or monkeys. If they attempted to acquire a useful trade, their color was an insuperable objection. Hence they were driven to the most menial occupations. The church itself was not free from participation in the general guilt of oppressing the black man. He feared that some of her pastors would in the great day, have the Judge say to them, though ye may have cast out devils in my name, yet this devil of prejudice you have not cast out of your own hearts—and though you may have done many wonderful works, one great work, that of emancipating the slave, ye have left undone. Still, degraded and oppressed as his brethren were, he would rather suffer affliction with them in this land of their sufferings than enjoy affluence and ease on a foreign shore.

"Mr. Fuller of Skaneateles, N. Y. a member of the Society of Friends, having been introduced to the meeting by the President, said, the young brother had spoken about colleges; but he came from the herd and the

flock. He had no objection, however, that the simple ram's horn, which alone he could blow, should exalt the silvery tones of his young colored brother. Personally that young man was unknown to him, but he was not ignorant of his character and history : he had gone back, in his inquiries, to his origin. He had been brought up by a man and his wife who never had been worth \$500 in their lives, and had a family of nine children of their own. The doors of Union College had been shut against him simply on account of his color, and he had been obliged to go to Vermont to a college where that was no bar. In coming down the river even a southern gentleman could consent to sit at table with him after accidentally discovering him reading Greek ; but had southern prejudice operated in regard to this youth he never would have stood before that audience. Mr. F. called on all, especially on his female friends, to sacrifice these prejudices, to come over to the aid of the despised abolitionists, to encourage the education of colored gentlemen, to countenance them in common schools, and possibly they might thus exert a happy influence over their husbands, whose pockets, and perhaps their ears also, were now stuffed with cotton.

“ Mr. Stanton, one of the Secretaries of the Society, next addressed the assembly, in support of the following resolution :

“ ‘ Resolved, that the political power of the free States is sufficient if properly exercised, to exterminate slavery in the nation.’ ”

“ The doctrine contained in this resolution, he said, was new, and would probably create surprise ; but he should adduce undeniable facts which would fully evince its truth. He then stated what, through the influence of the free States, might be done by the General Government. 1. They might abolish slavery in the District of Columbia. Their power and duty to do this were both clear, and the effects of such a measure would be most important. For, first there must be a full discussion of the whole subject of slavery in Congress, the report of which would flash the light of truth over the whole South. Then the act itself would be a solemn verdict of the nation against slavery as a public evil, and this would sign its death warrant. The South fully understood this : and hence they rallied around the District of Columbia as the great rampart of their cause. Mr. Preston had admitted in the Senate, that this was the bridge over the moat, which once passed, would admit the foe to their castle gates.

“ Again, the General Government might prohibit the internal slave trade between State and State. It had as much constitutional power to do this as to abolish the foreign slave trade. This domestic slave trade was in effect the cause of the continuance of slavery in our land. It supplied the vacuum, constantly created by the destruction of slaves in the far South, and by draining the superabundant slave population from the more northern of the slave-holding States prevented that accumulation which would embarrass the planter, and compel him to change his system. Thus, by the prohibition of this trade, slavery would die of starvation at the south, and of apoplexy at the north.

“ Again, Congress could prohibit the farther admission of slave States into the Union, but admit such as were free. This would change the balance of power, which had been in the hands of the South for the last thirty years. On slavery the whole South was as one man, while the North was divided. Hence they presented a prize, for which ambitious men seeking the Presidency were ready to bid, and the continuance of slavery was the price upon the counter. At the formation of the Union the power was in the hands of the free States. It had been changed by the formation and reception of new slave States at the South. Mr. S. here pointed to the fair and fertile regions to the west of the great Lakes soon

about to become States densely populated, while the South had only Florida, and argued to show that by refusing to receive any more slave-holding States into the Union the balance of power must preponderate in favor of freedom and emancipation. Slavery could then be abolished, and our Republic could, without inconsistency, go forth to preach freedom to the old world.

“But, beside the action of the General Government, much could be effected by the action of State Legislatures. The influence of this was strongly felt at the South, and more feared than the action of Congress. Judicial decisions, like that recently given by Judge Shaw of Massachusetts, would also do much. A Jury trial might be ordained in every case of the claim of fugitive slaves: and demands might in turn be made on the Southern States for the delivery of free persons of color from the north, impressed under Southern unconstitutional acts.

“Lastly, over and above all state and congressional action, there was a dernier resort in the power to amend the constitution, by which the Federal Government could be clothed with power over the existence of slavery, throughout every part of the Union, and could exert the same control over it as the British Parliament. It was objected, however, that thus to abolish slavery, would be a violation of the compact under which the southern states came into the Union. But what compact? written? or unwritten? The unwritten compact, as understood by those who formed the Union, looked, as a matter of course, to the eventual abolition of slavery; and the written compact contained on its face a provision for its own amendment, whenever a sufficient majority of the people of the United States should demand it. But it was said that the South, too, had a dernier resort; viz., the dissolution of the Union. Mr. S. scouted this idea as absurd; since the moment they left the Union, they would be in the hands of their slaves, and would quickly come knocking for re-admission, to get the protection of the North. Mr. S. farther adverted to the getting up of an expurgated literature at the South, which he treated with great severity and sarcasm, as a hopeless task. To carry out the principle, they must have expurgated poetry; expurgated history; expurgated novels for their lily-fingered ladies; nay, an expurgated Bible. Nay, more; they must expurgate the works of God, which showed the contrast between free and enslaved regions, and finally expurgate the Almighty himself, for their own Jefferson had said that, in a contest between the oppressor and the oppressed, the Deity had not an attribute which would take sides with the oppressor. Before they could enjoy their slavery in peace, they must remove beyond the limits of God’s created universe.

“Mr. Lewis Tappan seconded the resolution, and in support of it, quoted facts to show that Northern men, while uttering the loudest “yelps” in favor of freedom, were interested in, and secretly desired, the continuance of slavery at the South. He produced a number of cart whips manufactured at Newark, for the use of drivers on the plantations; another of bowie knives, made in this city, for the southern militia companies, and one very elegant one, imported by an elder of the Presbyterian church in Maiden lane, having on the blade the words “death to abolition.” He also stated the case of a poor black boy, born free in Virginia, who after residing here for three years, was shipped, as he said, “by a Yankee captain,” in a steamer for New Orleans, there thrown into the Calaboose, whipped, and sold as a slave; in the course of a few months after was sold five times, once gambled away, and then given away as a present; but finally brought off by a member of the Society, who went to Memphis in Tennessee, for the express purpose of effecting his escape. The young man, named Isaac Wright, was

present on the platform, and also the individual who had accomplished his rescue.

“Mr. T. farther related the case of a Presbyterian minister in the city who had, after strong remonstrance, executed a deed of emancipation for a colored child, now of two years, whom he had left in Maryland, when only ten months old, bringing away its mother; declaring, in reply to remonstrances from a brother clergyman, “that he did not want to have any thing to do with the brat.” The name of this individual was loudly demanded, but Mr. T. refused to give it. He, however, held the deed of emancipation in his hand. He said he had himself called on this gentleman, and had been rudely treated by him; and had that morning met him in the street, when he said, “Owing to your interference, the mother of that child has gone off. You have robbed me of the woman, and I will never forget you for the act.”

Mr. Fuller hoped the deed would be read.

Mr. Arthur Tappan expressed his dissent. The name ought not to be given. The effect would be better otherwise. A physician, some years since, had driven sharp tacks into the back of his chaise to wound the little boys who might attempt to get on behind: the fact was published without the name, and immediately all the respectable physicians of the city had come forward and denied the act, thus more effectually exposing the name than in any other way.

Mr. (Lewis) T. referred to another minister, who, after residing some time at the South, had said to the Rev. Albert Barnes of Philadelphia, that “he would as leave buy a negro as a shoulder of mutton,” in consequence of which Mr. Barnes had declared he never should enter his pulpit again.

He then spoke of yet another minister with whom he had once taken sweet counsel and gone to the house of God in company, who had removed to the South and been settled in a large congregation there, and since returned to this city, and was now preaching in a large church here, but who had been contaminated by the society of slaveholders, so as to palliate their conduct. Mr. T. had been the victim of ecclesiastical Lynch law for speaking of this gentleman the truth, the whole truth, and nothing but the truth. [Mr. T. was understood as alluding to Mr. Parker, now ministering at the Tabernacle.] He referred also, to the case of a nephew of Mr. Arthur Tappan who once expected to go abroad as a missionary, but who had seen and been captivated by a southern lady owning 500 slaves and had married her, and settled on a plantation near Charleston. He read a letter from the Governor of this State, expressing his readiness to apply to the Governor of Tennessee for the liberation of certain colored persons said to be free, and there sold as slaves. And another letter from the Rev. Mr. Black, of Pittsburgh, to the Society, approving its object and encouraging it to exertion.

“Rev. Mr. Parker, who was present in the gallery, asked leave to correct the brief statement which had been made so far as it related to himself, and the congregation worshipping in the Tabernacle. As to his having been influenced by his recent residence at the South, it might perhaps be so; that was for the public to judge—though his own impression was, that the gentleman who had made the charge had himself undergone a change, his spirit not being as gentle as it once was. The charge on which that brother had been made the subject of discipline had no reference to his sentiments as an advocate of anti-slavery, but to his having traduced a minister of the gospel, in charging Mr. P. with having been “the murderer of Lovejoy.” Mr. P. had been opposed to letting the Tabernacle to the Anti-Slavery Society under an apprehension that the congregation to whom it belonged would probably be in-

sulted: and he was sorry to find that his anticipations had been realized.

“ [The meeting now became very uneasy, many persons leaving the house.]

“ The Rev. Mr. Culver, however, proceeded to address them with great earnestness, with a view to show that the sufferings of slaves had a greater claim on the sympathies of Christians, and efforts for their relief, than those of any other class of suffering humanity. 1st. Because they were more intense. 2nd. Because they were more within the reach of Christian sympathy: and 3rd. Because the claim was endorsed by a regard for the common weal of our country. On each of these points he dwelt with much zeal and fervour, and intimated that the time might soon come, when ministers enlisted in the cause of abolition might be called to go personally into the slaveholding states, to preach to the slaves and remonstrate with their masters, and if this must be attended with the risk or even sacrifice of their lives, their blood would become the seed of freedom and do more than all else to effect the overthrow of slavery; and he declared that if the church he served should come to a decision that duty called him to such a task, he would before 24 hours be on his way to the South to attempt its performance, leaving the issue with God.”

What a conflict of feeling is called up by the perusal of the account of this meeting; what a state of things does it disclose, what feeling, what practice; even the very ministers of religion brutalized—the administrators of justice poisoned—the youthful Missionary paralyzed—the ingenuity and perfection of mechanics prostituted, and the dearest ties of life severed to perpetuate that of which one of the speakers most properly and strikingly said that “the Deity had not one attribute which would take side with the oppressor:” over this we must and do mourn. But how cheering to find such men as Tappan and Garrison, Gerrit Smith and others, ready and able to stem the torrent of pro-slavery feeling and expose the abominations of pro-slavery practice. We agree with Tappan, that it is not in the exposure of names but facts that we look for success; this is too often the reason why success does not follow; the effort rests on the persons not on the sin. We see already a vast change passing over the opinions even of the colonization advocates. The following is from the speech delivered by Dr. Tyng of Philadelphia at the anniversary of the New York Colonization Society. He said in reference to slavery itself—

“ He had himself seen more than enough of such cruelty, but he should be ashamed if he needed that excitement to kindle up in his heart an irrepressible opposition to slavery. No. Did no such cruelties exist—were every master a model of paternal kindness,—were every slave treated with all the tenderness due to the most delicate infant, his heart’s approbation would not by this be propitiated; though the fetters were covered with velvet and silk, instead of clanking in naked iron, it would be enough for him that it was slavery still.”

This too from a colonizer.—His estimate of the *emancipators* is as follows:—

“He could not but listen with interest on a recent occasion, to the speeches of many pious and noble-hearted men in favor of what was called the anti-slavery cause; he was far from denouncing or undervaluing such men; they had his respect and regard; yet he could not find that any of the many motives so vehemently and so eloquently urged, in the least stirred his judgment from the scheme he had embraced as the best and wisest of all schemes for removing the evil he hated from the country which he loved. He could not join in the violent denunciations which were often poured out upon the slave-holder; for while he hated the system, he could not but regard with cordial affection many of those upon whom it had been forced by circumstances not within their control. He was a decided *anti-slavery* man, but he was not an *anti-slaveholder*. He could not kneel around the social hearth with one of these men, and then rise up and tell him he was a son of blood and a robber, when he knew in his conscience that he was a son of peace, and a Christian. Yet all this violence of opposition was not without its use. If anything could awaken this nation, and convince it of the necessity that both the General and the State governments should put forth their hand to remove so great an evil, it would be the turmoil, the tumults, the garments rolled in blood which had been the immediate results of these anti-slavery arguments. He looked to the final abolition of slavery, though the misguided course of such men, might compel us to reach it through the blood of our sons and daughters. He must, he would, still hope that all this storm and tempest would eventually settle down in the calm repose and sweet sunshine of universal liberty, spreading its mild and gentle sway over all our land. He looked, too, to the freedom of Africa; and he saw in blessed hope that revenue of glory to God which would arise when the one continent should have given back to the other her captive sons, and more than given them back—for she took them away savages, and restored them saints; she brought them away the dark benighted worshippers of Satan, she restored them enlightened, civilized, and full fraught with love to God and to man; she had taken them away in mystery, but their return would have revealed the mystery, by proving that God had meant it for good that they should be carried away captive to a land of Christian light and Christian institutions, to restore them the bearers of unbounded, innumerable, inestimable blessings to their long-lost but now recovered home and country.

“[When Dr. T. resumed his seat, the building rang with long continued peals of heartfelt and enthusiastic applause.]”

Who does not read in “the violent denunciations” of “pious and noble-hearted men” the old story of the half-hearted timid advocates of gradual emancipation in Britain; but the whole passage shews a marked change in the state of feeling towards the emancipatists, who were spoken of by the agents of the Colonization Society as “traitors to their country,” “rebels fit for lynching,” and many more such epithets, expressive of the most deep-rooted hatred and contempt. We hail this sudden and happy change as indicative of better days—for the expressions of Dr. Tyng, be it marked, were not the solitary sentiments of the worthy speaker, but were heartily responded to by the meeting, for “the welkin rang with plaudits loud and long” as he resumed his seat.

May the time soon arrive when the sincere friends of both Societies shall unite to effect an object so desirable in itself, and in the consummation of which the interests and happiness of the whole American people appear in a great measure to be bound up. Let the effort be to Christianize and free the whole slave population, and to give *equal rights* to the free colored people, leaving the choice of residing in America or emigrating to Africa to the free unfettered choice of all sections of the community.

φίλος.

VI.—Letter to a Friend.—III.

SALVATION.

November 1, 1839.

The theme of *Salvation*, my dear Friend, about which you now inquire, is not to be approached, but with the deepest reverence and seriousness. Oh, with what carelessness, do Christians profess their interest in it!—with what flippancy, do ministers often proclaim it!—with what scholastic formality, do teachers teach the science of it! Look at that multitude of evident hypocrites—hear how licentiously they talk of their favorite, “*Salvation*.” Listen to that company of perjured backsliders—they consider “*Salvation*” as their attendant shadow, which can never leave them, even on the dark Broadway to hell! It is fearful to think how this grand fruit of Divine love, this very travail of the soul of the Son of God, is treated even by friends. Alas, alas! we live in a day of spiritual levity, of simpering Christianity, of talkative religiousness. Every boy and every girl in our Churches professes to teach, and therefore to know, “*Salvation*”—but, how few evince the power, the spirit, the life of it in the soul! I do not pretend to be better than others, my dear Friend; but this I must say, construe it as you will, that, every year I live, *Salvation* assumes a more solemn aspect in my esteem:—that I find it a more difficult thing to do justice to its glory:—and, that I feel more and more the necessity of making sure my own *Salvation*. Oh, when shall we once be fitted for joining the innumerable multitude who with joyful solemnity are celebrating this subject above! Lord, impart unto us now, by thy Holy Spirit, one little coal from the heavenly fire—that this little communication of love, this little message of grace, may be written and read in the anticipation of a final glorious *Salvation*!

1. Now, my dear Friend, I would have you to remember at the outset that you have, in the matter of *Salvation*, to transact *with God*, and not with man. You are therefore to lay aside a worldly spirit; for, you are not to deal with men or about earthly matters—and you are

now to draw near in spirit as to the Throne of God, and there wait until this matter be determined. If God do not save you, man cannot. The question is not, Is there *any* system of Salvation? but, has God revealed any? It is not with the *offender* to say whether or no he ought to be forgiven, but with the *offended*. It is not with the dead to say whether he shall live; but with the dispenser of life this rests as His prerogative. Be assured, that as long as you consider the matter of Salvation as human in its origin, or earthly in its discovery, so long are you wanting in the very first element of spirit fitting you for receiving Salvation. Many, almost the whole world, err in this first stage of the journey towards eternal life: they think that man can determine whether God will forgive him or not; and that the fact of Salvation can be as certainly ascertained, as any other common fact in natural science, or in civil economy. Be wise, my Friend, and listen not to such unreasonable notions, such absurd speculations. You have your BIBLE—and you believe and know it to be of God. Learn from it the important fact that HE will save; that He has saved, that He does save—and that it is His chief glory to save. He is the God of Salvation now, as He has been the God of Creation. Thus it is written, “Let him that glorieth, glory in this, that he understandeth and knoweth ME that I am Jehovah which exercise *loving kindness*, judgment and righteousness in the earth—for in these things do I delight”! “Salvation belongeth unto the Lord”!

2. Let me, in the next place, counsel and beseech you to approach and transact with the Lord in this matter, in *your own true character as a sinner*. If you seek in any way to overlook your actual condition, when desiring Salvation, you must certainly fail. If you are to be forgiven, it must be as a rebel; if you are to be justified, it must be as an acknowledged transgressor; if you are to be restored, it must be as an outlaw; if you are to be saved, it must be as a perishing sinner. To talk of Salvation in any other character, would be as hopeless as it is absurd. *Sin* is what needs Salvation, and it is need that you must bring;—the *curse* of sin is what binds you to hell, and it is that curse that you must carry to be broken. Demerit is your state, and unworthiness is the relation in which you stand to eternal life:—that is the very reality of your condition;—in that reality, come. To “cover your sin” is the sure token that you “shall not prosper.” Think not of bringing any thing with you, when you would apply for Salvation, but sin, guilt, misery—come as “poor and wretched and miserable and blind and naked”—as “weary and heavy laden”—as “hungry and thirsty”—as “having no money”—as “ungodly, an enemy without strength.” Again, I say, whatever it is in you that needs Salvation, that only have respect to when you would plead for life. So was it with David, when he prayed: “For thy name’s sake pardon mine iniquity, *for it is great!*” The greatness of mine iniquity is my only plea in myself; but thy glory’s sake is my plea in Thee! So do thou also. Alas! how many useless applications are made for mercy, because men will not plead, “God be merciful to me a *SINNER*”!

3. It is also essential that in seeking after Salvation, you have respect to *that portion of the Divine character* which is more immu-

diately involved either in your punishment or Salvation. To consider your own safety only and not the honour of God, is sin and folly. It is sin, because it is opposed to the love of God, and is unmixed selfishness:—it is folly, for the very matter at issue is the character and rights of God as the Governor of the universe. Yet how many act thus foolishly and sinfully! They regard the Almighty as a characterless being—having no respect to honour or glory—the victim of human wishes—the sacrifice of human theories of duty or interest: of justice he has no sense, save to listen to the claims of sin—of holiness no portion, save to smile upon the merits of transgressors: His truth is to be found in adhering to the fluctuations of human desire, and His sovereignty in accommodating his procedure to the advancing rights of man. Yea, His very benevolence is only to be found in winking at the subversion of His own Throne, and in blandly smiling over the universal perpetration of the greatest evil, Sin. Yes, my dear Friend, men are to be found, who maintain that it is essential to God's goodness that He punish not sin, or that He grant forgiveness whenever we choose to make ourselves sorry and ask for it. But this is all vain. It is essential to the sovereignty of God that He maintain that sovereignty against sin—it is essential to the justice of God, that He be just, against sin, to the sinner—it is essential to the holiness of God, that He manifest holiness in hatred of sin and separation from sinners. It is essential to the truth of God that He be true in fulfilling His threatenings and executing His solemn curse—and it is essential to a benevolent God that He shew His benevolence in branding, pursuing and plunging into hell the greatest of all evils, SIN. Remember, that God will not save you in any such way as may involve a denial of any one perfection of His character. Mercy and truth must meet together; righteousness and peace must embrace each other. *This must be.*—Respect it therefore as an essential element in your pursuit. Consider thus:—"What attributes of God have I now to deal with as a sinner? I have rebelled against God's sovereignty; I have insulted His holiness; I have provoked His justice; I have dishonoured His truth; I have laid myself under their claims for compensation—how shall I meet the demand? I am indeed appealing to mercy; but other attributes have a prior claim upon me; for, I am already under them. What shall I do that God's character may be glorified, in my Salvation?"

4. Such a course of inquiry as the above leads me to enforce upon you further, my dear Friend, this important counsel: *whatever plan of Salvation you find revealed and proffered by the Lord Jehovah, that immediately and entirely embrace as your own.* Let God's way be your way. Be satisfied that it is His way first; but, after that, ask no questions, pursue no speculations. It must be good, if it be His—it must be adequate to your wants and to His claims, if it proceeds from the Almighty. It provides for your guilt, and for His glory; and you have nothing left to you as your duty or your privilege but to acquiesce. The Gospel is a revelation of the way of life—rely upon it; trust in it; act upon it. Calculate not on consequences, for God hath determined these already. Think not that you can rectify what He has reckoned, or that you need to balance what He has audited. The very

idea of such a thing is sin—for it implies doubt. And, in following up the application of the Gospel to yourself, stagger not at any new discoveries of your own sinfulness or of divine glory. Remember, that more than ever you can discover of God or of yourself through all eternity, was known and is now known to Him who has sent that Gospel. For you to stop at any point would be to intimate that God did not know what you know; which is sin. Take your Bible and study it for yourself, saying at every stage “Lord! what must I do to be saved?” and whatever you find, lay hold of, as God’s revelation; and give weight to the thought, “Thus saith the Lord—thus saith the Lord—thus saith the Lord!” Should your proud heart rebel, say to it, “Thou must submit and love; for, thus saith thy God.”—Should your dark understanding rebel, say to it, “Thou must submit and discern; for God hath said, there is glory here!” And if even your conscience should rebel and say, “This I approve not, and I will not thus be at peace”—say to it, “Hush—be still. Thy Lord speaketh—who art thou that thou dar’st dispute the will of Him who is thy Lord and Judge!” Say to thy whole soul—“Proud, helpless rebel, be silent—lay aside all thy mock-independence, thy mimicry of divinity; for God speaketh to thee, and not man or thine own self! Dost thou not see that what He says must be right, and better than any advice of thine? What claim hast thou to judge here? Art thou not the criminal? Has thou not always been a sinner? Has not evil been thy habit, thy character? How art thou able to say any thing in thine own case? Resign thyself to thy God, accept His plan—seek not to add to it, seek not to subtract from it—lay thee down and rest thee upon it, for it is thy sweet couch of present and everlasting peace. Oh my soul, I beseech thee, be thus reconciled to God, who hath given thee this Salvation!”

In conclusion, my Friend, for the present, make yourself *well acquainted with the details of Salvation as recorded in the Bible*. These are of much importance; and unless you apprehend them clearly and strongly, you will ever remain in doubt and uncertainty. In this letter I shall only hint at some of these, as a little directory for your thoughts. Remember, that all Salvation is of *free grace* to sinners. Remember, that it is conveyed to us only through a *Mediator*. Remember, that it is revealed to us by the *word of the Gospel*. Remember that it can be received only on our part by *faith* in testimony. Remember, that it can be applied or rendered effectual in us, so that we shall be actually saved, only by the *Holy Spirit* regenerating us. Remember, that Salvation once received, enjoyed and experienced issues in a *new and eternal life*. These things you will find in your Bible, with many illustrations and numberless explanations. Oh master them well. Turn your whole attention to the subject. What can concern you more than this? Oh, how can men with souls unsaved dance and play and sing on the brink of hell! How can they be merry until the Gospel make them merry! Poor, poor infatuated creatures! how my soul mourns for them in secret! If there be any thing in this world that can arrest the attention of even hell, it seems as if it must be, when drunkards laugh, and adulterers sing,

swearers play, and harlots dance, scoffers rejoice, and blasphemers make merry; when infidels enact farces, and profligates perform comedies, and apostates jump as harlequins, whilst laboriously treading under foot the fragments of the broken tables of the Law and the shed-blood of the crucified Son of God in one common mass of eternal ruin! Oh fearful stage of iniquity! My dear Friend, it is not unnecessary to speak thus. Take heed and beware of these things. They do exist in the world. Shun their vortex. Give thyself wholly to the things that concern thy Salvation—whatever thine hand can find to do, do it with all thy might. The Judge is at hand. May He find thee ready! Farewell—the Lord be with thee! Yours in true affection.

J. M. D.

VII.—*Postscript to Article I.—On Idolatrous Oaths.*

Since the first article in this number was sent to press, we have most unexpectedly had the pleasure of reading the following announcement, issuing officially from the Supreme Council of India, in its legislative department:

“October 21, 1839.—The following Draft of a proposed Act was read in Council for the first time on the 21st October, 1839.

“ACT No. — OF 1839.

“*An Act for the Examination of Native Witnesses.*

“I. Whereas obstruction to justice has arisen, owing to the unwillingness of native witnesses to give testimony in consequence of their being compelled to be sworn upon the Koran, or by the water of the Ganges, or according to other forms which are repugnant to their consciences or feelings,

“It is hereby enacted, that no native witness shall be compellable in any Court of Justice to make oath or declaration otherwise than according to the following effect:

“I solemnly affirm and declare in the presence of Almighty God that I will faithfully and without partiality, answer make to all such questions as shall be demanded of me touching the matter now before the Court, which shall be the truth, the whole truth and nothing but the truth.

“II. And it is hereby provided, that if any person making such affirmation or declaration shall be convicted of having wilfully and falsely affirmed or declared any matter or thing which if it had been sworn to previously to the passing of this Act, would have amounted to wilful perjury, every such offender shall be subject to the same pains, penalties and forfeitures to which persons convicted of wilful perjury were subject before the passing of this Act.

“ III. And it is hereby provided, that this Act shall not extend to any proceeding in any of Her Majesty’s Courts of Justice.

“ Ordered, that the Draft now read be published for general information.

“ Ordered, that the said Draft be reconsidered at the first Meeting of the Legislative Council after the 21st day of January, 1840.

“ J. P. GRANT,
“ *Offg. Secy. to the Govt. of India.*”

We were scarcely prepared for so speedy a movement, even in its present imperfect form, on the part of those at the head of affairs, in this most weighty matter. May the Lord God graciously condescend to preside over and guide the counsellors of this land to a right spirit and a right end in their weighty deliberations ! We look with gratitude and satisfaction on the announcement before us ; and we hope that emanating from such a quarter, this Draft may be considered as a substantial prelude to a still better Act ; and that another year will introduce a new and a holier era into the Courts of British India.

We will at the same time take the liberty of expressing our desire that our Legislators may be a little more *emboldened* or *enlightened* (we will not decide between the words) as to the preamble or basis of the proposed Act. Might they not have ventured to say, “ Whereas it lies at the foundation of all pure and effective administration of justice amongst men, that there be acknowledged *one living and true God*, the Ruler, Witness and Judge of all, by whom alone men ought to swear :—and whereas the use of all symbols or representations of Deity, in matters of judicial swearing has been found to be evil in principle and injurious in practice—and whereas, further, obstruction to justice has arisen,” &c.

What would there be in this that might not boldly be expressed and plainly be announced ? The *primary* basis is ever the true and the safe one. The secondary basis assumed in the Draft, is but the fruit of the violation of the first. It is because Idolatrous oaths are evil that the Governor of the Universe renders them ineffective as an instrument of judicial administration : the God of Truth will not permit an oath by a lie to become the vehicle of righteousness amongst His rebellious creatures. If men were truly wise, they would remember that their strength lies in first principles ; for these are the muscles of the moral body—and they would then lay down such a groundwork as this ;—“ There is but one God, the Lord of all.”—“ By Him alone can an oath be good or binding.”—“ All symbols or representations of Him are inadequate and therefore false in principle.”—“ The system of swearing by such objects is found to be most injurious and inexpedient in practice,”—and so on.

It only requires a little courage to avow such principles.—They command respect, and would soon obtain a silent assent. Yet while we thus express our own wishes and desires in a matter which has been intimated for “ public information,” we would gladly accept the boon

which is now declared to be in a state of proposal, if not preparation, in the legislative department of our Government. We have little doubt that one grand effect of even such a revolution in judicial swearing will be, that the appeal to the one Almighty God, will lead to many thoughts, conversations and inquiries about Him whose doctrine is now but Isoteric in India, if indeed it exist in any palpable shape. The glorious and fundamental truth that there is but ONE GOD ALMIGHTY, consumed as it has been on the pile of Indian idolatry, and entombed within the splendid mausoleum of a British Polytheistic judicatory, will now arise in its judicial form, and live again, and bless the land. God Himself will own the open recognition of His name, even in temporals and make manifest that He is with us.

There will *now* be many converts to the view of the subject presented in the Draft Act: the conversion will be rapid and extensive to a degree. But let not those men be forgotten who first suffered, or were ready to suffer if called, in this matter, for conscience' sake, and for the honour of the one living and true God. "*Saints*," however troublesome their consciences, are not found to be the worst servants. The Lord speed His own cause!—ED.

VIII.—*The Pársís.*

The following brief sketch of the Pársís of Western India, contained in the preface to Dr. Wilson's sermon, will we think be instructive to our readers. We hope to notice the sermon at length in our next.—ED.

"The ancestors of the Pársís of Western India, it is well known, were a portion of the followers of Zoroaster, who fled from their homes in Persia, on its invasion by the Musalmán Khálifs, in the middle of the seventh century of the Christian era. The history of their arrival in India, as preserved in their own documents, is meagre, obscure, and unsatisfactory. According to the accounts which are most worthy of credit*, it appears that they retreated, in the first instance, to the mountains of Khorásán, where they continued for a hundred years; that they afterwards proceeded to Hormazd, or Ormus, where they remained fifteen years, during which they prepared several vessels intended for facilitating their farther emigration; that after finally leaving the shores of their native country, they first landed in Diva, or Dieu, a small island to the south-west of the peninsula of Gujarát, where they were contented to rest for nineteen years, during which they acquired a knowledge of the Hindú languages and handicrafts; and that, on the expiry of that time, they removed to Sanján, at the southern extremity of the Gujarát province.

"As the Pársís approached Sanján, a great storm is said to have arisen, which inspired the crews of their vessels with the greatest ter-

* Of these the most important is the *Kisse-Sanján*.

ror, and led them to present their supplications to some of the principal objects of their religious worship. They addressed themselves, in particular, to the Izad Behráh, and vowed, that if they escaped destruction, they would hold him in special remembrance, guard his sacred fire, and honour the days devoted to his service. They were permitted to reach the creek in safety ; and some of their principal men lost no time in entering on negociations with Jádé (Jayadeva?) Ráná, the prince of the place, as to the terms of their landing, and residing within his territories. Four of their Mobeds were introduced into the royal presence ; and they declared that they were exiles from Persia on account of their religion. When they were interrogated on the principles of their faith, they requested a few days for deliberation ; and on their expiry, they came forward with sixteen *shlokas*, or distichs, composed in a corrupt Sanskrit, and which they repeated, as explanatory of their doctrines and practices.

“ A copy of these shlokas, in the original language, is now before me. They represent “ the fair, the fearless, the valiant, and the athletic Pársís,” as worshippers of the Sun, and five elements, and of Hormazd the chief of the angels* ; as accustomed to observe silence in seven situations, viz. bathing, contemplating the divinity, making offerings to fire, eating victuals, and performing other functions of nature ; as using incense, perfumes, and flowers in their religious services ; as worshippers of the cow ; as adorning themselves with sacred garments ; as rejoicing in the song, and instruments of music, on the occasion of their marriages ; as ornamenting and perfuming their wives ; as liberal in their charities, and particularly in excavating tanks and wells ; as having, women as well as men, the common sympathies of humanity ; as practising ablutions with *gomútra*, one of the products of the cow ; and as wearing the *kustí*, or sacred girdle, when praying, and eating ; as feeding the sacred flame with odoriferous wood ; as practising devotion, five times a-day ; as scrupulous observers of conjugal fidelity and purity ; as regardful of annual religious ceremonies in behalf of their ancestors ; as placing great restraints on their women after their confinement ; and as forming a high estimate of the benefits of their religious observances. It is remarkable that the shlokas make no reference to the religious books of the Pársís, and the peculiar custom of exposing the dead in their *dokhmahs*, or “ towers of silence,” to be devoured by vultures, or reduced to corruption by the influence of the atmosphere. Their allusion to tanks and wells, and general charity, and to some Hindú rites, seems to intimate an origin much later than the arrival of the Zoroastrians in Gujarát.

“ Jádé Ráná, on hearing the expositions of the Mobeds, gave permission to the Pársís to settle in his territories, on the conditions that they should cease to wear armour ; agree to use the language of the country in the common affairs of life ; modify the dress of their women, to suit the notions of the Hindús ; and celebrate their marriages at night, according to the Hindú custom. They multiplied, and became powerful, under the favour which they received from him, and his successors.

* Chief of the *Suras*, in Sanskrit.

“Mindful of the vow which they had made in danger, they embraced an early opportunity of establishing in royal dignity, the fire of Behráin, to which they attributed their safety and success.

“The settlement of the Pársís at Sanján, is said to have remained in a consolidated state for about three hundred years, at the expiry of which it sent forth some colonists to Khambháyat, Baroch, Ukaleshwar, Variáo, Nausárí, and other places to the northward. Its history is a complete blank, from this date, till the attempt made against the part of the country in which it is situated by Sultan Máhmud Begadá, about the year 1507, when it greatly aided the Hindú prince in his defence, and consequently suffered much from the troops of the Muhammadan. At this time, the sacred fire was carried into the jungles of Wásandá, and when the danger was past, it was removed to Nausárí, at the expence of two opulent Zoroastrians.

The Pársís in Western India now amount to about 50,000 souls. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Konkan, there are 1451*. There are about 200 in Daman. About fifteen years ago, 10,507 dwelt in the town of Surat; but the number there is now understood to be very considerably reduced. Most of the remainder, are to be found in the northern, and southern parts of the Surat collectorate, and particularly in Baroch†, and its neighbourhood, and Balsár and Nausárí. There are some in the Ahmadábád collectorate, and a few families at most of the different military stations, both in the Company's territories in the Bombay Presidency, and in those of the native princes. A few adventurers are more widely scattered. Though not a numerous body, the Pársís have great influence wherever they reside. In Bombay, many of them are merchants, bankers, ship-builders, brokers, shop-keepers, contractors, and mechanics, whose connections are very extensive. In the districts, they principally devote themselves to agriculture, and the drawing of palm-wine.

“The authoritative foundation of the Pársí faith is the *Vendidad*. It consists of a dialogue in the Zand language, said to have been conducted between Zarthosht, or Zoroaster, and the god Hormazd, and to form the twentieth *nosk*, the only part which remains, of the Zand-Avastá. Along with the principal liturgical works which accord with it, it was translated into French by Anquetil du Perron, and published by him at Paris, in 1771. Several references are made to it in the following sermon; and its demerits, in a religious point of view, I have discussed in a separate pamphlet‡.

The most important of the Pársí liturgical works is the *Izashné*. It is divided into seventy-two *Hás*, which are principally occupied with the simple adoration and recognition of the different objects of worship, addressed by the followers of Zoroaster. It forms the subject of a most

* Statement furnished to the author, by Mr. D. Davidson, C. S. March, 1839. There is only one family now resident in Sanján.

† The Pársí population of Baroch, amounted, in 1834, to 2063, according to a table presented to me by Mr. Kirkland.

‡ Lecture on the *Vendidad Sádé* of the Pársís.

elaborate and learned commentary, of which two volumes have appeared*, by M. Eugène Burnouf, the distinguished professor of Sanskrit in the university of Paris.

The *Visparad*, which is recited along with the *Izashné*, is not dissimilar to it in character. It is divided into twenty-three *Kardas*. The *Iashts*, *Neáeshes*, *Patets* and *Sirozés*, are the other devotional works, which exist in the Zand language. The two former, with a few additional occasional prayers, compose the volume entitled the *Khurdah-Avastá*, which is in common use among the Pársí laymen†. The most celebrated of the *Patets*, or penitential prayers, is that denominated the *Iráné*. The greater and less *Sirozé* contain short salutations, principally of the *Amsháspands* and *Izads*, or archangels and angels, for every day of the month. It is correctly remarked by Mr. Erskine, in his able and interesting account of the sacred books and religion of the Pársís‡, that their liturgical works are “filled with repetitions, beyond even the usual licence of such compositions.” This would appear, however, to be reckoned a matter of no consequence, as they are offered up in a language which none of their number, except a few of the priests, in any degree understand.

The *Bundéshné* or *Bundelesh*, contains a digested and original account of the Pársí cosmogony and theology. It is found in the *Pehlavi*, but it does not profess to be a work of any great antiquity. Its authority is on the wane among the Zoroastrians in India, though there are still many who view its claims as little short of those of inspiration§.

The *Ardái-Viráf-Námah* contains the visions of *Ardái Viráf* connected with the Pársí heavens and hells. It exists in Persian, and was loosely translated into English by Mr. J. A. Pope, in 1816. It is said to have been composed in the days of *Ardeshlír Bábegán*, to supply the want of the Zand books destroyed by Alexander the Great. It is remarkably curious and amusing, and it is frequently illustrated by drawings of the same character.

All the works which I have now mentioned, have been translated into Gujaráthí, the vernacular language of the Pársís. Only a few copies of the version of the *Vendidád* and *Izashné*, however, have yet got

* *Commentaire sur Yaçana*, Paris, 1833, &c.

† The laymen are denominated *Bedin*. The priests are divided into three classes,—the *Dasturs* or expositors of the law; the *Mobeds*, who read the *Vendidád* and liturgies, and perform the sacred rites in the temples; and the *Herbuds*, who sweep the temples, and act as assistants to the *Mobeds*.

‡ *Transactions of the Literary Society of Bombay*, vol. II.

§ A defence of this work, against some animadversions by a Pársí, which had appeared in one of the native newspapers, was published in 1831, by *Dastur Edal Dáráb*. His antagonist, after quoting some of its most absurd passages, observed in reply, “Besides this, in every page and paragraph of this same *Bundéshné*, there are a thousand subjects, written with far grosser stupidity, by reading and hearing which we ourselves incur damnation; for in this book, a thousand blasphemies against the Creator and Preserver of both worlds appear. . . . For the person who admits that the *Bundéshné* is a book of religion, there will be no escape from hell before the day of the resurrection.” (*Oriental Christian Spectator*, vol. II. p. 422.) I endeavoured, on this occasion, to shew that many passages, exactly similar to those objected to, occur in the *Vendidád*.

into circulation. The translation is interlinear with the original Zand; and, with its accompanying paraphrases and comments, forms a great help to the studies of the orientalist. I have the only copy supposed to be at present in the possession of a European. Others, I doubt not, could now be obtained on easy terms.

In the following sermon, I have referred to the religious sentiments of the Pársís, principally as founded on their sacred books. I am aware that a great variety as to minor points exists in their individual creeds, and I hold no single person responsible for the errors which the interests of truth have led me to expose.

The sermon was preached in circumstances of peculiar interest,—partly, on the 1st of May last, when Dhunjeebhoy Nowrojee, a Pársí youth of great promise, was, in the presence of hundreds of his countrymen, baptized by me, in the Scottish Mission House, and when Hormasdjee Pestonjee, another ingenuous young man of the same tribe, who was admitted into the church a few days afterwards, publicly renounced his connexion with the faith of Zoroaster; and partly, on the close of the proceedings adopted against me in the Supreme Court of Judicature in Bombay, through the instrumentality of some of the Pársís of this place, whose indignation was greatly excited when they found their faith for the first time deserted in their own day, and the spiritual control of their caste set at defiance, and when the rage of the lowest orders of their tribe, inflamed by influences which I need not particularize, threatened to find no bounds, except in the serious injury, if not the destruction, of those who were innocently its objects*. An account of the conversion of the youths, taken principally from the affidavits read in Court, will be found in the Appendix. A full report of the legal proceedings, the issue of which fully sustained the interests of religious liberty, and other documents connected with their case, are contained in the *Oriental Christian Spectator* for June last.

The general principles which I have propounded in this discourse, I am ready to defend against all assaults. I trust that in maintaining them, in this instance, I have been actuated by that sacred love to the Pársí tribe, which becomes the messenger of the Gospel of Jesus, earnestly seeking to promote their eternal welfare, and that nothing has been advanced by me in a spirit calculated to offend the feelings of any candid inquirer. If I have kept my own countrymen in view, in any observations which I have made, and explanations which I have offered, it has been in the hope that they will give me, and my fellow-labourers, more of their sympathy and prayers in the great work in which we are engaged connected with the scattered children of Elam, to whose conversion, both on its own account, and the influence which it is fitted to have on the numerous tribes around us, we attribute the greatest importance.

J. W.

Bombay, 20th August, 1839.

* My knowledge of the character of certain of the Pársís, led me almost to anticipate the disturbance which actually occurred. On the 1st of November last, six months before the baptism, I wrote thus to the Rev. Dr. Brunton, the Convener of the General Assembly's Committee on Foreign Missions:—"When an open step is taken, there will be a great commotion among the Zoroastrians."

REVIEW.

A Sketch of Native Education in India, under the Superintendence of the Church of Scotland. With Remarks on the character and condition of the Hindus, as these bear upon the question of conversion to Christianity. By James Bryce, D. D. Late Chaplain on the Bengal Establishment of the East India Company. London, 1839.

We dearly love every man who is a friend of India, and manifests a sincere desire for the good of the natives of this land. Holding very decided and strong views as to the place which education ought to occupy in any scheme which has the real good of a community as its object, we are in a corresponding degree drawn out in affection towards every one who gives his attention to the subject of native education. In every state of society, and in every degree of progress that the mind of a nation may have attained, the education of the young exerts an influence over the destinies of a people infinitely greater than any one would suppose who judges of things merely by their external appearances. The first teachers of Christianity, endued with wisdom from above, knew this; and although we do not find the Apostles actually establishing schools and teaching or superintending them, yet we do find that St. Paul eagerly embraced an opportunity that was offered him of holding regular intercourse with the young Ephesians who congregated for the purpose of receiving philosophical instruction from Tyrannus, nor did the Apostle deem two whole years of his precious life unprofitably spent when a portion of *every day* was devoted to disputations in this Ephesian school. The Jesuits, who were wise in their generation, knew what a powerful engine education is, and accordingly, when they formed the design of lording it over the whole world, this was one of the chief means that they adopted in prosecution of their design; and with such zeal did they carry out their measures, that before the end of the century, during the course of which their Society was constituted, we are told that "they had obtained the chief direction of the education of youth in every Catholic country of Europe." It is also in a high degree worthy of remark, that when God had to achieve the great and glorious work of the Protestant Reformation, he saw fit to invest the chief agents in that work with the office of directing and conducting the education of the youth of Saxony; and it was from the college of Wittemberg that the thundering voice of Luther and the melodious accents of the youthful and amiable Melancthon proceeded to shake the Vatican and vindicate the liberties of subjugated Europe. Such an instrument for good or for evil to a nation is the education of its youth, and such has been the zeal of those who aimed at producing a revolution of national sentiments, to enlist on their side this all-important auxiliary.

In the present state of the Hindu community, wearing the bonds of a most degrading slavery, attached to a most heart-hardening and conscience-searing superstition, a man who judges of realities rather than appearances must expect the influence of early education to be at its maximum. After the incubus of Hinduism has pressed upon a man for thirty, forty or fifty years, crushing and well nigh annihilating all his mental powers, bearing down and enfeebling his moral faculties, it is as easy to overturn a mountain as to deliver that man from his debased and miserable condition. Faith *can* remove mountains: and that God, with whom it is possible to make a camel pass through the eye of a needle, can deliver a man from the influence of those destructive prejudices which for a long series of years have been rivetting their chains around his soul, which grew with his growth and strengthened with his strength, and which have continued still to acquire additional vigor after his physical and mental strength has begun to yield to the advance of age. The gospel of the cross of Christ is the power of God and the wisdom of God; and who shall dare say that any soul out of hell is beyond the reach of that wisdom and that power? With any one who may say so we shall never sympathize. But if there were any man who held such an opinion, and who should maintain that the adult population of India are altogether beyond the power of the preaching of the gospel, and should on these grounds establish an argument in favor of Juvenile Education, we should tell that man that while we utterly abjure his premises, our estimate of the importance of early education is not lower than his.

The church, in fulfilment of the command of her exalted Head, is intent upon producing a great moral revolution all over the world; and the eyes of Christians are at this time bent with more than usual anxiety upon India, as a land where various circumstances give indications of an approaching change. The decay of superstition, the spirit of inquiry, the adoption on the part of many of the natives of infidel and atheistical tenets, and many other circumstances, give foundation to the belief, at once that it is in the mind of God to establish Christianity in this land, and that Satan, being aware of this, is putting forth redoubled efforts to retain his power over it. The church of Christ therefore sees it to be her duty to devote a large portion of her energies to the instruction of the people of this land, that Satan with all his wiles may be baffled, and the kingdom of God may come with power.

While we hold without limit or qualification the doctrine that conversion is in every case the direct work of the Spirit of God, we hold as firmly that the church is bound to employ such means as, under the control and blessing of the Spirit of God, may be subservient to the production of the grand result of conversion. The reading and preaching of the word of God are the means which we are commanded to employ for this end. On these a blessing from on high is promised. But while in all cases and in all circumstances these are the means to which it is promised that in answer to prayer the blessing shall be given, we are to be directed by Christian wisdom as to the times at which and the modes in which Divine truth is to be presented before the mind. While we are required to be instant in season and out of season, while we are

commanded not to shun to declare the whole counsel of God, we are required at the same time rightly to divide the word of truth, to give unto every one a portion of meat in due season, and according as they are severally able to bear; we are positively enjoined not to cast our pearls before swine. In short, while the command is "Preach the word," while this command is positive and definite, there are many different ways in which it may be and ought to be executed, as many as there are gifts in the teachers, and peculiarities in the hearers. Hence we believe it may be laid down as a general principle, that it is one of the greatest desiderata in the practical working of a mission to have the natives brought as frequently and as intimately as possible into intercourse with the missionary, in order that they may become acquainted with each other, that the missionary may be able to learn the peculiarities of mental constitution and temperament of the natives, and so may be able to accommodate his instructions, admonitions, warnings, encouragements and reproofs to the characters and states of those with whom he has to do; that he may be able to watch the effects of his instructions, and seize every opportunity that is presented for uttering with a probability of good effect some word in season. It is also of no little moment that the natives should see the actual developement and manifestation of Christian principles in the life and conversation of the missionary; that they may see him engaged in every day duties, sanctifying every thing by the word of God and prayer; that they may be led to contemplate Christianity not as a system of abstract speculative dogmata, but as a living and lively principle which pervades the whole man and exhibits itself in every action of the life. If any illustration were required of the advantages of this frequent and familiar intercourse between the instructors and those to be taught, it might be found in the history of the churches of Scotland and England. While the ministers regularly visited and catechised their people, and became acquainted with all their modes of feeling, and thinking, and acting—when they inquired into the exercises of their souls, not as inquisitors or father-confessors, but as faithful counsellors and warm-hearted friends, it was then that their sermons on the Sabbath came home, under the direction of the Holy Spirit, with a life and a power to the hearts and the consciences of their hearers. In the Bible they saw portrayed the very images of the characters with which they came into daily contact in their parishes, and when they displayed these characters as represented in the Bible, their parishioners were constrained to feel that they were the very men whom the Spirit meant to characterise; thus they did not draw a bow at a venture, but launched a polished shaft right into the hearts of their hearers, having previously found out the chinks through which they were severally vulnerable. But when, from the increase of population in parishes, and from various other causes, the practice of regular visitation began to decline, and the familiar intercourse between pastor and flock began to be lessened, a corresponding change came over the pulpit ministrations. The ministers judged of what their sermons should be, not from knowing the wants of their hearers, but principally from what they read in books or received at second-hand; and thus, if they did present divine truth to their people, it was dressed in a guise for which

they had no taste, a guise which might attract the courtier, but could not fail to repel the unsophisticated peasant. This is no over-colored picture, as many know full well. The people ceased to have Divine truth set before them in its bearings upon their own peculiar wants and duties and temptations and sins ; and since they scarcely knew of the existence of that order of beings for whom the sermons were originally designed, which were the models of those addressed to themselves, they began to consider Christianity as a transcendental theory not at all suited to them, but fit only to exercise the ingenuity of divines.

We believe, we speak the sentiments of the collective body of missionaries in India when we say, that next to the copious outpouring of the Spirit of God, the thing that is most to be desired is the establishment of some such intercourse as this between them and the natives. Is there any one who has preached to Heathens that has not been again and again made to exclaim, " Oh if I could but come into close contact with these men, if I could see them at their every day duties, if I could have an opportunity of winning their hearts by performing little acts of kindness to their families, if I could have it in my power to improve domestic occurrences of an afflictive or a joyous kind, if I could create some sympathy between them and me, and pour into their ears at all the most suitable times my heaven-sent message,—then by the blessing of God I might do them some good : but at present I speak to them and they seem to listen, but the cords of their hearts are not struck ; there is no responsive vibration ; I do not yet know the key-note that can awaken the dormant sympathies of their souls." Again, when some one, more ingenuous or less brutal than the rest, manifests some desire to know the way of life and peace, and seems to be in some measure favorably impressed, does not the missionary often feel that if he could but follow up the impression that has been made, if he could go with him to his home, if he could excite the sympathies or at least modify the asperities of his parents and friends, and so smooth the way as much as possible to his hearty and avowed reception of the Gospel of Jesus, that then the impression might not be lost, but by the blessing of Almighty God might prove as the morning light that shineth more and more unto the perfect day. But he has little or no hope of this, and however great his faith in the Divine power and goodness he fears that the word he has spoken may after all be a savour of death unto death, and the hearer become two-fold more the child of hell than before.

Now *such* intercourse between the missionary and the natives is impracticable in India. He cannot visit their houses, for they will not admit him. He cannot manifest an interest in the comfort and prosperity of their families, for their wives and daughters may not be seen by European eyes. It is not here as at home, where one who knows well the ways and means of influencing his fellow-men, has declared that " the readiest way of getting access to a man's heart is by going to his house." Since then we cannot attain the best possible means we ought, in the conduct of our missions, to adopt the best means that are attainable. Now it does appear to us, as it has appeared to many others, that none half so likely present themselves as the establishment of schools. In these the missionary may come into contact with the scho-

lars when they are in the best frame of mind for receiving his instructions. He can watch the various workings of their hearts, and when he has won their confidence (which if he be judicious and kindly and earnest he will quickly do) he is then on the best possible vantage-ground for cutting with the sword of the Spirit into the very marrow of their souls. By improving every little incident that may occur, by bringing constantly before them their sinful practices, and referring these directly to their origin in their sinful hearts, by shewing them Jesus as the only being in human form that was free from those sinful propensities which they find in themselves, by shewing them the value of the death of this superhuman being and its efficacy to procure salvation both from the present power and from the future punishment of sin—in a word, by continually bringing before their minds such views of the evidences, doctrines and duties of Christianity as from intimate acquaintance with them individually he knows to be best suited to their several views and feelings, he preaches every day some dozens of sermons, not perhaps regularly written and mandated in his closet, but not the less efficacious that they are the spontaneous effusion of a heart under the continual influence of Divine Grace, and drawn out by love to God, and zeal for his cause, and sympathy for the real state and condition of his hearers.

Such is a prime advantage of the education of the young under the care of Missionaries. There are hundreds of other subordinate advantages which, if we had been led to take another view of the subject, might have appeared equal in magnitude to those which we have stated, as the paramount influence of education based and conducted upon Christian principles in developing and strengthening the mental powers—the natural tendency of the knowledge of truth to eradicate from the mind the influence of superstition and idolatry—the peculiar promise of God attached to early Christian education, and the consequent superior productiveness of Missionary labor when that labor is bestowed especially upon the young—and in particular, the facility which such a system affords of raising up native preachers, who after all are in every country the best Missionaries, superadding as they do to Missionary zeal a *natural* care for the souls of their countrymen (Phil. ii. 20), and adding to their Christian wisdom an acquaintance with the trials and difficulties and temptations and objections to which their countrymen are peculiarly subjected.

In consideration of these and such like advantages, the Church of Scotland's Missionaries have, from the time of Dr. Duff's first coming to India, devoted a larger portion of their time and attention to this branch of Missionary work than is generally done; and the Great Head of the Church has been graciously pleased to shine upon the scheme. From the commencement of the Mission the success has been at all times such as to warrant the belief that the plan was approved and countenanced by the Lord, and that therefore it was greatly more desirable to increase the efficiency of the Institution by supplying it from time to time with additional labourers, than to curtail its extent or give it up altogether. But while the immediate results, so far as individual conversions are concerned, have been upon the whole gratifying to the friends of the Mission, their liveliest hopes are excited as to the results

in prospect. In the exercise of faith the Church of Scotland cast her bread upon the waters; she has waited many days for the promised return, but her faith does not fail. In order to animate and sustain her faith she has received a few ripe ears as an earnest of the future harvest; but she expects that she has yet many days to wait ere the time come for the full ingathering. She expects by the great kindness and tender mercy of her God to be able ere long to send forth a band of pious and well educated native ministers, and then she expects to have to wait some days more, and then to welcome her children returning with their sheaves in their bosoms, rejoicing and singing and praising the Lord. And when the cry shall ascend to Heaven that India has been added to the kingdom of the Lord and his Christ, she will bow her venerable head and render humble thanksgivings that she has been employed to take her part with others in an enterprise which shall have attained so good a consummation.

We trust it is unnecessary at this time of day to vindicate the Missionaries of the Church of Scotland from the charge that at one time was frequently brought against them, of mixing up with their ministerial office, that of teachers of human science and literature. We may only mention that no one who has not tried can have any conception, we say not of the harmlessness, but of the manifold advantages of this union. In the course of teaching mere human science thousands of opportunities are perpetually occurring at once of shewing the *falsehood* and the destructiveness of heathenism, and of illustrating the evidences and principles of Christianity in their practical working, which could never occur were the missionaries to confine themselves wholly to the direct teaching of revealed truth. As, for example, in the reading of history—ordinary, profane history, how often can a missionary present views of Divine truth which it were impossible to introduce into a regular sermon, or which, if so introduced, it were impossible for the hearers to understand. History as a record of providence is one of the best commentaries upon the word of God. As a record of the doings of men it is nothing more than a collection of facts by which at once to establish and illustrate one of the most important doctrines of the Bible—that from which the atonement derives its peculiar importance to us—the doctrine of the total and universal depravity of the human heart. Natural science, with all its wonders, is a storehouse of examples of the wisdom and goodness and power of the God of nature; and we know few more profitable exercises for either missionary or student, than systematically to compare the manifestations of these attributes in the works of nature, with the display of the same attributes, and that of mercy superadded, in the economy of grace. Even pure mathematics may be made to give forth her tribute to the cause of Jesus, and all the knowledge that a man possesses is capable of being laid as an acceptable gift on the altar of God. Thus we conceive that in the course of teaching these and other branches of merely human knowledge, opportunities are presented of laying before the scholars a more full and complete exhibition of the law in all its length and breadth, and of testing by it human characters and human actions in all their details, and a more varied and extensive view of the gospel in all its excellence

and attractiveness and power, than could possibly be conveyed *to hearers* in any other way. But even this is not all. From the unalterable constitution of the human mind the views thus presented, or rather thus presenting themselves, of scriptural doctrine, find the hearers infinitely more ready to receive them with candour, and to retain them with interest, than if the same views had been brought before them by the missionaries in set and premeditated discourses. Take an illustration: suppose in an exposition of the evidences of Christianity an example were introduced of fulfilled prophecy, and the account of the event were collated with the prediction and their coincidence pointed out; is there any one so ignorant of the workings of the human mind as not to perceive at once that this evidence would not in *this* form come home to the minds of the learners as it would if the event had been detailed in a book of ordinary history, and then the coincidence evinced by bringing the book of profane history into juxta-position with the Bible? Or, take another example in illustration of the use that may be made of purely mathematical principles: suppose a missionary engaged in demonstrating to a class the properties of infinitely great and infinitely small quantities, and their relations to finite numbers. Having made these relations distinctly understood by them he probably takes occasion to institute a comparison between the value of those things which are to have an infinite duration and that of those that are to have even so long but still a finite duration; and without their ever being well aware that he has ceased from the rigidity of demonstration he has warmed with his subject and carried their concentrated attention through a hortatory and practical discourse; whereas, if he had formally announced as his theme such a text of scripture as 2 Cor. iv. 18, in all probability their attention would have lagged ere he got through his introduction. We are very ready to admit that to do this well is not easy. It requires much of the wisdom of the serpent; but this wisdom is attainable by all, since the promise of God standeth sure—"If any man lack wisdom (and who does not?) let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." This is the nature of the craftiness by means of which the apostle caught the Corinthians with guile.

Holding these views regarding Native Education and the excellence of the plan pursued in the missionary institutions of the Church of Scotland at the three Presidencies of British India, we rejoiced to learn some time ago that the Christian public was to be favored with a detailed account of these institutions by one of the originators of the scheme. We thought it could not fail to be a boon to the church to be put in possession of a faithful account of the difficulties that have been surmounted and of those which yet remain, a lucid statement of the principles on which the institutions referred to are conducted, a temperate and convincing vindication of these principles, and a view of the advantages that might, by the blessing of Almighty God, be expected to result from the more general adoption of these principles and the faithful and prayerful application of them to the conduct of missions in general. We therefore waited with anxiety for the arrival of Dr. Bryce's work; and it is with sincere grief we are compelled to say that the result of a

careful perusal of it has upon the whole been disappointment. Dr. Bryce is an amiable man, we believe he is a good man, and we know he is a man of great zeal for what he believes to be the good of that church of which he is a minister. But in our estimation his book is defective in several particulars of the last moment. In another edition it might be improved, and therefore we shall have the less hesitation in pointing out what we think are its leading defects; not claiming to ourselves any portion of that infallibility the possession of which we are going to deny to Dr. Bryce.

I. First of all then, the defect which first struck us, and which, if it do exist, as we think it does, must be the prime defect of any work on such a subject, is, to say the least, a laxity of expression as to what Christianity is. This impression was made in our mind by reading the preface, and not effaced by the body of the work, but confirmed by many passages in it. In the preface there occurs the following passage: "In addition to a brief historical narrative of the rise and progress of the school and mission of the General Assembly of the Church of Scotland, it (the work) has aimed at exhibiting a collection of general features that must enter into the question of Native education in India before any thing like a complete and perfect feature (picture?) can be presented. Each of these would obviously furnish materials of itself, for profound and elaborate investigation; and as the Christian Government of British India prosecutes the honorable course of policy in ruling over that country on which it has now entered; *and regards as it is bound to do the Christian education of its subjects; each may be expected to obtain the grave and ample consideration which it deserves.*" Now that the Government of British India has entered upon an honorable course of policy in ruling over that country, we have no wish to dispute; but that it regards, or has ever shewn any inclination or disposition to regard, the Christian education of its subjects, we must positively deny; and we challenge any man to shew in any act of Government the indications of any such inclination or disposition: on the contrary, has the Government not positively refused to lend any aid or countenance to any scheme of Native education which was not either decidedly anti-christian, or under the veil of neutrality concealed the elements and the essence of anti-christianism. Indeed so notorious is this fact, and so well must it be known to our author, that we are inclined to believe that his use of the present tense in the clause which we have printed in italics is indefinite; and that he speaks, not of the present time but of some future time, when the Government *SHALL*, in prosecution of "the honorable course of policy on which it has now entered," *begin* to "regard as it is bound to do the Christian education of its subjects." But if we were mistaken in our understanding of this sentence, and if our author do not mean to represent that as Christian education which the Government represents as unchristian education, and which we hesitate not to designate anti-christian education, we think we are not mistaken in saying that throughout the book a wrong view is presented of the foundation of Christian duty. In confirmation of this position we refer to the first chapter, in which, while it is admitted that there may be a difference of opinion as to the precise time when it became the duty of the Church of Scotland

to send the gospel to India, it is taught that at all events that time had come in 1824. Now why had it come in 1824? Because Christ Jesus had given the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"? No—not a word is said of this or of any similar command, or of any promise of eventual success by reason of the irreversible and irrefragable covenant which has given the Heathen as a heritage to the Messiah; but instead of these commands and these promises as the grand motives of missionary exertion is substituted the bare fact that "the intercourse which had grown up between England and India, aided by the enlightened and liberal policy which was at length pursuing in regard to our Asiatic dominions, had generated a spirit of inquiry, and a desire of improvement, on the part of the higher and better educated classes of the native population *which held out the fairest prospect of success* in carrying them on to an acquaintance with 'that wisdom which is from on high;' and with them conducting to the same happy haven of peace and rest, the millions of their countrymen now 'sitting in darkness and in the shadow of death,' (p. 15.). We venture to say that all the qualifications about "that Church" and "this particular field of Christian benevolence" will not alter the impression made upon any candid reader's mind by this passage, and that impression clearly must be that Dr. Bryce founds the duty of proclaiming the gospel to the perishing Heathen, not upon the expressed will of God, but upon the likelihood or probability of success. A more false or dangerous position cannot easily be taken up; and although we admit with sorrow that a similar position has been occupied by many zealous advocates of the cause of Missions, we are not on that account one whit the more inclined to withhold from the principle involved in it our sincere condemnation. Make success the motive of duty, and you make duty a variable, inconstant, fluctuating thing. As all erroneous principles are evil, so the defect of this principle is clearly evinced by the fact that it furnishes excitement to exertion just in the inverse proportion of the need for exertion in any given circumstances. Whereas let a man be actuated solely and sincerely by regard to the Divine will as made known in his word, and then his determination to persevere in the path of duty rises directly as the obstacles and the difficulties arise in his way. Conscious that he is treading "the paths of righteousness" in which his Saviour has promised to lead him for his own name's sake; conscious that he is obeying the command of God "whose biddings (it has been well said) are enablings," he goes right forward, neither elated by success, nor unduly depressed by occasional temporary failures, and will at last receive the reward through grace of a "good and faithful servant." Oh, if our author had ever been himself a Missionary, he would have felt before he had been six weeks in India that it was absolutely necessary to divest himself of all expectations of success derived from extraneous sources, and to take up the attitude of a man resolved to spend and to be spent in his Master's service, although he should never be permitted to see the least fruit of his labours. But he came to India "strongly impressed with a belief, that should he step beyond the pale of his own

countrymen, he would find every attempt to shake the Hindu in the faith of his fathers to be futile and unavailing !" (p. 57.)

Akin to this laxity as to the grand principle of Christian duty is a laxity of expression (to say the very least) regarding Christian doctrine. Take a single example. "It came, indeed, to be regretted, that as Ram Mohun advanced in his researches into the truths of Christianity he found himself involved in controversy with the Serampore and other missionaries on some of those doctrines which have always unhappily divided the Christian Church ;" (pp. 58, 59.) We have the controversy between Ram Mohun Roy and the Conductors of the "*Friend of India*" before us now. It relates to the doctrines of the divinity of our Lord Jesus Christ, and the reality of the atonement made by him upon the cross. Now we would ask any one who knows at once the meaning of language and the foundation on which the Christian Church is built, whether it consists with correct views of Christian doctrine to say that the church has ever been divided in regard to these doctrines. Oh no, there is scarcely another subject relating to the doctrine, rites or government of the church on which it has not been more or less divided—unhappily divided—but on these grand fundamental doctrines the body of the faithful has been in all ages at one. All controversies that have arisen on these subjects have been of the nature of foreign, not of civil, war. We know it has become fashionable of late to speak of "our Unitarian brethren" and "our Socinian friends"; but we should have hoped other things of Dr. Bryce than that he should have become a follower of such a fashion.

II. We think our author far mistaken in his views as to the nature of Hinduism, and Heathenism in general. The very fact of writing a book in favour of Christian education implies that a man has some perception of the evils of Heathenism, and some such perception it is clear that Dr. Bryce has. But he does not manifest such a full view of its evils as his long residence in India might have furnished him withal, nor such a sense of its heinousness as a sin against the God of heaven as he might have received by reading his Bible in the Manse of Strachan without ever setting his foot on Indian ground at all. Take just one or two examples. "Men left to their own resources have striven to do the Deity honour by what reason itself tells them, he is most dishonoured and disparaged," (p. 147.) Now this is a strain of writing very common amongst a particular class of writers, but we hesitate not to say that it gives an account of the nature and origin of Heathenism greatly at variance with the Scriptural account. In the Bible, idolatry is continually represented as a wilful and intentional and high-handed insult to, and rebellion against, the Majesty of Heaven;—here it is spoken of as the fruit of weak and feeble humanity "striving to do the Deity honour." In scripture it is represented as a denial of the very existence of God, that is to say, of such a being as God really is;—here it is spoken of as not only an acknowledgment of His being, but even an endeavour, a conscientious though a misdirected endeavour, to do him honour. Again—"In the Matsya Purana we have a singular passage which has been often noticed, appearing to point to the

great doctrine of the Trinity, in which it is taught that the GREAT ONE becomes distinctly known to man as 'three gods,' being in the words of the Purana 'ēca murtis, trayo devah,' one person in three gods, Brahma, Vishnu and Maheswara; in the aggregate, it is the Deity: but distributive it appertains to individual beings." Now we have long been quite well aware that there are many passages in the sacred books which do appear at first sight to allude to the doctrine of the Trinity, and in a book which was lately very popular in England there is a regular argument in favour of the doctrine grounded upon this fact. But having given a good deal of attention to the subject we have no hesitation in pronouncing the appearance of these passages to be deceptive; and in expressing deep regret that any defender or expositor of Christian doctrine should ever have founded an argument upon them. On this point let us quote the words of Sir William Jones, than whom a higher authority on such a point could scarcely be found. "Very respectable natives (says he) have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles to urge that the Hindus were even now almost Christians, because their Brahma, Vishnu, and Mahesa were no other than the Christian Trinity; a sentence in which we can only doubt, whether folly, ignorance or impiety predominates. The tenet of our Church cannot, without profaneness, be compared with that of the Hindus, which has only an apparent resemblance to it, but a very different meaning," (*Asiatic Researches*, vol. I. p. 272.) When such men as Bishop Horsley and Dr. Timothy Dwight, to whom we made allusion above, give their support to an opinion, we should be slow to charge it with "impiety" or "profaneness": but we do so far agree with Sir W. Jones that the opinion originates in ignorance of the real nature of the Hindu Tumurti. Socinian and infidel writers, and of the latter class particularly Volney, have not failed to take advantage of this unwise argument of some injudicious defenders of the doctrine of the Trinity, and have represented it as a mere offset from the stock of Heathenism. And we do not know how Dr. Bryce would answer a disciple of Volney (for he has disciples not a few on the banks of the Ganges) who should represent this sacred doctrine of our holy faith as a mere transcript of the religious creed of his polytheistic countrymen. In the dialectic as in the military art it is always dangerous to extend the line of defence too far, as the necessary consequence is the multiplication of assailable points.

III. Akin to these faults, and naturally arising out of them, is another. Holding false views of the nature of Christianity and of the nature of Heathenism, our author could not but be mistaken as to the nature of an institution whose object is to destroy the one and establish the other in its room. And accordingly he does misrepresent the objects of the institution of the General Assembly, and the means that are employed for accomplishing that object: whence else arise those perpetual regrets with which the whole book is pervaded that missionaries generally have been too thorough-going in their opposition to Hinduism; that they have too little regarded the prejudices and peculiar character of the natives? According to the principles set forth in the book we

should think our author would highly approve the part acted by those missionaries of whose conduct we have quoted Sir William Jones's expression of virtuous and religious condemnation ; if he had known of their plan, he should probably have excepted them from the general charges that he has brought against missionaries, of not taking advantage of what is good in the Hindu systems and purifying that from the taint and commixture of evil.

In advocating an endowment from Government for the institutions of the General Assembly, our author introduces the following passage : " The writer of these remarks has been met, and that in the highest quarters connected with Native Education in India, by the objection that it is unjust to tax the Hindu with the support of an establishment, avowedly set up for the overthrow of his faith. The objection is at once shallow and infidel ; and those who consider it as possessing any weight can only be led astray by mere words. The institution of the General Assembly is not erected to overthrow the religion of the natives. In strict propriety of language, its aim is the purification of this religion from the degrading tenets, and demoralizing ceremonies that have crept into it ; and its re-establishment on the basis of faith in an atoning sacrifice." Now as to the end which this argument is intended to accomplish, the obtaining of an endowment from the Government for the Assembly's Institution, it is not necessary now to state our individual opinion. But as to the argument itself it is proper that we declare our firm conviction that *it* is an attempt to establish a point by " mere words." We can declare on behalf of all the chief supporters of the Church of Scotland's Mission at home, and on behalf of all the missionaries of that Church who are or ever have been in India, that their grand object is " to overthrow the religion of the natives." We could easily shew this by quotations from the published writings of several of them ; but it is not necessary. Only let us subject the above extract to a little criticism. It is admitted, if any credit can be given to " mere words" that the present religion of the Hindus rests not " on the basis of an atoning sacrifice." It is admitted that " degrading tenets and demoralizing ceremonies have crept into it," and are in it. Now what does this amount to but to this, that its foundation is false, and that the superstructure is naught ? The Scripture does admit that a bad fabric may be reared upon the true foundation, but it does not admit that even a superstructure of gold and silver and precious stones erected upon a false foundation is of any value. It is the foundation then that gives the value to the building ; and if this be false, let the glitter and the splendour of the erection be as great as they may, that building cannot stand. But even letting this pass, is it only the foundation that we wish to change ? In the Hindu religion there is no Christ ; in the Christian religion Christ is all. He is the foundation, the walls, the roof, the cement. This is the religion which we wish to establish in India. If Christ is to be found in the Hindu system, then is there some portion of its material which will serve to build up the new fabric, but if Christ be not there, then we will have none of it. For we will have nothing but Christ. No justification, no sanctification, no glorification, no ceremony, yea, no duty, of which Christ is not the essence and the all

in all. If we should attempt to amalgamate Christianity with Hinduism even in its purest form, or purified up to all the extent to which it is capable of being purified, we should produce an unseemly and poisonous alloy. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?"

The cause of Christian Native Education is the cause of God, and it must prosper. It is one of the means appointed by God for producing a result which He has positively decreed to produce, and it must prosper. It may be attacked by the infidel and the nominal Christian, but by the blessing of God upon it, it must prosper. It may be undervalued by those who, under a mistaken zeal for the sacredness of the ministerial office, fail to appreciate the momentousness of becoming all things to all men, but still it must prosper. It may be injudiciously defended by its friends, but even in spite of this it shall prosper. The Church of Scotland under the direction of her Divine Head has given the cause as a sacred trust into the hands of her ministers in India, and they are determined that as God shall give them grace, no efforts shall be wanting on their part instrumentally to secure its prosperity. Other bodies of Christians have begun to see its importance and to lend a helping hand: they will soon take it up in right good earnest; and God will not refuse his abundant blessing to the constant prayers of His united Church and people; and by that abundant blessing the cause shall greatly and abundantly prosper.

Σ.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta has proceeded on his visitation tour to the North Western Provinces.—The Bishop of Madras has proceeded to Ceylon for visitation purposes.—The Rev. J. Schurman of Benares left Calcutta for that station, during the month.—We regret to learn that the Rev. J. Smith of Madras and the Rev. W. Gordon of Vizagapatam, both of the London Society's Mission, have been obliged to return to Europe on account of ill health.—The Rev. W. P. Lyon, we regret also to state, is obliged to leave immediately for the father-land on account of the entire failure of the health of Mrs. Lyon.—The following arrangements and movements have been made during the month by our Baptist friends: The Rev. J. Wenger remains in Calcutta. The Rev. F. Tucker has consented to officiate for a few months as pastor of the Baptist Church in the Circular Road, with a view to a more permanent settlement over them in that capacity. Rev. J. Parsons has proceeded to Monghyr; Mr. Phillips to Agra, for the formation of a new station in Central India, while Mr. Morgan occupies the station at Howrah. It is the intention of Mr. Yates to devote the residue of his life to translation work alone.—The Rev. Messrs. Fisher and Garbett, Assistant Chaplains

on the Bengal Establishment, newly arrived, have been appointed as follows: Mr. Fisher, at Chinsurah; Mr. Garbett, to the Upper Provinces.—The Rev. Messrs. Krauss and Lipp of the Church Mission have been appointed to the Krishnagar station.—Rev. Mr. Innes takes charge of the Central Seminary of the Church Mission at Mirzapur.—We regret to hear that our good friend the Rev. G. Pearce will not be able, for the present at least, to return to this country: Mrs. Pearce leaves this month for England on this account.

2.—THE JEWS.

It affords us sincere pleasure to announce that an association has been formed in Calcutta for the purpose of seeking the conversion of the Jews resident in Calcutta. The Society has already employed one agent, a converted Israelite, a man of much piety, integrity and activity. The number of Jews resident in Calcutta at present is very great, upwards we believe of 1000. We shall be happy to forward any donations to the managers of the Society.

3.—THE BOMBAY GOVERNMENT AND THE COURT OF DIRECTORS.

We understand that the Court of Directors have reproved the Honorable Mr. Farish as the head of the Bombay Government for the sanction he has given to the efforts of Christian missionaries. The reproof was called forth by the presentation of a petition of certain natives on this subject. Nothing can be more injudicious or unchristian than such a line of conduct. We shall wait for more ample information before we offer any further remarks on this subject.

4.—THE DURGA PUJA.

We gather from every quarter that the attendance both of Christians and Natives at the Durga festival has been much less on this than on any previous occasion. This is very cheering, and it is indeed encouraging to the friends of Missions to proceed in the good work in which they are engaged. We regret to find that even a few nominal Christians found their way to the nautches; still they were but a few and will we doubt not be less on each successive occasion until the disgusting exhibitions shall cease to be. Immense sums of money have, we regret to hear, been expended by the Bábus on the saturnalia; we trust they will soon be anxious to devote equally large sums to the purposes of education and other measures which shall tend to elevate, and not degrade, their countrymen.

5.—FEMALE SLAVERY.

While the public mind is agitated on the subject of East Indian Slavery, we would endeavour to turn the tide of its sympathy most directly towards the subject of *female slavery* in particular. Whatever may be the differences of opinion on the nature and extent of the sufferings of the male slaves, there can be but one opinion as to the vast extent and degrading influence of female slavery throughout the whole of India. It is one of the foulest blots on our rule in India that it should exist in all its hideous deformity. After a rule of so many years, slavery and prostitution (in its worst because involuntary form) are terms which must

ever be associated with the slave state of every female in India. We trust that now the mind of Government has ceased to be exercised about conquest that they will endeavour to remove many of those evils which afflict and degrade India in her social relations, and that amongst the first, though difficult it be, they will not fail to grapple with the subject of slavery, and especially to break the fetters which bind the female slave to her proud, lustful and oppressive lord. India will never be regenerated, humanly speaking, until her females are raised from their present degradation to an equality with the women of other lands, and the mass of the females will never be raised to that level so long as the Bábus can replenish their harems and zenanas with female slaves. This is a matter which might with great propriety be taken up by the advocates of female education and improvement.

6.—OPIUM.

The trade in Opium is still carried on in China with great vigor, that is, on the coast. One clipper has been attacked by Chinese junks and miraculously escaped capture. The Governor Lin has addressed an edict to the Queen of England, in which, omitting all bombast and hyperbole, there is contained much sound sense, true goodness, and merciful political economy. We wish a Christian Government would profit by the heathen's advice. We regret to learn from the *Christian Advocate* and equally from a correspondent of our own, that the Government are and have been in the habit of sanctioning the sale of this abominable drug in their own provinces. This is positively disgraceful and sinful in the highest degree, it would be unworthy any even the most miserable political power, but it is truly lamentable in a Government, professedly enlightened and humane—to increase its exchequer at the expense of the morals and strength of its subjects. We trust this sanction will at once cease.

7.—THE EPISCOPAL CHURCH.

During the past month the following movements have taken place in connexion with the Episcopal Church in this city. The Lord Bishop laid the foundation stone of the New Cathedral in the presence of a large concourse of people. His Lordship has also consecrated the Native Church at Mirzápur with the title of Trinity Church. An ordination was held at the Cathedral on the day on which his Lordship left Calcutta for the Upper Provinces. Two persons were ordained, one a priest the other a deacon. The Rev. T. Sandys baptized eight young lads at the Mirzápur Chapel, on Thursday the 24th instant, in the presence of several friends to the natives, and the children and Native Christians of the establishment. May the Lord bless all these movements to his glory.

8.—CHURCH MISSIONARY SOCIETY.

The Auxiliary Church Missionary Society held its anniversary during the month in the Old Church Rooms. The Bishop occupied the chair. The Report read by the Rev. F. Wybrow was, we understand, a very faithful document and deeply interesting to the friends of Missions. We hope to notice it in an early number. We regret to learn that the meeting was but thinly attended. When will the Christian community in India

be stirred up to take a deeper interest in the actual operations of Missions in this dark land. Here is the anniversary of a mission connected with the most numerous and wealthy body of Christians in India attended by some 60 or 70 people. Proh pudor! we speak this to your shame, oh ye Christians of Calcutta.

9.—NEW ARMENIAN TRACT.

We have had put into our hands a curious but excellent tract in the Armenian language entitled, *The Heart of Man the Temple of the Lord, or the Devil's workshop*. It is illustrated by plates exhibiting the progress of religion in the heart. It is we understand a well written and useful tract, and may with confidence be circulated amongst the Armenian community.

10.—THE CAUSE OF CHRIST AT ALLAHABAD.

It affords us very great pleasure to announce that the friends of the Redeemer at Allahabad have determined to erect a place of worship at that station. This has long been a desideratum at this important station, and one which we know it has been the ardent desire of some resident there to effect, and having now obtained a settled ministry it is their anxious desire to rear a house fitted for the service of the Lord. The cost we understand will not exceed 4000 Company's rupees, and though the greatest economy will be exercised in raising the structure and every effort has been made to raise that sum at Allahabad, we are sorry to learn, although one individual has generously for himself and household subscribed 1000 Company's rupees towards the object, the sum requisite for the completion of the building, cannot be realized on the spot. We are confident the friends of Christ in India will aid their brethren at Allahabad in their landable desire to rear a house for God, and it will afford us sincere pleasure to be the medium for forwarding any aid for this purpose to those interested in the business.

11.—THE CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY.

In answer to several inquiries respecting the operations of the *Christian School Book Society*, we would observe the Society is progressing. At the last meeting of the Committee it was resolved to proceed at once to the compilation and printing of the most needed school books, and to adopt others already well known and in popular use by Christian schools; and also for the present, until the fullest information and the most approved works can be obtained from Europe and America, to adopt and recommend to Christian schools in India such books as may be best adapted for this country connected with the higher branches of education. A Sub-committee for carrying this object into effect has been appointed, and several gentlemen have engaged to undertake the compilation of the most needed works, with a view to the production of an uniform edition of school books from the lowest to the highest grades of instruction. We believe a list of the works adopted, or about to be printed, which are for the present recommended and can be obtained through the Society, will soon be in circulation. The Secretaries will be happy to receive any communications or suggestions on the subject from the friends of education throughout India.

12.—MISSIONS IN ORISSA.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In looking over the Supplement to the *Calcutta Christian Observer* for September 1839, I observed that in the account of the General Baptist Mission in Urissá, it is stated, that the principal stations in which the missionaries, Mr. Lacey, Mr. Sutton, Mr. Brooks, Mr. Stubbins, and Mr. Wilkinson and several native teachers, exert their influence, are Katak, Purí, Bálásor, Barhampur, and Midnápur. I beg to say that as far as Bálásor is concerned the above paragraph is a mistake, and as our friends in America will see that it contradicts the Reports we have given of Bálásor, I will just state that an American F. M. Baptist Mission was commenced at this place about two years since by Messrs. Phillips and Noyes*.

Urissá presents an extensive field which we fear will not be occupied for many years. On the south there is no missionary station nearer than Katak, about 100 miles; and on the north none nearer than Midnápur, 70 miles. The adjacent villages are numerous, and some are large enough for missionary stations. I might also remark that the country is bounded on the west by the Mohun Bunse, a country inhabited by Uriyas, Santals and Bhúeas. The Santals are a people who have no books, no images, no priests and no temples, and their worship, like that of the Coles, consists in sacrificing fowls, and at the same time invoking the sun which they hold to be the brightest emblem of the Deity. They have a language peculiar to themselves that materially differs from any other eastern dialect. The Bhúeas are much like the Santals, only their language is different, being the same as that used by the Coles at Sambulpur. Both of these classes are very numerous, and from what I have seen of them, I should suppose them promising subjects for missionary labour.

Since our residence here a chapel for English and Uriya preaching has been erected, and most of the Europeans attend English worship every Sabbath evening, also sit with us at the Lord's table.

We have a small boarding-school under the charge of a native convert, also schools of bazar children in our compounds, containing about 100 boys, who are taught the word of God and the elementary studies in their own language.

Several have been baptized, amongst whom was one very respectable and intelligent native of the Rájput caste. He was led to the Saviour about two months since through the instrumentality of bazar preaching. He brought with him a wife and four children, and we trust he will prove useful as a native preacher. We hope to have a re-inforcement before the close of the ensuing cold season, as we have received encouragement to that effect from our society. The harvest in Urissá is indeed great and labourers are few; hence may all our brethren join us in praying the Lord of the harvest to send forth many faithful labourers into this part of his heritage.

I understand the quantity of opium sold in *this* zilla is 71 seers per month, at the rate of 31 Rs. a seer. This is sold by Government to the native who will contract for the largest quantity. The habit of eating

* We regret that any error should have crept into the report, but we adopted it from a London periodical in a great measure, and were not in possession of data to correct, nor space to enlarge. We willingly insert the correction of our Correspondent.—ED.

opium is growing upon the people to an alarming extent. Almost every man, woman and child are more or less addicted to it, and unless something is soon done to check the evil we shall not be able to find house servants ere long, and without pretending to any gift of prophecy we may venture to say Government will not find their revenue. Will not some of your correspondents discuss this subject and try to suggest some method for the destruction of the evil?"

13.—MOVEMENTS IN THE PARSI COMMUNITY AT BOMBAY.

We have lately been happy to observe amongst a large portion of the Parsi community, a right understanding of the late decision of the Supreme Court in the case of the converts to Christianity, as supporting the sacred interests both of civil and religious liberty, and as mitigating that tyranny which has been long exercised over ingenuous and liberal minds, by those who wish to see the chains of caste and superstition eternally rivetted on their countrymen. We have been sorry to learn, however, that there are still some persons of note, who wish, if possible, to put an end to the teaching of Christianity to the natives, and who, with this view, are in no degree scrupulous about the use of the grossest misrepresentations which can be imagined. Our counsel to them, is, Beware. Let them take care, lest their ignorance or wilful violation of the first principles of law, lead to the total destruction of the honour which is now accorded to them both by their countrymen and Europeans. They ought to remember that the right to propagate religion, by doctrine and moral suasion, is an essential part of religious liberty, as well as the right to practise religion. They ought to see that it is philanthropy, and not selfishness, which leads Christians to desire their conversion, and to spend so much of their worldly substance, and mental energy, and spiritual anxiety for the accomplishment of the object. While they see no violence or deceit resorted to, to effect a change of faith, they should avoid the practice, or threat, or appearance of it, to secure a maintenance of present belief. While they scruple not themselves to decry the religion of the Bible, they should not object to others seeking to uphold it. While they extol the Vendidad to the skies, they should not complain when others examine its claims. They only betray the weakness of the cause of Zoroaster, when they shrink from comparing it with that of Christ.

We intend, as soon as possible, still more closely to review the native press than we have for some time done; and we shall take care that our criticisms go forth among the natives in a vernacular, as well as an English form.—*Christian Spectator*.

14.—MR. POYNDER ON THE IDOLATRIES OF INDIA.

That indefatigable advocate of India's best interests Mr. Poynder never ceases to lay hold of any circumstance that can either nearly or remotely affect the subject at issue. The following is but another proof of his tact and zeal in the great and good cause.

"Mr. Poynder has published the following letter in a morning paper:—

"When Mr. Weeding, the East India proprietor, suggested, on Wednesday, that the offering made by the Governor General of India, in a heathen temple, was possibly made by the heathen Prince who took him there, he evinced his ignorance of what is constantly going on through

India, and has long been the subject of my public complaints at the India House. I have proved, in open Court, that the European officer of the Madras Government offered a gold marriage necklace (an indication of the strictest union, and therefore a direct act of worship) to the idol Padazier, together with red silk cloth and incense: and also presented scarlet cloth to the priest, and money to the heathen attendants. I then also read the Government order, authorizing this expenditure from the public treasury for this idolatrous ceremony.

"I further proved that offerings are annually made on behalf of the Government to the idols at Conjeveram, near Madras—no similar honour having ever been paid to Idolatry under the rule of Mahomedan predecessors; also that the British Government incurs herein the expense of 300 pagodas paid from the public treasury, and I named Mr. Place as the Government officer (the collector of the Jaghire) from whose time the festival has been performed by the India Company.

"I further shewed that, in one year, the Rajah of Mysore requested leave to perform this worship himself, which was conceded; but in the following year the Government performed this ceremony instead of the Rajah. I proved that Mr. Place offered to the god jewels, and a head ornament worth 1000 pagodas—that Lord Clive, on his personal visit to an idol temple, offered an ornament of 1050 pagodas—that Mr. Collector Garrow presented a gold necklace of 500 pagodas, and that till this time the collectors present to the god, every year, a lace garment of 100 rupees value. In Mr. Place's collectorate he sent for all the musicians, dancing girls (or prostitutes,) elephants, and horses, attached to the other temples of the Jaghire, in order to increase the pomp of the principal ceremony in question, when he gave his personal attendance, and made offerings to the priests who recited the *bedas*; and I then asked the Court whether these facts did not remind them of Mr. Burke's celebrated declaration, that 'the servants of the East India Company contrive to get unbaptized in their outward-bound passage?'

"I proved further that the Government order issued at Canara, so late as 1833, fully sanctions the offerings to the idols for procuring rain, and expressly allows money from the public treasury for the maintenance of this abominable superstition, and even directs the officiating priest to offer such worship. The total money paid in that one year to the several temples in one district was no less than 360 rupees. I proved further that the Hindu goddess of wisdom ('The world by wisdom knew not God,' 1 Corinthians i.), received annual offerings at the public expense and that, as a part of the ceremony, the account books of the company, were equally deified, and money gifts distributed to the heathen priests. These gifts, the music, and the fruit, all form a regular item in the public expenditure.

"There is also a god of wisdom as well as a goddess (Ganesa) who is worshipped as duly at the charge of the Company, and I read to the Court the application of the native officer for this very payment 'to perform worship to this idol, after it had been kept one day in the Government Court House,' that is, after the priests and prostitutes had been fed till the idol was moved in procession.

"I could easily multiply these proofs of religious offerings being made by the officers and servants of the Company, and paid for by the State, but shall only observe that these different acts of worship are notoriously performed in the offices of all the chief native revenue officers, the expense of all being defrayed by the Government.

"On one occasion I showed that we had to pay for all this abomination six entire days, and that *nightly* worship was then offered, the particulars of which would be wholly unfit for publication in England.

"The only remarkable circumstance is, that Mr. Weeding was himself in Court when I adduced these and many similar instances of European delinquency in openly encouraging and paying for the offerings made to idols, and that he can yet suppose the possibility of the offering at Umritsir not having been made by Lord Auckland, but by Runjeet Singh. I will, however, suppose, for the sake of the argument, that the heathen prince (and not the Christian Governor) offered to the heathen idol, and I will then ask, in the face of this Christian country, how came Lord Auckland to be present when this abominable idolatry was performed? He had clearly no right to sanction, by his presence, the worship of heathenism, any more than the primitive Christians would have permitted themselves to be present at the offerings which were made to heathenism of old.

"I have the honour to be, Sir, your most obedient servant,

"JOHN POYNTER.

"New Bridge-street, June 21, 1839."

15.—THE GENERAL ASSEMBLY'S REPORT AND THE REV. W. S. MACKAY.

We cannot refrain from placing before our readers the following just tribute paid by the Assembly to our excellent but absent friend the Rev. W. S. Mackay, concerning whom we regret to say no very recent information has been received, but we trust he will soon be restored to his circle in improved health.

"To the only painful topic on which they have to report in regard to Calcutta, your Committee have already referred. It is the continued and increasing indisposition of Mr. Mackay. They cannot, however, confine to a mere passing allusion the statement of their deep regret on this subject, or the tribute which it is their wish and their duty to pay to the services of the excellent person for whom their sympathies, and alas! their fears, are so strongly excited. Highly talented, and highly accomplished, Mr. Mackay has, with unobtrusive but most Christian devotedness, laboured in the great cause to which he had dedicated himself. His meek and gentle spirit endeared him both to his colleagues and to his pupils; while his energy and calm decision insured the respect of all with whom he was brought into contact. To the utmost of his strength, indeed far beyond his physical strength, he struggled on while it was possible; and when the effort could no longer be made, the manner in which he yielded to his Heavenly Father's will most strikingly indicates his single-hearted piety.

"'If ever I return to Calcutta,' he says in a letter to the Convener of the Committee, 'my absence will probably not exceed seven or eight months; and I trust then, for what measure of life is left me, to be again actively employed. Should I die, God can easily raise up for himself other and far better men to fill my place; for I have been, in every sense, an unprofitable servant. The young men seem sorry to part with me; and several of them have promised, with every symptom of deep feeling, to think over all that I have said to them, and no longer to remain halting between two opinions.' * * * * * 'Mr. Mackay's own impression,' says Dr. Charles, 'is, that his work is nearly finished; and the feeling of this evidently forms to his devoted mind the most painful part of his trial. But nothing can be more touching, or more edifying, than the uncomplaining and even cheerful manner in which he sustains his appointed lot; and his meek, gentle, and unostentatious character never appeared to greater advantage than now, when he is unfitted for active usefulness.—The grace of his Heavenly Master shines forth in him with great lustre; and he is evidently ripening fast for immortality.'"

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 91.—*December*, 1839.

I.—*Some Notices in relation to the present position of the
Opium Trade in China.*

No. 2.*

To the Editors of the Calcutta Christian Observer.

My notices relative to the Opium Trade in China which you had the kindness to publish in your No. for September 1838, were elicited by seeing a short editorial article in a previous No. of your work, setting forth that the Opium Trade with China “was nearly if not quite extinct.” Since that time varied indeed have been the movements and losses and successes of the opium traffic, both in India and in China; and the importance of the events which have transpired within the past six months in connexion with the trade have indeed brought matters to a “crisis;” and friends and foes are waiting with the deepest anxiety and interest for the opening of the next scene in this singular drama. Within the lapse of another six months, other events of equal importance will most certainly be developed; but what will be the precise character of these events, and their ultimate results, are known only to Him who rules the destinies of nations.

Knowing that it is your object and warmest desire to disseminate *correct* information upon every subject which comes within the sphere of your journal, I venture to lay before you and your readers a few more notices, prompted by an editorial article in your No. for June, headed “EXTINCTION OF THE OPIUM TRADE,” the first sentence of which is “We believe the Opium Trade with China is at an end:” and you observe, a little further on, that your “information was of the most accurate and undoubted description.”

Now, Messrs. Editors, let me solemnly assure you that, like the “Cooly Trade,” the fountain of the Opium Trade, which

* See *Calcutta Christian Observer* for September, 1838.

is overwhelming China with its torrents and its curses, is *in India*; and the decrease of the trade *in China*, will just be in proportion to the decrease of the growth of the poppy *in India*. And, however devoutly to be wished is the final "extinction" of this vile traffic, still your prophecies in relation to it are at present far from being fulfilled, and "the Opium Trade with China is 'not' at an end." It is with no other feelings than those of the deepest regret that I send you this sad intelligence, and for the accuracy of my statements I hold myself publicly responsible. Of the arrival in Canton on the 10th of March of the high Commissioner, LIN, with extraordinary powers from the Court of Peking; of the imprisonment for nearly *two* months of *all* the foreigners in their own houses in Canton; of the insults offered to the national Representatives; of the forced surrender of 20,283 chests of opium; of the actual destruction of every ball of this vast quantity, and the withdrawal of all British subjects from the provincial city, you and your readers are doubtless already fully aware.

After the above circumstances had occurred, together with the repeated injunctions and requests of the British Superintendent to his countrymen to desist for the present from all attempts to introduce the drug into the country, many of us thought and hoped that a death-blow had been given to the Opium Trade. The high Commissioner too, in his first edict to foreigners, declared that "the wrath of the great Emperor had been fearfully aroused, nor would it slumber until this destroying evil be utterly extirpated."

The great amount of opium surrendered to the Commissioner, however, did not by any means include all that was in China, not to mention the large quantities that were constantly arriving. The smokers became exceedingly anxious for supplies, offering enormous prices; and the consequence was that a more desperate system of smuggling soon commenced, which has been going on at a tremendous rate ever since. In Macao, although the Portuguese governor has wisely interdicted the trade, much opium has been sold since the surrender, at vast profits. A Portuguese boasted that the measures of the Commissioner would enable him to make his fortune within the space of a few days. During the imprisonment in Canton, the Portuguese of Macao sent a considerable quantity of their opium to Manilla, for fear it would be seized by the Commissioner, but many chests were sold on their way from the warehouses to the ships; and the plan of the above individual was to take the opium out at night, and deliver it to the Chinese junks and boats in the offing. The governor of Macao seized a number of chests while in the act of being

smuggled into Macao by an Englishman at the very time, and in consequence too of opium, his own countrymen, with the Representative of his Sovereign, were imprisoned and threatened with starvation and death in Canton. I leave comments to others—*my* obstinate determination is to state facts. In the Typa, at Hongkong, the present anchorage of the foreign shipping, and all around in the adjacent harbours, the drug is delivered to the Chinese from foreign vessels. A few days ago twenty-five chests were put into a Portuguese Lorch from an English vessel (I have the name of this vessel if you wish it) at Hongkong; the Lorch was equipped with *thirty* armed men, and, bidding defiance to Mandarin boats, soon delivered her cargo in the adjacent bays. While at Hongkong a week or two ago I myself saw the white sails of the opium schooners, as they were skulking among the surrounding islands. Several foreign vessels have recently gone to Singapore and Manilla for cargoes of opium, a great deal of which is imported here under the head of “SIAM SUGAR.” Yea, I send this paper as far as Singapore by an English vessel which is despatched for a large invoice of the drug, from which place you will no doubt receive it by one of the many “clippers” which are at present engaged in carrying opium from Calcutta to Singapore. Upon the Chinese coast there are at this very time between 12 and 15 foreign vessels actively engaged in this abominable traffic. Some of these vessels did not leave the coast at all during the whole of the troubles in Canton in March and April. I repeat what I said in No. 1, (September 1838,) viz., that the very vessel which brought your No. (June 1839,) containing your article on the “Extinction of the Opium Trade,” brought at the same time from Calcutta, *the seat of your labours*, a large amount of opium, most of which has already been disposed of to the Chinese at enormous advances. From the Bengal papers I perceive that the “opium sales” in Calcutta continue as usual, and shipments of the drug to China are still being made. You published your article in June, but upon the first day of the following July *four thousand* chests were sold within 20 minutes’ ride of the office of the *Calcutta Christian Observer*. Now for what purposes, think you, did the purchasers design this large amount of opium? To bury it in the bowels of the earth, or sink it in the midst of the sea? Or, after the examination of the high Commissioner, destroy it with lime and sand and oil and salt-water? Never! Every man of them would have told you, had you interrogated them, that their sole object in purchasing it was to send it to China, all the difficulties in that country to the contrary notwithstanding.

Never for years has opium commanded such high prices as now, owing to their being so much smaller quantity in market than heretofore, and therefore the twenty thousand chests destroyed by the Commissioner really does seem to have quickened the demand in some respects. One individual here has himself realized twenty thousand dollars, within the last eight days, as nett profits upon a few chests of opium recently brought from Bengal. With the above facts, and more that I could mention, I leave you and your readers to judge whether or not there is sufficient reason to "believe that the Opium Trade with China is at an end." No, Messrs. Editors, the Opium Trade with China is *not* at an end. Would to God it were so!! No one more than myself would delight to sing its funeral dirge. But the poisonous stream has been only somewhat checked in its onward current, and unless the fountain which, I repeat, is *in India*, is dried up, this fearful flood, having accumulated strength by its temporary stoppage, will ere long burst its barriers which now partially impede its progress in China, and will roll on with more fearful violence and death than before. Christian principle combined with public opinion can accomplish wonders, and I therefore venture to suggest the propriety of forming public Anti-Opium Associations in all the principal cities throughout India, beginning at Calcutta. A combined and public expression of disapprobation, together with a few prudent petitions to Government, might, under the smile of Heaven, do great good. I have more to say on this point, but prefer waiting until I hear from you and your correspondents on the subject.

Since my arrival in China in 1836, I have endeavoured closely to observe the various shiftings of this crying evil; and one of the deliberate opinions I have formed on the subject is, that the Chinese government *can* prevent the introduction of the drug through the Bocca Tygris, and at one or two other points, but farther than this they *cannot* do without foreign assistance. Yet foreign assistance China is too haughty to acknowledge that she needs, and probably in the last extremity she would not stoop to ask it. At one time Captain Elliot would have aided the Chinese government in their lawful measures to suppress the traffic, but they treated him and his propositions with indignity, and they are now reaping the fruits of their own obstinacy. The Chinese Navy is insignificant and inefficient in every respect except numbers; the officers of the sea and the land are shamefully corrupt, and the emperor himself finds it most difficult to obtain correct information from the maritime provinces. The Chinese coast too is so very extensive, and thousands of the deluded people are so desperately eager to obtain the fatal drug, that although

the government may succeed in preventing its introduction at two or three points, yet at the same time a thousand other points afford unmolested facilities for its importation. The daring smuggler is well acquainted with the coast, and well knows too the weakness of its defence. But, should he at any time be molested in his unhallowed traffic, he hesitates not to open the cannon's mouth, and deals sudden death and terror among the officers who dare to interrupt him in his slower, yet fatal, process of destruction. An instance has occurred within the last three or four weeks on the west coast of China, in which an English opium vessel fired upon the natives and killed *seven* individuals. I could give you the name of the above vessel, with that of the owners and the Captain. This is only "*one of many*" similar transactions, and it is not regarded by them as a matter of very great importance. It is a blessed consideration that there is a just God in heaven, and a day of final retribution. Rejoice then, O ye opium smugglers! in the abundance of your gains; feed your greedy victims with poison, and lust, and death; imbue your *Christian* hands in the blood of a heathen and unoffending people; boast of your courage, your intrigues, your evasions and your success in carrying on your unmanly and contraband traffic; stifle conscience and glory in your shame: "but know thou that for all these things God will bring thee into judgment." But I am exceeding my limits, and unlawfully taxing your patience. Before closing, however, I would take the liberty of dropping a friendly hint by saying, Be less frequent and less positive in your assertions that "the Opium Trade with China is at an end." In your March No. you say, "Happily for Christian Britain the Opium Trade is at an end." (The opium dealer rejoices when he sees a Christian watchman in his midst thus deceived.) Against such conclusions you are kindly warned in your April No. by a "Reviewer of Medhurst's China;" yet in your June No. you pen an article headed "Extinction of the Opium Trade with China," to which last I have endeavoured herewith to reply. You have fought well and manfully against Government connexion with *Idolatry in India*, and you are cheered with the prospect of a speedy and glorious triumph of your opinions: be emboldened and encouraged therefore to wage a hot and untiring warfare against Government connexion with *Opium in India*. Do you leave no stone unturned *in India*; and, should God spare our lives you shall hear from us again how matters stand *in China*. And here I must take my leave of you for the present, but

Believe me, sincerely yours,

China, August, 1839.

SIWEL.

II.—Remarks on the Sympathy of Christ with his People.

To the Editors of the Calcutta Christian Observer.

MESSRS. EDITORS,

A Christian friend and brother, who came to visit me not long since when, in the course of Divine Providence, I was laid by for a while from active exertion, and called to practise the far more difficult duty of passive obedience in the patient endurance of pain and sickness, among many consolatory remarks, quoted to me the 16th verse of the ivth of Hebrews, which in the authorized English version stands thus—"We have not an high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin." My friend took a view of this passage which did not satisfy *my* mind at the time, and I was too ill to look into my Greek Testament; as soon, however, as I was able to consult it I did, and my thoughts arranged themselves pretty much in the way I have now penned them down. If you deem this paper suitable for insertion in your periodical, I shall be glad you would give it a place. The subject is very interesting to a Christian mind; but more than interesting—of the greatest practical importance to a believer exercised by any of the various trials of this lower and probationary state: and I apprehend the text quoted is, by very many, indistinctly if not incorrectly understood. It may not be a useless service to endeavour to illustrate its exact meaning.

My friend, in his application of the passage, looking at the time to the English version only, in which the words [*we are, yet*] appearing in italics, are shown to have no corresponding terms in the original, grounded on this circumstance an interpretation which, in *his* judgment, served to explain what presented itself to him as a difficulty. The difficulty was this, that the verse, as it stands in our version, seemed to suppose what is technically termed the *peccability* of our blessed Lord; that he was a proper subject of temptation in its ordinary acceptation as meaning solicitation, if not even incipient propension, to moral evil or sin. To reconcile such peccability with the doctrine of his divine nature and immaculate humanity, was the point in question, but of which the exclusion of the italicised words availed to no better a solution than this, to my mind, very unsatisfactory and unsupported gloss, that our Lord was subjected to temptation, not, as the English text asserts, "in *all* points like as *we are*," but "as far only as was possible to his divine nature, which could not be tempted with evil."

Now, as in this interpretation my friend's quotation failed to impart to my own mind the consolation he so kindly designed, I judge that it may similarly fail in bringing comfort to other minds under the same or severer and more continued trials; and I conceive it to be of importance to endeavour to supply a more satisfactory view of what is clearly the design of the apostle, namely, to support suffering believers, by bringing vividly before their minds the sympathy of Christ with all his faithful and afflicted people.

Now in Ch. ii. v. 14—18 we read that—"Forasmuch as the children are partakers of flesh and blood, he (i. e. Christ) also himself took part

of the same. For verily he took not on him the (higher) nature of angels, but he took on him the seed of Abraham: wherefore in all things it behoved him to be made like unto his brethren (of the human race), that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able also to succour them that are tempted." With a view to the plainest reader's being better enabled to draw out for himself the connexion of the apostle's argument, I will subjoin a more literal, and I think clearer, rendering. "As then the children (of God by faith in Christ Jesus, whom in the preceding verse he, i. e. Christ, is quoted as not ashamed to call his brethren), share in common, (i. e. are constituted of,) flesh and blood (or a complete *human* nature), he too partook of these in like manner. For assuredly he did not (undertake to) bring deliverance to angels, but to the (spiritual) seed of Abraham. Whence it was necessary (or proper) that he should, in every way, be assimilated to his brethren, in order that he might become a compassionate and trust-worthy high-priest, appearing in the presence of God to make propitiation for (or procure remission of) the sins of his people; wherefore, since he himself hath suffered from trials, he is qualified (or knows how) to aid the tried." From this quotation it is clear, that the grounds on which the apostle estimates our Lord's power of sympathy with, and skilfulness (so to speak) in applying inward or outward aids to, believers under trials, are two; 1st, His participation with them in a common nature. 2nd, His similar experience, *in* that nature, of the same kinds of suffering to which they are subjected. The ambiguity of the word 'tempted' it is, which in any way throws obscurity into the subject; but, to *tempt* and to *try* are perfectly synonymous terms, meaning to make experiment of a thing, to put to the test; *πειραζειν* applied to persons is, in general, to make trial of them, to test their disposition, steadiness or grace—to examine and make experiment of them by subjecting them to any state or circumstance which may be adapted to elicit a proof of their real characters. So, in Matt. xxii. 18, our Lord says to his malignant enemies, who demanded a sign as a *proof* of his divine mission, "why tempt ye me (*πειραζετε με*, why put ye me to the *test* or *proof*)? Again, when in John vi. 6 he himself asked Philip whence bread might be obtained for the multitude, (whom yet, knowing they must otherwise go away unfed, he fully designed to supply by an exertion of miraculous power,) he is said not to have put the question, as wishing for an unnecessary information, but—"this he said to *prove* him," i. e. Philip—(*πειραζων αυτον*) to *test* the apostle's faith in a power whose exercise he had so often witnessed, yet was still but imperfectly acquainted with. Thus too "God did *tempt* Abraham"—how? by asking from him a great sacrifice of natural affection—a sacrifice which nothing short of a very high degree of belief in God's wise and most compensatory Providence and most pious submission to his will, could lead him to make; and therein consisted his temptation or *trial*. Had he shrunk from the test, and failed to give the only indubitable proof of his supreme regard to the divine will, and confidence in an over-ruling Providence—preferring his son to his God, a temporary enjoyment of selfish gratifica-

tion to the more distant rewards of prompt obedience—never would Abraham have been called “the father of the faithful,” a father to all believers, through every after age of the church. It would have been at once evident, that although he might have “done many things,” so long as his heart’s dearest idol was not touched, he yet could not resolve to resign *that*, in reverent submission to the call of his divine Protector, his “shield, and exceeding great reward !” Hence, as the natural or acquired dispositions, the cherished tempers, the aims and objects of men are various, so is there a corresponding necessity for an equal variety of *tests* of character. Some are best tried by prosperity, others by adversity ; some are thrown into the furnace of personal affliction, pain, sickness, poverty, contempt, disappointment, or bereavement ; others, themselves exempt, have to sustain what is, to many, the far severer trial of mind occasioned by witnessing the agonies, and sorrows, and protracted sufferings of those dear to them as their own souls. Some have been tried by persecution, and spoliation, and martyrdom ; others by the call to abandon country, friends and substance for conscience’ sake, and the gospel’s : whilst others again have been proved in a position of keenest distress, solicited by weeping relatives, wife, children, parents, not to bring discredit on their common name, by a profession of the discreditable faith of Christ, or of some obnoxious *sect* (so esteemed) : and many have found their severest trials of faith, fortitude, humility and spirituality, in circumstances of prosperous fortunes, high office, learning, and universal applause. In short, the direct or incidental occasions for testing and proving the characters of men, of professing Christians especially, are innumerable, and occur in every walk of life, in every period of society, in every variety of mental and bodily or relative condition. They arise from the Providence of God, from the institutions of society, from the bosoms of families ; from the vices or the virtues, the friendship or the ill-will of others ; from the benevolence of good men, from the malignity of bad men ; from the purity and mercy of God, or from the malevolence of unholy spirits, the Devil and his angels. Temptation as usually conceived, i. e. diabolic attempt to corrupt and ruin us, is but *one* among the many modes of trial (*πειρασμος*) to which men in general, are, and to which, for that reason our blessed Lord himself also, *was* exposed. It is an unnecessary difficulty that is created therefore by the word “tempted” in the passage of Heb. iv. 16. For the word *temptation*, though now it has ordinarily attached to it the notion of solicitation to or suggestion of evil, does not necessarily convey any thing beyond the mere sense of *making proof* or trial. God tries with a pure and merciful, the devil and his emissaries with a malignant and destructive, view ; the one to correct and discipline and save the souls of men ; the other to blind, and deteriorate, and ruin them. Nay, even those circumstances which the envy and malice of bad men or spirits may employ to work upon the frailty and corruptions of men, are, by the overruling Providence of a watchful Creator and Saviour, *allowed* to become *his* gracious tests of the faith and obedience of his people, whom, however, “he will not suffer to be so *tempted* above what they are able to bear, but will with the temptation also make a way to escape, that so they may be able to endure.” Thus it is He

“makes the wrath of men and devils to praise *him* ;” to be the occasions, that is, of benefit to his people, and of magnifying his own grace and goodness in their relief and preservation and improvement. Now, in this view of temptation, to the Hebrews then suffering so severely from persecution and thereby subjected to very heavy trials of patience, faith and fortitude, it was assuredly directly to the point to shew them that Christ himself *sympathized* with them, in the fullest sense of the term ; not merely that he *felt for* them, but that he *felt with* them ; *could* have and *had* a *fellow-feeling* (which is the proper notion of sympathy) with them, under all their trials and sorrows. But that fellow-feeling could not be predicated of Christ, unless he were not only man, complete man, in body and soul and in all the perceptions and feelings and sensibilities and affections of both, but also unless he had himself been previously exercised in similar circumstances of suffering and trial ; so that he could positively *enter into* the individual cases of his people from *personal* experience, and from knowledge of the mode in which trials impressed and operated upon human nature. Could an angel from heaven, who had never known sorrow or sufferings, be at all capable of appreciating the experience of man under them ? assuredly not ; nor could the Saviour himself have been qualified for his office of high-priest and Redeemer of our fallen race, had he not partaken of flesh and blood, been exercised in our infirmities, sufferings and trials. “It pleased God, in bringing many sons to glory, to make the Captain of their salvation *perfect*, (i. e. fully qualified for his merciful office,) through suffering—that he might become a *feeling* high-priest,” one in whom his distressed and suffering followers through every age might put the fullest reliance as a compassionate and sympathizing Saviour.

Hence, as temptation (as usually understood) or *trial* from Satan, (i. e. the employment of diabolic craft and solicitation in order to persuade to sin,) forms one mode by which men are *tested* ; so was Christ himself also subjected to that mode of trial as well as to so many others ; and that too at the very outset of his ministry and just before he entered upon his direct mediatorial work, in order to give *him* the necessary experience of the severity of such trials (with a view to his future sympathy with, and succour of, his tempted followers), and to *prove* at once to men, angels and devils his immaculate purity—therefore the tempter “came but found nothing in him,” nothing to work upon ; no smouldering sparks of ambition, distrust and selfishness that he might fan into a flame, and so ruin at once and for ever, the Saviour and the hopes of the race he came to save.

Into the abstruse question of the positive *peccability* of our Lord’s human nature, I do not now enter. I will only observe that, inasmuch as *that* nature, all-perfect as it was in its constitution and free from every taint of the *positive* tendency to sin with which the posterity of Adam comes universally into the world, and which is transmitted in the way of natural generation from father to son ;—which exemption, we are to believe, was secured to the Redeemer by his miraculous conception, or rather *immediate creation*, in the womb of the virgin—inasmuch, I say, as Christ’s human nature was still a *created* nature, we have no just reason for predicating its *absolute* and necessary impeccability ; *this* all

solid metaphysical reasoning concludes to belong to the unoriginated, self-existent and independant nature of Deity alone. Nor, on the other hand, can we well, I think, conceive of *trial*, especially of trial in the sense of temptation to evil, as applied to a being or nature *absolutely* incapable of being affected by it; for as James asserts, “*God cannot be tempted of evil* ;” and thence—from the perfect and infallible excellence of his own divine nature—“neither tempteth he any man” (to evil, namely): since what he cannot incline to himself, but is eternally and necessarily averse from, he will not, cannot propose to his creatures. So too, Adam was pronounced by his Divine Former, as he came from His creative hands, to be “very good;” but that excellence, which we justly, I think, believe to have consisted in a complete, *perfect* human nature, without any the slightest taint of evil or tendency to sin, was certainly not impeccable, though not peccant. Although, however, for these reasons, and from the plain common sense meaning of many passages of scripture referring to our Saviour’s life and character, his *trials* and *temptations*, I cannot myself see how we can err in admitting that the *human* nature of our blessed Lord, though from first to last *impeccant* or without sin in principle or positive act, was yet *peccable* merely, or *capable* of fall: nor do I see how this should at all diminish our reverence for the Saviour; since he at once engaged and triumphed over “that old serpent the Devil,” and though *put to the test*, and subjected to trials, and *proved* by sufferings and temptations, direct or indirect, the most various, severe and continued, fell not, but triumphed all gloriously, and thus “became the author of eternal salvation to all who believe in him;” nevertheless, on so delicate a point, in which the line of truth and fact is almost imperceptible perhaps, and may be deviated from at every moment in the attempt to trace it, I would speak with all reverence and humility and self-distrust; yet would I speak what I think to be the plain sense of things, with an honest courage not untempered with sincerest deference for the judgment of any others who may differ from me.

If the foregoing have weight, my readers will be prepared to enter fully into the passage I set out with, of which I shall now beg to offer a rendering and paraphrase as before. “For, we have not a high-priest incapable of sympathizing (*συμπαθεσαι*) in our afflictions, he having himself been similarly tried in every way, apart from sin.” The term *καθ’ ὁμοιοτητα*, paraphrastically indeed, in the common version, but yet with substantial correctness rendered “like as we are,” is I think more desirably translated ‘similarly:’ Greek scholars will know with what *idiomatical* propriety; so *κατα πάντα* “in all points—” better “in all things, ways, or respects,” *in every respect*; *χωρις ἁμαρτίας*, *except sin*. Had Christ been of an angelic nature only; or even, with reverence be it spoken, of a divine nature *alone*, having no participation in *our* (human) nature with all its liabilities to trials and afflictions; or though perfect man, if he had not “*learned* obedience by what he suffered,” we have scripture warrant for believing he would not have been a suitable high-priest and Saviour to us—one of whose *compassionate* fellow-feeling we could be assured, and therein be enabled to *confide* in his full and complete sympathy with us in all our varieties of inward and outward condition—sin only, and

the consciousness of guilt, excepted—for had he been either stained with the original (or birth-sin) of our race, or been moved to sin subsequently under his trials and temptations, his work would at once have been cut short, and we left to perish *without* a Saviour.

Referring, as a matter of Missionary interest, to the Bengali versions that have been given of the passages in question, I am led to make a few observations which I trust will not be thought irrelevant.

Dr. Carey's rendering is this : আযারদের এযত পুৰান পুরোহিত নয় যে আযারদের দৌৰ্বল্যে পীড়িত হইতে পারেন না কিন্তু পাপবর্জে তিনি সৰ্ব্ব পুকারে আযারদের যত পরীক্ষিত ছিলেন. Mr. Yates's is thus : দৌৰ্বল্যে আযাদের সহিত দুঃখভোগ করিতে অক্ষয় আযাদের এমন মহাযাজক নহেন ; তিনি নিম্নাপ হইয়াও আযাদের ন্যায় সৰ্ব্বতোভাবে পরীক্ষিত হইলেন.

That of Mr. Ellerton is the following :—আযারদের দৌৰ্বল্যাদিতে যে সহ-দুঃখিত হইতে না পারে এযত মহাযাজক আযারদের নহেন কিন্তু সৰ্ব্বতোভাবে আযারদের যত পরীক্ষিত ছিলেন তত্রাপি পাপপরহিত.

So, Ch. ii. v. 18, Mr. Yates renders—তিনি আপনি পরীক্ষিত হইয়া দুঃখভোগ করাতে পরীক্ষিতগণের ওপকার করিতে পারেন. Dr. Carey thus—তিনি আপনি পরীক্ষিত হইয়া ক্লেশ পাওয়া পুয়ুজ পরীক্ষিত লোকেরদের ওপকার করিতে শক্ত আছেন. Mr. Ellerton thus—এই যে আপনি পরীক্ষিত হইয়া দুঃখিত হইলেন ইহাতে তিনি পরীক্ষিত জনেরদিগের সাহায্য করিতে পারেন.

I must here apply what I have elsewhere stated officially, and confirmed, as I think, at length, to form a characteristic difference between Dr. Carey's and Mr. Yates's entire Bengali versions ; that while the former is less idiomatic, the latter is less literal. The one is wanting in purity of style, the other in closeness of rendering. These passages fully exemplify, and prove in so far, the assertion. Thus, in Dr. C.'s version, the clumsy construction in the first passage, occasioned by the inversion of the relative and correlative sentences—the use of the relative যে at all—the substitution of the verb of existence ছিলেন for the *copula* or predicative হইলেন, are gross violations of idiom ; while the use of পীড়িত, an ambiguous word, and in this connection with দৌৰ্বল্যে especially, easily mistakable for *sick, diseased*, rather than (as meant) *distressed, pained* ; and in the second, the use of শক্ত which denotes active or effective *power*, physical *ability*, not consequential *aptitude* or *acquired* ability, fitness, *capability*, are instances of verbal and metaphysical inaccuracy that nothing can render excusable. On the other hand, with all submission to the learned translator, I think that elegant as the second version of these passages is in point of *idiom*, it is yet not quite unexceptionable. I instance 1. in the attributive নহেন for হন নাই, or the mere *copula* for the verb of existence. This inaccuracy might have been obviated by omitting এমন, and placing আযাদের মহাযাজক at the beginning of the sentence ; or by substituting for নহেন the phrase আছেন তাহা নয়. N. B. The same inaccuracy is found in the নয় of Carey for হন নাই, with the additional incongruity of giving the *inferior* form নয় for নহেন ; it should have been, with an *honorable* nominative, মহাপুরোহিত নহেন.

2. In দুঃখভোগ for দুঃখবোধি.—দুঃখভোগ is the *actual* and *personal* suffering of sorrow or calamity (and therefore rightly employed in Ch. ii. 18); দুঃখবোধি is the *perception* of sorrow, the *feeling* of grief from (it may be) *another's* grief or sorrow. Now it is clearly this last, which is the sorrow of sympathy or the fellow-feeling of friendship, that is intended; of course, therefore, ভোগ is an inappropriate term. Again সহিত conveys the notion of companionship, participation, and augments, in my judgment, the impropriety of the foregoing rendering of συμπαθεσαι. The beautiful native phraseology is পরের দুঃখে দুঃখী পরের সুখে সুখী, happy in another's happiness, grieved in his grief; which identifies itself with the scriptural—"rejoice with them that do rejoice, and weep with them that weep." 3. In নিষ্কাম ইহুত্ব; a far departure from the literality of scripture. For χωρίς ἀμαρτίας is not equivalent to ἀναμαρτωλὸς ὢν, which would express the *precedent* rather than the *succedent* or *consequent*, which is clearly pointed at; viz. not that our Lord, though being (previously) sinless, was tried, &c. as we are—but that *although* he was tried as we are, *yet* he came out of his trials without sin, not having lapsed under their pressure; and manifestly it is only in this aspect his example can be proposed to the suffering and tempted in the way of encouragement. For how could it animate a sinful being to resist temptation, that one not only *sinless* but *incapable* of sin had been tried by solicitation? Whereas that our Lord (in his *human* nature capable of suffering and peccable), *was* actually tried just as we are and overcame—may, taken in connexion with the concomitant assurance of his sympathy and offer of divine succours, effectually serve to animate us to endurance and resistance "even unto blood, striving against sin." Dr. Carey's পাঁপবর্জ is therefore both more *literal* and more according to "the analogy of faith." It is an elegant phraseology and exactly corresponding to χωρίς ἀμαρτίας. 4. দৌর্বল্য in both versions is *etymologically* a correct rendering of ἀσθενείας certainly; but the etymon and the usage of terms have often but small correspondence. It is quite certain that ἀσθενεία in a multitude of places, has the meaning which the context of the passage under consideration must also assign it, viz. that of sorrow, calamity, trial, persecution, affliction of any kind. Whereas দৌর্বল্য, I think, has *never* so extended an application; weakness, fatigue, physical infirmity and the like, are its only legitimate renderings. I should suggest নরদুঃখ or দুঃখ only for দৌর্বল্য; or perhaps better still ক্লেশ সময়ে, or the like. The most *verbal*, may be the least faithful version—as Dr. Carey's New and Old Testaments may prove *passim*. I will only further notice the rendering in v. 14 of ἐχοντες οὐν ἀρχιερεα μέγαν—Having therefore a *great* High Priest; which Dr. C. verbally but clumsily renders মহা পুৰীষ পুরোহিত, a great chief (or head) family-priest. His competitor in translation properly substitutes যাজক সাক্ষি-ফির, for পুরোহিত; and inverts মহা পুৰীষ, making it পুৰীষ মহাযাজক—the chief high-sacrificer. Now this is scarcely correct; for though মহা bears the two-fold meaning of *great* and *chief*, পুৰীষ is *chief* only. To me it seems that μέγα is not a *specific* like পুৰীষ, but a *general* expression of excellence, fitly to be rendered by বিশিষ্ট or some such term—as, বিশিষ্ট এক জন মহাযাজক.

Again in the third version, or rather the second, at least in order of

time, that of Mr. Ellerton, we may note *first*, that he *relieves* (though he does not *remove*) the inadequacy of দৌৰ্বল্য as the rendering of *ασθενειας*, by subjoining the idiomatic আদি, et similia, *q. d.* our weaknesses and the like (sources of trial). 2ndly. His সহদুঃখিত (which is by no means equivalent to Mr. Yates's সহিত দুঃখভোগ) is both strictly idiomatic and at once neat and expressive. 3rdly. His rendering of *χωρις ἀμαρτίας* by তত্তাপি পাপরহিত, is equally correct and literal. So far then I think this version of the passage, as a whole, preferable to either of the preceding. It is vitiated, however, by the same erroneous substitution of নহেন for নাই, and by the incongruity of the inferior form পাঠে in agreement with the same (honorable) subject মহাযাজক. From *all* the above suggestions taken together, the whole might perhaps run thus :—বিশিষ্ট যে এক জন আশাদের মহাযাজক আছেন তিনি আশাদেরও ক্লেশ দুঃখাদিতে সহদুঃখিত হয়েন না এমন নয় বরঞ্চ তিনি আপনি সর্বতোভাবে আশাদের যত পরীক্ষিত হইয়াছিলেন তত্তাপিও পাপরহিত; or পাপবর্জ, as in Dr. Carey above. Ch. ii. 18, thus : কারণ তিনি আপনি পরীক্ষার দুঃখভোগ করিয়াছেন তজ্জন্য তিনি পরীক্ষায্য ব্যক্তদেরও উপকার করণে উপযুক্ত বটেন, (or উপকার করিতে জানেন.)

I must not conclude without referring once again to the practical bearing of the important truth of our Lord's sympathy with his tried and afflicted people. How delightful to one who suffers is the sympathy of a friend! Nay though it be an indifferent individual who yet seems to feel for us in our trials, how much are our hearts soothed and how are they drawn out towards the person who thus pities and sympathizes with us! While to be deserted—to feel *alone* in our griefs and calamities, augments their bitterness unspeakably. But more—a friend or other individual, however kindly disposed to sympathize with us in our sorrows, is only imperfectly able to do so if he has not himself at any time experienced the same or similar causes of distress and pain. Whereas one who has passed through our experience of bereavement and affliction himself, is fully competent to enter into the anguish of a fellow-sufferer, and knows how to administer the consolation and succours required for his support and relief. We feel more nearness to and confidence in the sympathy of such a one—we know that he is able to *realize* our actual grief, and to identify himself with us, as it were, under its pressure. Again, one greatly removed from us in sphere or circumstances, as he would not be able to enter so fully and closely into our experience, so would he not engage our confidence or be found to soothe our spirits in an equal degree with one of our own standing and brotherhood, so to speak. Now all these requisites meet in the Redeemer. Of the same *complete* humanity with us, body and soul; “bone of our bone, and flesh of our flesh;” doubly tried, as both tempted and afflicted like ourselves; experienced in all the principal modes of human suffering and infirmity, in similar circumstances of outward condition and inward exercise—he is just such a comforter as we require, a friend whose sympathy is at once *natural* and intimate, *real* and similar, he challenges our fullest confidence. And Oh! blessed assurance! he *does* feel for and with us—he is *able* to and *does* actually sympathise with us amid all our griefs and trials, our difficulties, weaknesses and bereavements, our

wants and fears and destitution ! Poverty, contempt, sickness, pain ; the desertion of friends, the persecution of enemies, the contradiction of sinners ; the heavy hand of Providential infliction, the endurance of the cross, the agony of death, the fearfulness of the grave—these are all well known to him : and not one of his faithful servants is called to pass through any of them, but is assured of the Saviour's full and heart-felt sympathy—of his effectual aid and ready relief. “ Having then a *great* High Priest, who has passed into the heavens, even Jesus the son of God, let us—” unmoved by any of the painful but most salutary trials of life—only “ *hold fast ;*” κρατωμεν, let us adhere firmly to our “ confession” of his name and “ profession” of his service—since “ we have not a high-priest who is unable to sympathise in our distresses, having been himself similarly tried in every way, (and yet) without sin. Wherefore let us come confidently, μετα παρρησιας, to the throne of grace, in order that we may take, λαβωμεν, may lay hold upon mercy (or compassion), and find grace ; χαριν ευρωμεν, may meet with kindness, εις ευκαιρον βοηθειαν, for all *seasonable* relief.”

CINSURENSIS.

III.—*The Administration of Idolatrous Oaths, and the New “ Draught Act.”*

Once more do we revert to the subject of the administration of oaths by the idols of this land, ere the year close, and with it our *editorial* part in this important discussion. Within a few months has the contest been begun, and apparently brought to a more favourable termination, through the mercy of God, than was generally expected within so short a space of time. Fortunately there were a few men who occupied the Thermopylæ of the contest—men who sacrificed, or had announced their determination to sacrifice, their temporal interests for the honour of God : and we verily believe that this has produced a stronger effect than all that has been written or said on the subject. Some too there were besides, of not so courageous a spirit, but who were either somewhat ashamed or afraid to cause the names of vile lies and abominations to be sworn to in their courts, and who privately, (that is, without the direct sanction of the Government,) caused affirmations or oaths to be administered of a purer kind than those of idolatry. There were other men also who were beginning to consider, reflect, and doubt ; and of whom it was uncertain, whether they too might not prefer serving God, to serving Mammon, if they proceeded in the inquiry. The very weakness of the line of defence set up by the advocates of the old system of idolatrous swearing, and their inability to occupy their own redoubts,

or discharge their own rusty and overcharged guns ; and the occasional self-destruction committed by the bursting of their arguments, or the unexpected recoil of their ill-mounted objections, served much to shew the spiritual weakness and ignorance which must ever accompany the ablest defences of error. In this, as in every similar case, we have found that the best way of exposing error is, to put it on its own defence, when our arguments will be multiplied and strengthened in proportion to the length and multiplicity of the pleading. Suicide is the ultimate end of all error, if left to its own keeping.

We have also had to acknowledge the working of an *under-current*, which, under the superintendence of the Almighty One, has helped on the cause of Truth and Righteousness ; although for His glory there was no regard expressed. We refer to those who have advocated the abolition of idolatrous oaths on the secondary ground of their civil inexpediency and judicial inadequacy. These persons, viewing the old system in the light merely of a political or civil engine, have pronounced it unfit for the accomplishment of the end designed in its construction and employment : nay, they have shewn, as the archives of the Law Commission and the Table of the Council can demonstrate, that the working of this old judicial machinery has deterred the best and perjured the worst witnesses. The advocates of this secondary ground shewed that to be *mischievous*, which the advocates of the primary ground shewed to be *impious* ; and although they have not acknowledged the Law of God, neither professed to regard the honour of His name, yet hath He made them to do His work and advance His cause instead of their own. In this we rejoice ; and for this have we more confidence in Him who helpeth His servants by whom He will, and “ calleth the things that are not as though they were.” Let the progress which this portion of His one great cause has made, in so short a time, be an encouragement to all who fear God, to persevere in their “ work of faith, their labour of love, and their patience of hope,” remembering the omnipotence of God. To Him were our prayers offered—to Him be thanks returned !

One stumbling-block or difficulty in regard to the propriety of Christian Magistrates administering idolatrous oaths has arisen, or has been said to arise, from the fact, that so many “ *good men*” have done this thing. Now, the cherishing of such a difficulty as this in the mind, instead of at once appealing to the Law of God, which is the alone standard of spiritual judgment, argues a mind that has more regard to man than to God. If a man loved God supremely, he would search and try whether every thing or any thing in his private and official

life, that is whether his whole moral agency, could bear the light of God's testimony; and the man who does not this, but prefers walking in the light only of "good men," and justifying himself in doubtful cases by their imperfect example, has much cause to stand in doubt of his own Christian principle. This is one of the causes of degeneracy in the Church; that one man is followed by another "*impari passu*," and the latter by another, and this last by another in the same way; until the end is almost a contrast to the beginning. For that which is good is failed in, that which is evil is surpassed, by the next follower. We are to be followers not of the Apostles themselves, save in so far as they are followers of Christ. Even a Peter dissembled to please the Jews, and was reproved by a junior disciple and a junior Apostle Paul.

How *vague* is the term "good men!" How generally applied to a character known merely for human benevolence, or social integrity, accompanied by a degree of respect for religion in the abstract, without any thing like habitual obedience to the word of God, or an unwearied fulfilment of its spirit and letter!

How many "good men" seem unexpectedly and sadly *ignorant of the claims of God* over his creatures. They talk of the "rights of conscience;" but where are the claims of eternal and unchanging truth; they speak of the rights of men; but what make they of the prerogatives of God? This they consider not. Is this good? Alas, alas, how little do our "good men" seem to know or remember or confess, that God never changes, that "He will not give His glory to another, or His praise to graven images," that He is a "jealous God." If they realized this, durst they receive or administer oaths by other gods?

How often does a *selfish regard to temporal interest* sway the judgment and bias the conscience of good men unconsciously, so that they bring themselves to think that necessary for themselves or their fellow-men, which is sinful in the sight of God. The ejection of the first small workings of conviction in the soul, under the pressure of a supposed self-constituted necessity, has turned many a good man into a spiritual beacon. The supreme necessity of the creature is to obey his Creator; and he that places any other necessity above that, is himself also an idolater.

With some "good men" *timidity*, or rather perhaps *religious cowardice* is a grand hindrance, in the discharge of duty, or in fulfilling conviction. They are not strong in faith; therefore, do they not realize spiritual things vividly or substantially as they ought. They are much affected by the praise

or censure of men. Therefore do they shrink from even the contemplation or proposal of a step which must lead to the forfeiture of the one and the infliction of the other.

Accustomed to a gregarious life in religion, like sheep they will not go even to their fold or their pasture, individually; give them *numbers*, and they are brave in the bravery of the mass; reduce them to *unity*, and their courage becomes nought. How many thus sin away their holiest convictions—they live joyless and die comfortless. They may have had misgivings about the administration to their fellow-men of oaths that bring the swearers of them to hell;—but they are ashamed or afraid to speak out, or to act out, their mind; and so they sin. Yet are they reckoned, it may be, among those “good men” who have always administered Idolatrous Oaths.

It is also to be regretted that many seem to labour under *false views of their responsibility to God* in such matters as that now under consideration. Some profess to think that they are only accountable for obeying their superiors; and that their superiors are accountable in their turn to God for that which they require to be obeyed. Such miserable childish trifling with reason and revelation, we could hardly have expected to find in some quarters from which it has actually emanated; yet this is actually pled by some who are considered wise, and who are called good, men. It is quite enough to say as to this, that there is *no* intermediate link between any man and God Supreme, to intercept the responsibility of the former, or modify the authority of the latter. Every man stands directly accountable to God for every thing he does;—and what is done officially, is done personally.

There seems another false view of responsibility but too prevalent, that, I may for the sake of another man’s conscience violate my own; or, in other words, (to adduce an instance), that if a witness demand an oath which contains in it a damnable sin on his part (as all idolatry is declared to be), that I am perfectly at liberty, nay, that as a judge I am bound, to administer that oath, involving this damnable sin against God, and that in so doing I am guiltless! Oh what gross absurdity, what humbling blindness are “good men” brought to, when they either speak or pretend to believe thus!—What, is this the right use of conscience, to regard the consciences of other men, and to sin myself? Is conscience inviolable in my neighbour, and violable in me for his sake? Is this the legal, judicial definition of conscience, “that which is sacred in the witness, but may be profaned in the judge?” Are British laws come to such a pass? are British sages come to such a decision? Then, *what next?* That there is no such thing as conscience at all?

Let those who use such pleas pause and consider, "what next?"—Oh how is practical Christianity amongst us overlaid with fallacies and absurdities, which, if they existed in the regions of Reformed philosophy, would at once be detected, arrested, pilloried and execrated into oblivion with the whole host of Bacon's "Idola!"—Let Christian men read and study their Bibles more; and let them cultivate a humble and child-like faith in its testimony. Nothing else can give confidence to them now before God;—and nothing else can obtain acquittal for them at the judgment-seat. They may rest assured that every idoltrous oath which ever they caused to be sworn or administered will be reversed, and the men who were swearers in them will be found sinners. Oh that our Christian magistrates would anticipate that meeting-day, when their own Courts and Cutcherries shall be brought to trial, and themselves sisted for judgment!—What will oaths by Gunga-water and Toolshi-leaf *then* seem? What will the judicial administration of Idoltrous oaths then seem, but a judicial and selfish confirmation of sinners in their sins, and the civil conservancy of one of the roads to perdition.

But why write we thus *now*, it may be said, when of late matters have taken so favourable a turn? We write thus for two reasons: (1.) Because we would that those who have been guilty in time past would still lay past sin to heart and mourn over it before God, repenting of it with the whole soul. "Remember not against me *former* iniquities," saith the Psalmist. Even "sins of ignorance" required an atonement of old:—and why? because ignorance is sin, where it is wilful, or the fruit of neglect. It is well then that those who formerly sinned in this matter, even ignorantly or inadvertently, should now seek forgiveness and the removal of their sin forever from before the Lord. And surely if any thing human is calculated to move the soul or break the heart, it is the thought, How many wretched witnesses, having sworn these false and deadly oaths, have passed away unto the eternal world, unreprieved or unrebuked by Christian men who knew the truth and told it not to these their fellow-sinners! These can never be recalled—they are gone, gone forever! We, who have done these things, are still left: what ought to be our repentance!

(2.) But a *second* reason for our writing thus is, that faithful and devoted men will now be needed to carry into effect all the latent energies of the New Draught Act, should it become Law. We have already recorded our thankfulness that so much, in so short a time, should have been done; and we recorded our conviction in a former number, that much good

may arise from the contemplated change in the Law of oaths. Yet still the change is not of so decided a kind as to prevent those who are ill-affected to the cause of God, from promoting much the old system, and from even biassing natives (if they choose) still to swear by their idolatrous abominations. The new Law will enable the truly good to do much good; but it cannot prevent the evil from doing much evil. We need therefore that every servant of God should still be at his post, and should still contend for the glory of his God. We shall here give the old Law and the new, that they may be compared with each other.

Regulation 50 of 1803.

SECTION V. The civil courts are directed by Section 6, of Regulation IV. 1793, to administer to parties and witnesses such oaths as may be considered most binding on their consciences according to their respective religious persuasions. The same rule is to be observed by the criminal courts; but in both, should a Hindu party or witness state objections to the usual form of swearing by water of the Ganges, copper, and *toolsey*: and offer to take any other form of oath, which on inquiry may be found legal and binding on the conscience of such party or witness, and which it may be practicable and convenient to administer to him, he shall be sworn accordingly. Provided that nothing herein shall be construed to authorize the administering of such oaths, described in the Hindu laws, as are of the nature of ordeals, and rest the proof of facts or the credibility of evidence on the immediate or future contingency of evil to the person sworn, his family, or property.

SECTION VI. Under the provision contained in the preceding section, and the exposition of the Mahommedan and Hindu laws, cited in the preamble to this regulation, the courts of justice, civil and criminal, are required to be circumspect in dispensing with the oaths of witnesses: and not to admit, on his subscription to a declaration, the evidence of any person, whose rank and condition are not really such, as under the existing prejudice, would render it improper to compel him to take an oath.

“October 21, 1839.—The following Draft of a proposed Act was read in Council for the first time on the 21st October, 1839.

“ACT No. — OF 1839.

“An Act for the Examination of Native Witnesses.

“I. Whereas obstruction to justice has arisen, owing to the unwillingness of native witnesses to give testimony in consequence of their being compelled to be sworn upon the Koran, or by the water of the Ganges, or according to other forms which are repugnant to their consciences or feelings,

“It is hereby enacted, that no native witness shall be compellable in any Court of Justice to make oath or declaration otherwise than according to the following effect:

"I solemnly affirm and declare, in the presence of Almighty God, that I will faithfully and without partiality, answer make to all such questions as shall be demanded of me touching the matter now before the Court, which shall be the truth, the whole truth and nothing but the truth.

"II. And it is hereby provided, that if any person making such affirmation or declaration shall be convicted of having wilfully and falsely affirmed or declared any matter or thing which if it had been sworn to previously to the passing of this Act, would have amounted to wilful perjury, every such offender shall be subject to the same pains, penalties and forfeitures to which persons convicted of wilful perjury were subject before the passing of this Act.

"III. And it is hereby provided, that this Act shall not extend to any proceeding in any of Her Majesty's Courts of Justice.

"Ordered, that the Draft now read be published for general information.

"Ordered, that the said Draft be reconsidered at the first Meeting of the Legislative Council after the 21st day of January, 1840.

"J. P. GRANT,

"*Offy. Secy. to the Govt. of India.*"

Now it will at once be perceived that the avowed difference between these two acts is this. (1.) That there is now proposed a general *Form of pure oath* to be used in Courts of Justice, in which appeal is to be made to ALMIGHTY GOD alone:—and (2.) That whilst formerly a native witness was "compellable" to swear by Ganges, or Toolshi, he shall now be *compellable to swear by no oath but the preceding*. From this then it follows,

1. That a witness *may* still prefer an idolatrous oath; and that a Judge *may* still, if he please, yield to that preference, and cause the witness to be sworn by some idolatrous symbol as formerly.

2. That a witness may express a desire to have his oath administered by such idolatrous symbols as formerly;—and that the Judge may refuse it, and compel him to swear by the new form of solemn affirmation.

3. That a witness may declare his preference for the new form; and the Judge, for some reason or other, may bias or confuse that witness as to his grounds of preference, and so induce him to claim or to receive the old or idolatrous form.

4. That both witness and Judge may agree in choosing the new and pure form:—as we hope, in most cases will be found to happen.

If these inferences be just, it is evident how much of the fruit of this improved measure will depend on the character of the presiding Judge or Magistrate—and therefore how im-

portant it is that all right-minded men should be ready to perform their duty in this matter. They will have much in their power that they had not before ; though their task will often be invidious, and may sometimes be painful, inasmuch as the Government shifts on them the *onus* of receiving or rejecting an idoltrous oath. How much better were it that our Legislative Body should at once require, what they cannot but admit to be best in principle, that no other oath shall be proposed or received than that which is proposed in the Act. This would simplify all procedure, and prevent much dissension and difference of practice among the servants of Government. Such a measure also could aggrieve no conscience, even on the principle of those who profess to contend for the "conscientious" idolatry, and "conscientious" superstition of India. For every man is of course left to think of God as he pleases :—and if he connect with the pure name of the only God, false associations, he does so on his responsibility and with full liberty, in so far as the proposed oath is concerned. In fact there is no common ground of swearing, on which all parties can meet without the aggrievance of some conscience, but this. Councils and Judges may hunt about as much as they please, and contrive as long as they list, but they never will be able to discover any other method of securing judicial harmony, or magistratual efficiency, in oath-administration, than that which has been published for more than 2000 years in these words, "He that sweareth in the earth, let him swear by the God of Truth." This is the ordinance of the Almighty Governor ; and no human device, no conventional prejudice, shall ever be able to overturn or supplant it. Let our rulers then at once place their act on the basis of eternal and inoffensive truth, and make the superstructure universal in its requirement. Let them give no choice but between either a *pure oath* or a *solemn promise*, without symbols or ceremonies ;—and they will soon have to rejoice in their decision. God will be with them, and prosper their work,—for it is written, "Them that honour me, I will honour." We formerly wrote concerning the *preamble* of the proposed Act ; let what we have now said suffice concerning the *enactment* itself. Let those who have better and more direct influence than the pages of a magazine, contend for the further improvement of a measure whose present capacities for good or for evil are left but too dependent on the caprice of individuals ;—which ought not to be permitted in any thing judicial.

In concluding these observations, we cannot refrain from expressing our gladness that the year 1839 has witnessed even

the proposal that the name of the Living and True God should be authoritatively proclaimed in the Courts of British India. This is a new day here, where Idols have so long sat in our judgment-seats. The very mention of that venerable and blessed Name in a "Draught Act" gives joy to our hearts, as God knoweth. Such a thing (we believe) is unexampled in our Indian history. May this streak of dawn redden and spread, until the "Sun of Righteousness" shall arise in our political horizon!—Let the servants of God use that unseen, unknown and uncredited influence which they have before the Throne of Heaven, and their prayers will affect those to whom their persons are unknown, and by whom their sentiments when expressed would perchance be rejected. Christian brethren, let us constantly and earnestly pray that our Rulers and Counsellors may be taught of God, and that they may serve Him who is "KING OF KINGS AND LORD OF LORDS!"

And let not our *Missionary* brethren think that what has been expended, in this Organ of their body, on the subject of the "Christian administration of Idolatrous oaths," has been without its bearing on their peculiar work. Whatever tends to take away causes of controversy between a Righteous God and a sinful world—between the King of Kings and the nations of the earth, helps on the mighty work of the conversion of men;—it takes away obstacles to the Spirit's effusion and the Redeemer's presence. The greatest hindrances to our Master's work, are his servants' sins; and has not a mistaken prudence, or a blind negligence, been one of those intercepting barriers before the Throne of the Eternal? Much cause have we for deep, deep, deep humiliation, that whilst for half a century our Judges, our Magistrates and our Rulers, our own countrymen, and our fellow-Christians in name, administered solemn oaths by the abominations of Baal and Aslitaroth, we cried not out, at any or every risk, "Shame! shame! eternal shame!" Let us now help on the cause of reformation with our whole might;—whatever concerns God, or India, concerns us;—what pleases the former, what blesses the latter, is our privilege and happiness. We are the Lord's witnesses—let us bear the Lord's Testimony. Then the land, even this land, shall yield her increase; and God, even our own God, shall bless us!—TO HIM BE GLORY!

III.—*Family Conversation and Domestic Education.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The enclosed Essay on Family Conversation and Education in England, is from the pen of a deceased young minister of considerable promise. It has already been circulated among the friends of the author; but its intrinsic value and clear exposition of a class of "evils of the Family," from which the kingdom of Christ is now suffering, and by which its onward progress is immensely retarded, is a strong reason why it should be more widely known. It is indeed distressing to reflect that a very large majority of the children of pious parents, walk not in the way of their fathers, but grow up into life as the servants of sin, and not as the people of God. We are perhaps scarcely aware how much of this may be the result of the parent's misconduct and mismanagement in the education of his offspring. On a subject therefore of so much importance, the following essay may be acceptable to many of your readers.

Z.

"The inhabitants of this country are, perhaps, beyond those of any other, remarkable for domestic habits. The spirit, therefore, that prevails in the assemblage of our family circles, must have a powerful influence on the formation of our national character. Among the different classes that make up the amount of English population, the religious part of society is by far the most domestic. From their seclusion from the fashionable gaieties of the world, as well as from the direct operation of their principles, their families are more united, more frequently assembled together, and more accustomed to free and intelligent conversation than any others. As the younger branches of such families are not schooled in the ball-room or the theatre, nor furnished with instruction from them, (and it is taken for granted that they are not,) then their first and strongest impressions must be derived from what they hear at home, and the spirit they imbibe there; and as the highest interests of our youth, the spirit of the next generation, and of our future churches, depend much on domestic conversation, it may be deemed a subject worthy of attention. Its importance will be easily recognized, and the evils arising from a want of attention to it, and improvements which may be made, should not be passed without regard. Conversation has been well denominated, "The feast of reason, and the flow of soul." The viands then of this feast should be wholesome and well selected, and while the soul flows, the channel should be good, since it must be wide; and the waters should be pure, because many will drink of the streams, and imbibe their qualities.

Every man who has been accustomed to watch the operations of his own mind, and who can retrace but a few of the causes which have combined to form his character, will attribute a very prominent share of influence to the conversations he was accustomed to hear in early life. There is no man, whose hours of childhood were spent in the domestic circle, but recollects some particular seasons of fire-side assemblage, some evenings in which he sat in the family group, listened

to his mother's words, distilling like the dew, or heard his father debate with her, or some casual and friendly visitor; he can recal, in imagination, the eager attention they received from him, now and then perhaps allowed to interpose a remark. And he remembers some of the feelings of interest, surprise and delight, which glowed in his bosom, and the powerful impressions made by some of the sentiments then advanced. He remembers too, with a distinctness, which many subsequent scenes have lost, the very appearance of the interesting group,—where each sat, in what tones he spoke, the gestures he used, and the expression marked in his countenance. The visible forms of that hour or two, and the ideas he then received, are indelibly fixed on his memory, and revive at intervals with a freshness, as delightful as the renewal of the year, when spring is smiling.

Some of these scenes, so pleasant in review, doubtless produced no other effect than furnishing the mind with a pretty picture, which memory might take out from her many stores, and be amused with; but there are others, which from the knowledge communicated, the sentiments imparted, or even merely from the feelings excited, must have had considerable influence on the character. Then, many of the little seeds must have been dropped, which have since sprung up in strange profusion, whose plants are now unfolding their varied forms and colours to the sun and winds of life.

Every individual, even of those whose minds are least susceptible of vivid impressions, can remember the strong hold which certain conversations have had upon his thoughts, and the marked direction they gave to his reflections, for some succeeding days. With men of ardent and social spirits, this is frequently the case, even in later years, when powerful impressions are transient and soon lost in the operations of other causes; like little streams that push out into the lake, and for a few paces, seem to preserve a distinct current; but which soon mingle with the mass of waters. But in youth, these streams to which an accidental course has been given, have more comparative magnitude, and their proportion to the shallow waters already collected, gives them great force. They are mountain cataracts, formed by sudden showers, that rush down with impetuosity on the rivulet below, and carry it away into some new channel.

Now if such occurrences are frequent, and such they must be in the intercourse of an intelligent and social circle, it is obvious how considerable is the amount of influence, which will arise, on the character and spirit of a youth, and how important their bearing on the days that shall find him removed from the scenes of his boyhood, plying the oar of exertion alone, and shaping his own course on the ocean of life. It is true, that there are a few who seem to be born wanderers, to come into the world with wings and wildness, and soon prove that they are birds of passage; and we no more venture to hazard a conjecture on their destiny, than to predict which way the hurricane will rush, or where the lightning will strike. With these singular exceptions, however, some general resemblance at least is to be traced between early education and subsequent character. The outlines were then sketched which afterwards become more prominent and visible, and the discriminating eye will discover that many of the finer strokes and more delicate tints were then thrown upon the canvas. All power to benefit youth depends upon attraction, or the interest you can excite. A young and ardent mind is almost always in a state to be roused. The world abounds with excitements, and if a young person does not find them at home, he will elsewhere. With the propensities of a depraved heart, he will find and fall in with objects that excite evil, even if they are not forced in his way; and if there are not others

in the family circle to counteract these, they will have unlimited sway. Now that conversation operates as a very principal excitement is easily seen from fact. Excepting some few that mark out their own course, we shall find the private employments of young persons from ten to sixteen or seventeen years of age, in a great measure modelled by the conversation of their father's table and fire-side evenings. If the parents, or elder inmates of the family, talk only of the common concerns of life, or on subjects of a very elevated order, either those in which he can feel no interest or those which he cannot reach, we shall assuredly find him with the common crowd of boys, where he is excited, inventing plays, projecting enterprizes, or doing mischief. But, if the conversation be literary, and he be not more than usually stupid, he will have books, and read. You will find him in his room, making notes, and attempting to write essays. He may not be very regular or persevering, but it will be sufficiently the case to give a character to his mind. If remark turn much on the arts and sciences, he will catch at some, perhaps all of them in turn, and never perhaps know much of either of them; but he will be gaining knowledge. He will at least have a consciousness, that such employments are superior to the vacant indolence of mind that marks most lads, and most probably gain a preference for them. And, what is of infinitely more importance, if conversation be directed to religious subjects, with mingled seriousness and sweetness, a youth, especially if he be much at home, will hardly pass his days without reading the scriptures. Conscience will not suffer him to live without prayer. He will form resolutions.

The necessity of divine influence to change the heart is of course admitted to its utmost extent, and the total insufficiency of all secondary means to impart spiritual benefit to the mind without it. But these efforts show the operation of feelings invaluable in their character. By a reaction, they deepen those feelings, and tend to form them into habit. Every christian who has been favoured with early religious education, while acknowledging all he now enjoys to be the result of divine influence, attributes very important effects to such feelings and such efforts in early life. It is neither in his province nor his power to determine the precise nature of their connexion with the influences of the Holy Spirit; but he will admit the fact. If there be not this connexion, why do we convey instruction at all? Now my design is to show, that general and passing conversation operates as instruction or as injury, to a much greater extent than is usually conceded. The influence of the most valuable and well-timed instructions will be negatived, if conversation, frequently heard, be of an opposite tendency. Instruction is generally received in the form of a task, and comes to most youths in the shape of imposition; and, therefore, though attention is compelled, the powers and preference of the soul are not summoned to employ. But converse will always awaken a young mind, and especially an active and watchful one. The very interchange of the living voice, and varied tones and gestures will fix a young eye; and when remarks are made within the span of his comprehension, a lad listens to them without dreaming of an intellectual exertion, and for that very reason will receive strong impressions from what is said, because the mind is excited, and yet at ease. Even children, though they misinterpret expressions, and put strange constructions on some passing hints, yet generally catch the leading features of a conversation with much more ease and accuracy than is often believed. To one then advanced beyond this period, with a mind beginning to aspire and discern, it will be of little avail to enforce the value of a good spirit, of kindness and affection, if querulous and fretful language be heard through the day.

Some parents whose prayers ascend to the God of all grace, on behalf of their sons and daughters, may do well to remember, that if divine truth

occupies but a small share of their conversation; if the great themes of the gospel, and their loveliness and influence be not often dwelt on with pious delight and interest; the young, that surround their table, will hardly believe that religion is loved, however it may be extolled. Instead of considering it as a subject which gives happiness to their parents' hours, and delight to all their days, they will look on it as an unwelcome intruder, with a scowling visage, for whom other things must be laid aside for a time, and during whose stay, a sort of settled gloom and embarrassment will prevail. They will feel that like winter, it never comes without cold and clouds.

We have already adverted to the influence of conversation in a religious family, the interesting associations connected with it in our individual history, and to its share in the formation of character. These may suggest a reference to a few of the causes which have rendered it, in some circles, an evil. It is worthy of examination, what may poison these waters at the fountain-head, or what infusion of bitterness may spread disease in these streams, so well suited by nature to refresh and cheer. Why should the surrounding lands, which ought to be clothed with verdure, seem like the barren and frowning desert. It will be readily admitted, that whatever furnishes for man, pleasures in connexion with his depravities, must result in evil. Whatever is a bait to his wrong propensities, and tempts him to overstep the line of moral excellence, and then hide it under the specious name of amusement, or makes him feel it to be so, when he dares not call it such, must be productive of unhappiness. Such is the encouragement conversation is often made to afford to evil dispositions, sanctioned by the self-gratulation it inspires, and forgotten as a crime in continued repetitions.

Of all kinds of conversation, there is none so despicable, none that works with so much of the secret activity of a poison, as that which dwells on the faults of others. It flatters and feeds our basest passions. It nurses a spirit of petty malignity. It is the stirring of a reservoir of polluted waters, which agitate the soul with every base passion. But such evils, it is said, are seldom to be met with, except in the pages of the essayist, and the severe declaimer against vice. It is not often you could overhear conversation like this, if you were moveable and invisible as the renowned Arabian ring could render you. Perhaps not among the class of which we write. There are not many, it is to be hoped, who will indulge in deliberate scandal. But what is too much like it, is by no means uncommon, a fluency in satire, a habit of dealing in ridicule and petty sarcasm. Many who would be ashamed to ruin a reputation, enjoy fine sport in laughing over petty detractions. It is strange to mark, how grave parents, and the clever sons, and the amiable daughters, who were sunk into quiet for want of a theme, one and all kindle into vivacity when a certain name passes in review, and how abundant the supply proves of little faults and improprieties, and ill manners, and family secrets, interspersed with witticisms, and suspicious, and shrewd hints, and merriment. Oh, then it is, that the old folks shake their heads, and look profound; and the young ones theirs, and seem clever and droll.

Now, what is to be expected from such habits, but the formation of a character, conceited, contemptuous, and most thoroughly contemptible. This is not, we may fear, a portrait so rare as some amiable persons believe. There are families where the sons forget all the propriety of youth, and daughters the loveliness of the female, in a habit of ridiculing their acquaintance, worthy, but not, perhaps, highly gifted individuals; or of indulging in invidious remarks upon ministers, or other objects of public attention. But, wherever this is the case to a considerable extent, parents have been guilty of the folly of listening to such conversations,

and giving a tacit consent, or more generally, perhaps of setting the baneful example. Some have been known to plead, that this is mere playfulness, and neither intended nor supposed to do harm. But who can deny that its tendency is to produce a captious unlovely spirit? And who will disbelieve, that has occasionally been compelled to visit such families, for it may be presumed, that no man will associate with them, unless compelled, that it is generally the accompaniment of a bad temper? Then, if such are the effects of these amusements, who would not shun them? A man who should throw fire-brands about him in sport, needs scarcely wonder, if he meet with some severe retaliation. Nor let such families be surprised to find, that while their tongue is against every man, every man's tongue is against them.

But to return to the influence it has upon young persons. If they frequently hear such remarks, and are encouraged to join in them, dispositions must be cherished, and a frame of mind generated, which places the individual at an awful distance from the spirit of the gospel; and steels him against its humbling and subduing influence, which is to bring him a sinner to the cross of Christ. These additions of evil may be made as imperceptibly and gradually, as the drops which for a moment tremble on the icicle, and are then congealed into its substance. They will fasten as it were to the mind, held there by a family influence that keeps them firm, till they are not to be dislodged: as the water that settles on the icy rock of the north would roll down its sides and be lost, if the air around it were soft; but it is bleak and binding, and the blasts of winter are ever playing upon it, till the growing mass outbraves a summer's sun, and stands through the revolution of years, in frightful barrenness. While the hopes of the christian parent must depend for the renewal of the heart of his child, on the influences of the Holy Spirit, yet is he not involved in undoubted guilt if he foster natural depravity, and by example and encouragement render its sportings an amusement, rather than check it by parental influence?

And may not this suggest one reason, why, on the removal of youths so educated from the paternal roof, or the circles of early years, they depart to mingle with the gay and worldly, where not even a seeming mixture of religion will disturb their thoughts. Here, as if in a world of another order, they are found to shun the class from which they have been accustomed to select such numerous instances of weakness. Not possessors of the religion of the heart, they have satirized the pious, till they have ceased to esteem; they have ridiculed, till they no longer respect. They have found in little things so much food for carping and criticism that now they discover, in the abiding piety, the holy dispositions, the fervent and useful devotedness of these excellent of the earth, nothing to admire, nothing to provoke their imitation, nothing to fix their regards.

Somewhat allied to the preceding, in its effects upon the descendants of a pious family, is the undue application of taste to matters of religion. The endless varieties of literary excellence, classic elegance, philosophical accuracy of composition, the enkindling and persuasive powers of oratory, and the laws of criticism by which all these are tried, must of course, in well-educated circles, occupy a great share of the domestic conversation; and they ought to do so. There is no Vandalism in religion. Knowledge is spreading in the earth, that it may become the pioneer of the gospel: and if, as it has been long since admitted, "knowledge is power," then let that power be summoned to assist in urging on the chariot wheels of Him, who is to ride prosperously and reign gloriously. But how far we are to try the exhibition of the gospel by that refinement of human knowledge and feelings, called taste, should be at least seriously pondered. The public addresses of the christian ministry, and the style

of christian writers, must, of necessity, vary to a certain extent with the habits of the day. That these will change, and that the gospel is to be preached to man under all their modifications, it is in vain to deny. The Bible itself is an assemblage of productions, each having a character suited to the age of its first promulgation, each bearing the magnificent stamp of inspiration. But there is, with all this, an evident superiority to every thing like literary effort. When any one of the sacred writers, Paul for instance, by his chasteness or sublimity of diction, seems as if he were walking in such a path, it is evident that he has stepped into it, merely because he chose to go by that way towards his great object; and he leaves it immediately when he pleases, and as unceremoniously as the strength and suddenness of any great thought, sweeping across his mighty soul from the inspiration of the Holy Ghost, may require. This cannot be disputed of the sacred volume, and it ought never to be forgotten in its applications to ourselves. It tends to keep up the front rank eminence of truth. It makes every thing bow to its cause, summoning human opinions and habits, and all the little appendages of human acquirement in its train, and to its assistance; never suffering an impediment, nor allowing an interference.

If this sentiment be important, it is then of great moment that the heads of religious families, when conversing on books, or on sermons, which must now have so great an influence on the young, should not cherish a petty and fastidious spirit, which is as unmanly as it is unchristian. Continually subjecting the displays of God's truth to the tests of literature, which the sacred volume, the standard of that truth, does not authorize, will assuredly be to the injury of vital religion. It will always be welcome to the unsanctified heart, and will nurse it in the habit of drawing amusement from the gospel, rather than press on it the application of its solemn truths. You cannot deck the arrow with velvet and ribbons, but you endanger its speed and its sharpness in the hearts of the king's enemies.

Whatever of the various combinations of talent associate themselves in the mind of a preacher or writer, let them be used. God has so ordained it, and it is then impossible that it should be otherwise. But if young and intelligent individuals are taught to make these the great objects of attention, truth will be forgotten; the risings of concern, and those gentle stirrings of emotion, which are known to almost every youthful listener to the sounds of mercy, are in danger of being hushed, and exchanged for the slumbering, self-approving complacency of one who hears only to admire or condemn the man. There are many, alas, living, nurtured in the sanctuary, who have thus risen into life, skilled in theological distinctions, keen to discern faults, difficult to please: retaining an external profession of religion, but unrenewed, and almost unimpressible, they seem moving on with an ease, which nothing can disturb, to the chambers of darkness and death.

To the man whose heart is powerfully alive to the eternal interests of his fellow-creatures, and who, therefore, watches with anxious eagerness the spirit that pervades society: this subject will derive an additional importance from the consideration, that our parlours are the nurseries of the public spirit of the next generation. The impressions made then will be read in indelible characters by the men of another age. It is from the impulses of conversation, that men often write, or from the hope of being read and then talked about. The conversation of an age will go far to form its writers. Its writers will do much in giving a character to its conversation. When the members of the *Spectator* were first brought up with the repast of the day, they gave a tone to the converse of the social part of the nation; and then the senate and the bar, the pulpit and

the press, were marked, we had almost said, by an elegant puerility, which it became immediately the fashion to consider as the height of literary attainment; but which in power of thought, and vigour of expression, was not to be compared with the style of the preceding age. By those conversant with the history of the church, similar effects may be traced to causes somewhat similar; and here they assume an importance which can belong to no revolution in the republic of letters. They have changed the religious associations of the day, affected the public ministry, and have rendered sluggish, if not impure, the waters of the sanctuary.

Or, without supposing these causes to operate on so large a scale, few will deny, that they have become fruitful sources of good or evil to particular churches. On this principle, chiefly, is to be explained the phenomenon sometimes exhibited of a church suddenly changing its character, in its transmission from the fathers to their degenerate sons. The parents were men of personal piety, but deficient in the religion of domestic conversation; their children were accustomed with them to debate, to criticize, to be amused, till they mistook all this for religion, or were glad perhaps to substitute it. They inherit the acumen without the piety of their parents. The best can be said of them is, that their literature has an evangelical tinge, as it would have had a dramatic tinge, had they sat in the theatre, or studied only Shakspeare and Ben Jonson. This lowered, rapid tone of religion has been discovered in the election of their next minister, and the succeeding state of the church. There has then been, perhaps, a light of science and classic splendour flashing from the pulpit, and of knowledge beaming in the parlour, and of external beauty playing, as over the congregation,—all estimable, if tributary to the light of truth; but here they have put forth their brightness only to show, written in dismal prominence on the walls of the sanctuary and of the closet, the awful letters—"ICHABOD"—"The glory is departed." Thus, to adopt the words of a living preacher, "a false taste soon becomes injurious to both the minister and the people. It shuts out from their libraries and closets, the grand, rich, and important truths conveyed by our old divines, and makes them more delighted with works of taste, than with the works of evangelical writers. It induces the people to be fastidious in hearing, and to make a man an offender for a word. Young people are induced to be more attentive to words, than to things; to applaud themselves on account of their critical acumen, rather than to seek for religious attainments; and to justify themselves in neglecting the service of God, if they cannot hear a preacher that will gratify this vicious taste. Hence the spirit of religion evaporates into mere words of forms. The pulpit is open but to few; and the pious and humble are attempted to be fed with honey from the flowers of rhetoric, rather than with the fruit of the tree of life, or the strong meat of the gospel."

By the watchful observer, the effects thus described, may often be traced back to the social hour, and the scenes of domestic intercourse; to the want of a deep conviction of the responsibility they involve, of the influence which they must have, and the advantages to which they may be rendered subservient. There, perhaps, though little noticed, the youth has imbibed his sentiments, a direction has been given to his early preferences; these have guided to his selection of books, have formed his library, and shaped his studies; they have chosen his companions, surrounded him with his own circle, and all materially contributed to form the man. His parents, descended far down the vale of years, have learnt, in the calm review of life, how valuable is the early cultivation of an amiable spirit, and a serious, rather than a speculative regard to religious truth; and have remembered, in reference to each, how important is *domestic conversation*.

Still regarding the intercourse of social life, in its influence on character not yet formed, an evil of considerable magnitude presents itself to attention. It is an omission—one which is not unfrequent, but by no means trivial, nor unworthy of serious thought; a neglect of so directing conversation, as to afford repeated counteractions to the evil in spirit and sentiment, which a youth is in danger of imbibing from his reading and intercourse.

The notion entertained by some good people, that they can so educate their children, as that they shall be strangers to evil, is perfectly chimerical. Whatever will prevent an increase of the knowledge of it, or of familiarity with it, is invaluable; but to proceed on the assumption of ignorance, is a serious error, for the spring of mischief is within, and however hidden by a natural amiableness, and checked in its effects by circumstances, yet it exists, and must produce results. The fountain may be so overhung with the foliage of shrubs around it, and its murmurings so broken by the plants thickly set within its bed, that it may neither fix the eye, nor awaken the ear of the passing traveller: but as he pursues his way, he will soon find the waters escape from their concealment, and spread over surrounding lands. The illustration may be scarcely compatible; but suppose the fountain to be a spring of poisoned waters, and it will be correct.

It may, indeed, be fairly doubted, whether an education of a too secluded kind does not expose the youth to a sudden, and therefore, too powerful irruption of temptation in after life.

But, to return to the gleanings, which a young and restless inquirer will gather from the world's depravity. Every one, favoured in early life with the instruction of pious parents, can remember the effect that some book of a worldly character had in producing an undefinable feeling, which operated, perhaps, for some time, in secret opposition to religious feeling. For instance, when in the course of his early classical studies, he met with the story of Cæsar's valorous ambition, or Pompey's bold decision of character, or with the tale of any other of the desperate and deified heroes of antiquity, and mixing up with it no small portion of romantic feeling, he has fancied that it must be a much finer thing to be like these great men, than like religious people; and this has given a distaste to their company, and to the Bible and the Sabbath.

The "*odi profanum vulgus*" of Horace, is the breathing spirit of the classics; and its strength is but little impaired in transmission to the pages of encomiasts and imitators. It is a spirit readily caught by a youth, and is imparted and encouraged by the far greater part of our elegant literature. It strikes in with a propensity in human nature, which, perhaps, of the more refined class of depravity, is the earliest in its operation—the love of glory, and the pride of distinction. The mythology of Greece and Rome may do little or no injury. It is sufficiently ridiculous to prevent its having an influence on the sentiments. But the tone of feeling produced by a contemplation of most of their renowned men, and by the applauses of the learned, bestowed in every successive age, gradually erects in the mind of a lad, especially if it be of an ardent and poetic cast, a standard of excellence, which if it does not neutralize, he will feel to disaccord with that which the New Testament presents, and to which christians refer. For a time, this may extend no farther than to the feelings; and it is in stopping its progress at this point, that domestic conversation may prove invaluable.—Through this medium, truth may be presented with such recurring force to him, that the conscience and the understanding will by degrees be subject to its power, and the classics will be brought down to their proper place. They will be admired and studied, as affording valuable knowledge, enriching the fancy, and puri-

fying the taste ; but will not be suffered to govern that heart, in opposition to the paramount authority of revelation.

But in the absence of these checks, from a want of intercourse with the circle of a religious family, or from neglect on the part of those who compose it, the feeling may ripen into sentiment. Its very existence disposes the mind to retreat from the spirit of the gospel, produces a sense of incompatibility between this new principle and the ruling influence of the cross, and, at last, a decision to follow the mighty dead in the tract of glory, rather than to tread in the steps of the sect everywhere spoken against. Many authors, whom a literary youth must read, will most directly aid such a decision. We can easily conceive of this feeling acquiring great strength, and operating powerfully in the decisions of the heart, from meeting with a passage like the following, in the letters of Sir Thomas Fitzosborne, who, after blaming christian writers for deprecating human nature—that is, for insisting on the great scripture doctrine of human depravity, adds, “Methinks it would be more for the interests of virtue, to represent her congenial, as congenial she surely is, with our make, and agreeable to our untainted constitution of soul, to prove that every deviation from moral rectitude is an opposition to our native bias, and contrary to those characters of dignity which the Creator has universally impressed upon the mind. This, at least, is the principle which many of the ancient philosophers laboured to inculcate, as there is not, perhaps, any single topic in ethics that might be urged with more truth, or greater efficacy.”

This may serve as an example of the insidious error spread through a considerable portion of our literature. Here there seems to be an amiable, and it may be admitted, honest concern for the interests of virtue, a reference to man's original dignity, and then an assumption contrary to all the authority of sacred evidence, that man is not by nature depraved, a censure on those who speak of him as such ; including thus a virtual denial of the system of divine grace, and a reference to the example of ancient sages, with an air which seems to say, From these there can be no ulterior appeal. With respect to the closing sentiments of the extract the christian reader will inquire, with the nervous and admirable Foster, “Why then, is not the philosopher about his business?” and will feel perfectly satisfied, from facts, as to the efficiency of such means to accomplish the ends proposed.

All this has passed, and will pass again, in the breast of many a reading and thinking youth ; and if not counteracted, will probably obtain a high share of influence. It is not likely to be counteracted by other books ; because, in this state of mind, it is not probable that he will have patience to read works of an opposite character. They will not be the objects of his choice ; they will not have his admiring perusal. It is at home all this must be met. But it may never be discovered by parental watchfulness. It may be the struggling for dominion in the chambers of the soul, a commotion in the little invisible kingdom within. If, therefore, conversation be not occasionally so guided, as naturally to meet such emotions ; if the existence of this, or similar evils, be not assumed, and the influence of elder individuals exerted accordingly ; a depraved principle may strengthen unseen, till its sway becomes unlimited.

But the pious individual I have supposed thus retracing his own early history, can also remember how all this pompous structure of pride and error did actually melt away in the youthful breast, and left him to be ashamed of it before the strong and useful sentiments he heard from the lips that drop wisdom. How, after he heard a serious and affectionate descant upon the infinite majesty and glory of the Son of God, and his compassion for sinners, his authority over the conscience, his omni-

science in scrutinizing it, and his coming to judge the secrets of the heart and actions of the life, all this reverence for gifted vice, and a haughty rejection of the gospel, vanished before the omnipotence of truth, as the airy ghosts of the night are said to flee at the first approach of the sun, the progress of whose light they cannot arrest.

The writer well remembers, when quite a boy, spending a leisure hour or two, in carelessly looking over the volumes of a father's library. In this roving search, he lighted on a book of infidel sentiments, and as he stood read on through the first eight or ten pages. The style of thought was new to a lad, and he was deeply fixed over the poisonous lines, when his father entered, and seeing the volume, required it to be given up, and prohibited its being read: this was, of course, obeyed. But a sentiment had been caught. The impudent familiarity, with which the vulgar infidel speaks of the sacred writers, shocked at first; but the insinuation, that none but servile spirits allowed their authority, and it was a proof of nobleness to deny it, did mischief. It appealed to an evil principle of the heart—its pride; and the feeling is well recollected. "Then it is bold and manly to be above these prejudices; and why should not *I* be bold enough," and it was indulged for a few days. But it met with too many shocks, in domestic intercourse, to live long; and a parent's well-directed remarks respecting the authority of the divine word, and the wicked sophistry of infidels, soon led a youthful mind to see that there is no manliness in bold denials in the face of evidence.

Now, in this case, the writer may be pardoned for thus alluding to his own experience, for he can better trace its progress. There was a spirit suddenly produced, at complete variance with all the habits of education, and impressions of previous years. It prepared the mind, so long as it lasted, to receive favourably other attacks upon revelation, and weakened the power of addresses founded on the scriptures. The heart would have brought, to every inquiry on such subjects, a predisposition as silly as it was wicked. It needed, then, the infusion of some counter-acting spirit, and under the divine blessing, soon received it. The great themes of eternal truth, the moral evidence and power of the gospel, brought by repeated and pointed remarks before the mind, soon threw up a barrier to the advance of this foul fiend of incipient infidelity. But how far in the path of error such a spirit may conduct a youth, while undetected or unchecked, none who know the heart of man will venture to predict.

It may, perhaps, be felt that these remarks would be more fitly applied to a system of instruction, than to conversation. It may be replied, that an attempt to counteract evil influence is more likely to be successful, while connected with the free interchange of thoughts and language than when one party is to sit as a disciple, and the other as a preceptor. If a youth, having adopted a sentiment, comes into your presence, glowing with what he thinks a fine feeling, and proud of a wrong, but favorite notion, and you immediately repel it with an air of authority, you may extort an homage to yourself, but you put his mind in a state of defence, with reference to the subject. There is something polemical in the nature of man. By such an act, you have challenged this propensity; and though the lad may not avow before you, he will listen, and perhaps leave you, accepting the challenge; that is, revolving his favorite opinion more fondly, with the superadded determination to try if he cannot master you; and having espoused it, will feel that he loves it the more, since his right to do so has been called in question. And it matters not whether you ever hear of his decision; it is the same in its effect on his mind. But, in conversation, the truth which you wish to impress comes to him in the same way, as the opposing evil came, as an object of interest; like

that it may be made to secure his attention, by seeming to be casual, and not starting up with the rod of command and the frown of an opposer to compel subjection.

Here the writer would be understood as referring to points which though important, are not so immediately obvious in their influence, and in which the intellect of the corrected person has a right to be satisfied. As to every case of moral delinquency, the duty of the christian parent is, undoubtedly, the solemn interference of authority; because, in such cases, the ground for it already exists in the dictates of conscience, and in the divine command. The parent neglecting this, is in danger of sharing the curse of Eli, of whom God said, "I will judge his house for ever, for the iniquity which he knoweth; because, his sons made themselves vile, and he restrained them not." This is a high and paramount relative duty, not to be disregarded without incurring a weighty load of guilt, and introducing to the domestic circle a long train of protracted evils.

But the ideas suggested are applicable to the dangers connected with a polite education. As society is now formed, and as the human mind advances in knowledge, the stores of learning must be open to the young; and when they are taught, they will continue to study. Then, as they wander, self-directed, through the pantheon and the temples, amidst the statues and structures of antiquity, the schools of her ancient philosophy and the halls of her sages, and rove in delightful freedom over all the enchanted scenery of classic ground, we must remember that many enemies of the cross of Christ are lurking around them, and we are required to watch, that they become not the dupes of a 'philosophy, falsely so called.'

By a habit of observation, wise and well-timed instructions, and a study to convey them through the unassuming but effective medium of conversation, the members of the domestic circle will derive mutual benefit, may check the strides of evil, transmit blessings to a succeeding race, and may expect the accompanying influences of Him who has promised, that the conscientious effort to do good, and to advance his glory shall not be in vain."

V.—Extract from a report of Messrs. Ward and Connor, Surveyors of Travankur, respecting the Christians of Malabar.

Christians.—The origin of those ancient believers, who appear to have existed from the earliest ages of the church, is a subject that might deserve inquiry; and the singularity of so large a population of Christians unadulterated by proselytism, is sufficient to attract and fix the attention: but so much is already known, or rather so many conjectures already offered regarding them, that little of novelty can be added. However curious, a very minute investigation, would necessarily be difficult, as the people know but little of their own history, and possess few documents that could illustrate it. Agreeably to the loose tradition, that still holds amongst the Nazarines, Christianity owes its introduction into this part of the Peninsula, to the Apostle Saint Thomas,

who entered Maliálam in 52, A. D. He established seven churches, ordained two persons of consideration from Namburí families, and took other measures to promote the practice of the divine doctrines he preached. Returning towards the eastern coast from this successful mission, he underwent the last honors of Christianity. The martyrdom of the Apostle first relaxed, and then almost extinguished, the zeal of his converts, who rapidly sunk into their old superstitions. Their numbers and hopes were, after a lapse of nearly two centuries, reduced to eight families. At this eventful period, A. D. 345, the Patriarchs of Antioch, who exercised a nominal sway over this distant congregation, despatched, under the guidance of Kennai Thomay a wealthy merchant, a bishop, some clergymen, and four hundred and seventy-two Christian families, to its relief. They were viewed with kindness by the reigning prince Sharen Perumal, who established them at Kodangalúr, readily protected their belief, and conferred on them some valuable immunities and honorary privileges. So seasonable a succour raised the drooping spirits of the last remnants of the faithful. Thus patronized, they rapidly increased in power and number. Antioch supplied an uninterrupted succession of bishops, who governed in spiritual concerns, till the arrival of the Portuguese in 1498. This people, who, without the excuse, emulated the fanaticism of the early Mahomedans, tried every means of intimidation and persuasion to restore those heretics to the true faith. Where their eloquence failed, force carried the necessary conviction, and the Synod of Adiamperer*, under the guidance of Alexis de Menezes, Archbishop of Goa, dictated the faith of the Syrians. The union of the churches continued from 1598 to 1653, when it was dissolved, an event partly hastened by the violence of the Portuguese to their unwilling converts, who no longer able to endure such a domination, vindicated the ancient creed, assembled a council at Alangád, and elevated an archdeacon (a descendant of one of the earliest ones, consecrated by Saint Thomas) to the dignity of bishop. We shall not be surprised at the Syrians revolting from a faith that had been imposed by violence; but it is curious that amidst the persecutions to which they were subject, we never find them rising above remonstrance. The largest body of the Syrians, however, still remained attached to their new faith; nor was the discord that reigned at this period amongst the Syrian pastors calculated to reclaim the remainder of the apostate flock, who were so completely alienated that it seems most improbable they will ever return to their ancient belief. The people, however, are of a temper that might without much difficulty be brought to acquiesce in the re-union; but their priests, who view the most distant approach to it with alarm, would oppose with all their influence such a reformation†. A Code drawn up by the Syrians in 935, A. D. still continues to regulate the religious affairs of the Syrians, which their Metropolitan superintends. The connection with Antioch having ceased, this dignity

* Diamper of La Croze.—*Edit.*

† The Rání not long since directed the restoration of some Churches, originally Syrian, to that congregation; however just the measure may have been, it created some alarm amongst the Romo-Syrians, some of whose pastors being rather turbulent on the occasion, it was found necessary to admonish.

has become hereditary; the nephew succeeds, celibacy being a necessary observance. The Vicar of Verapolly, or rather Vicar General de Propaganda Fide at Rome, holds jurisdiction over a part of the Romo-Syrian and Latin Christians. Another portion, but more particularly the Catholic Christians of the coast, are under the spiritual control of the bishop of Cranganore, or, as he is often styled, Vicar General of Malabar. This prelate is nominated by the archbishop of Goa, but his jurisdiction in no way extends to the other congregations.

The Syrians may amount to about thirty or thirty-five thousand souls*; the Romo-Syrians may be estimated at perhaps double that amount, the Roman Catholics composing the remainder. The rites of the Syrian Creed are performed in fifty-five Churches: sixty-four are dedicated to the Romo-Syrian form of worship, one hundred and eighty-two consecrated to that of the Roman Catholic (Latin ritual), making a total of three hundred and one† Churches, a proportion greater probably than in most European countries, and one that would indicate a wealth and a devotion now unknown. The numbers belonging to each church are of course various; on the average each congregation would amount to three hundred and seventy-two souls. Christianity is fully acknowledged by the chief authorities in those countries, and whether from their justice or indifference, does not even appear to have been exposed to persecution. This liberal spirit seems to have been communicated to the Christians [not always so much disposed to allow as require toleration?] as in some instances, we find the same church belonging to different sects. It will be quite unnecessary to enumerate the articles constituting the creed of those who here profess Christianity. That of the Syrians coincides in the most material points with the tenets of the Church of England; the other classes adhere to all the Romish absurdities; but the ancient faith and practice of all is corrupted and disfigured by endless superstitions, of which they have borrowed largely from their pagan neighbours. External objects are necessary to kindle their devotion. The whole pantheon of saints and martyrs, (and they share too much of their homage,) pictured in grim disorder over the walls of their churches, stimulates their fancy or enlivens their zeal, and pleases (the Syrians are less indiscriminate in their devotion) a taste gratified with every sort of mummery. Their church festivals, which are regarded from temporal as well as religious motives, attract the devotion of numbers. Many churches and shrines have a local privilege, and a pilgrimage to them is considered of great efficacy. Amongst them may be particularly remarked, that of Saint Thomas at Maliápur; its festival occurs at Whitsuntide, when innumerable votaries

* It has not been found possible to ascertain the number belonging to each particular sect.—The total amount of the Christian population in Travancore and Cochin is 155,693; to this amount may be added about ten thousand as the probable number of Christians in the Company's territory south of the Panáni.

† The total number of Syrian Churches, including Cochin, some within the Company's boundary, is fifty-nine; those belonging to the Romo-Syrian, including ten in the Company's District of Channád, amount to one hundred and one Churches; while the Churches belonging to the Latin Ritual are enumerated at two hundred and fifty, making a total of four hundred and ten churches, scattered over that portion of the Western Coast, south of the Panáni River.—T. H. B.

crowd to present their adorations and offerings. The Christians are scrupulous in observing the outward forms of worship, are constant in their attendance at church, where they display a piety, at least an attendance and decorum, that might teach a lesson to the more enlightened. The women too partake equally in this feeling, and display a similar concern in spiritual matters; yet though interesting, religion sits lightly on them. As with the Hindus, it is in some measure interwoven with the business of life, yet like as with them also it would appear to have but little influence on their morality, which cannot be rated at a very high standard. The religious establishments are still in apostolic poverty; at least the state of dilapidation* in which many of the churches are observed, would bespeak the insufficiency of the funds (sometimes diminished by the peculation of the elders), for the support of public worship. The revenue fluctuates with the condition of the flock, as arising from voluntary contributions, fees on marriages, christenings, interments, &c. and paidāram or a percentage (seven and half) on all dowries. The priests have no regular salaries, but participate in those fees, and their income increased by less direct means gives them enjoyments greater than most of their parishioners. Real estate cannot be devised or made over to churches; but they may purchase lands. They, however, possess but little of this kind of riches, have no plate or valuables whatever, or indeed, in most cases, other property than the few tawdry ornaments belonging to them.

However numerous the body of Christians are, the other portion of the people evince no taste for their religion, although in its present state differing more in theory than practice from their own. At an earlier period it is said, that the eloquence of Saint Thomas overcame even the bigotry of the Brahmins, a story, the truth of which their present opinions might lead us to suspect, were it not that many families are still pointed out and retain amongst them the tradition of being their descendants†. With the apostle, however, has vanished the power of persuasion. As in other parts of India, conversion and humiliation have much the same meaning. The indolence or prudence of the Syrians leads them rather to avoid than seek proselytes; but even the more active zeal of the Catholics, fond of increasing their numbers, meets here a scanty harvest. Some few of the lower classes might be allured or persuaded (not convinced) into conversion (as a spontaneous act it scarcely ever occurs). Among the higher orders it would require an infinitely greater sacrifice; in consequence their scruple is almost insuperable‡.

The number connected with the church has not been ascertained, but they are tolerably numerous. The clergy are at present generally

* The religious buildings of the Syrians are observed almost always to be in a worse condition than those of the other sects; a circumstance difficult to say, whether arising from a greater poverty, or less active zeal.

† Munnakāvasal, a philosopher or devotee, is described as having administered some *punyadan* subsequent to the introduction of Christianity to sixty-nine converts' families, whom he thus restored to their ancient faith. Some of their descendants are still in existence; they are called Mamy Gramakar, and rank with the Shudra tribe: the circumstance is curious, as pointing to a period when the prejudices of caste were less inexorable than they now are.

‡ But what would follow the preaching of the pure Gospel?—*Edit.*

ignorant. Some are taught Syriac, others Latin (the language in which the liturgy of the different sects is performed); but so imperfectly as scarcely to comprehend what they read; and dreaming over the Missal or legends of the saints, they display but little inclination to enlarge the circle of their accomplishments. They have few books, the laity none; and they require first to be taught to read before their distribution could be useful; but from this state of declension the Syrians at least have a prospect of being raised, as a college (there was previously no seminary) has lately been founded at Kotiam for their instruction. This establishment owes its origin to the liberality of the Râni, who has handsomely endowed it*. The metropolitan is at present aided or rather directed in his superintendence of this institution by some English gentlemen, missionaries, an advantage that promises the most important results. Indeed this appears the only manner in which their disinterested exertions could be useful. Travancore and Cochin present a fair field for their pastoral labours, but it is the business of education, not conversion. Inculcating a more exalted devotion that shall unite morality with Christianity, must be the best mode of promoting its interests: extending their ministration by communicating instruction (the arts of superior industry would be at present the most desirable lesson), cannot fail materially to advance those of the community; the formation of some parochial schools is one step towards the attainment of so desirable an end; but to render them of any efficacy, it is necessary that the same philanthropy to which they owe their establishment, charge itself with guarding over and urging their progress.

There is a seminary at Veranpuly, that educates the clergy of the Romano-Syrian and Latin Churches. Several schools are also scattered through the country, Palipuram, Palingkur, &c. The establishment is under the superintendence of the vicar of the former place, but the instruction of this portion of the Christian population was more particularly entrusted to missionaries of the Carmelite order, from de Propaganda Fide at Rome. That congregation, however, would appear indifferent as to the interest of this distant flock, a coldness of zeal with which it is not often chargeable. The clergy under the Bishop of Cochin have still less chance of improvement; there can scarcely be said to be any regular seminary for their education, which is in a great measure entrusted to the parish priests, each of whom has one or two disciples; but no good can be hoped from such a tuition, the influence of the pastor being often in proportion to the ignorance of the flock. That of the Kattanars is infinitely greater than their merits could deserve; to their spiritual they join a limited temporal authority, arbitrating in trifling disputes; transgressions against the church are punished by reproof, or excommunication, but the road to reconciliation is not closed, this bar being removed on repentance. The practice of their pastors, however, holds out a bad model for example: it must be confessed, however, they have but few clerical honors to stimulate their

* It possesses a small tract of land near Quilon. The endowments of the College, we hear, have been, or are about to be resumed, by the Râni's Government, on account of the disagreements between the metropolitan and the English missionaries, the nature and grounds of which we do not exactly understand.—*Edit.*

exertions. To their ignorance, they add a listless indolence, and a relaxed and pliant morality, difficult to reconcile with their precepts. They do not marry; the Syrians however are not enjoined celibacy, although they have observed it since the union of the churches: Menezes having denounced so uncanonical a custom, on which (however encouraged to it) they have not begun to infringe. The prohibition is productive here of its usual irregularities, and the priests have the reputation of indemnifying themselves liberally for the restraint imposed on them; they are not however diverted by those pursuits from the regular observance of their religious offices, but they adhere more to the minutiae than spirit of religion, and hope to atone by the repetition of puerile ceremonies for the sacrifice of important virtues. The Syrian priests better educated, not so turbulent, and either less dissipated or more prudent, merit (though not deserving the praise of any great purity) a higher reputation. Their garment, a loose white gown, or shirt reaching to the knees, clerical tonsure and flowing beard, (this only with the Syrians) distinguishes them from the people; their ceremonial vestments display a good deal of tinsel finery. The Christians, it has been seen, constitute about one-eighth* of the population, but they are of so varied a character that it may be desirable to discriminate the materials of which this body is composed. The Syrian† share is split into two parts, the Putankur‡ or Syrians, and Pienkur or Romo-Syrians. Both those classes are found scattered in the tract lying between the northern limits and Quilon, and constitute infinitely the most valuable share of the Christian population. The portion of it chiefly belonging to the Latin Church inhabiting the coast, must be ranked greatly below the Syrians. It consists in a great measure of Muca-as, or fishermen, whose ancestors the Portuguese, extending their religion with their power, have forced or persuaded into Christianity. The Dutch may have been more judicious in its promotion; they at least have been less violent or less zealous, having made but few converts, and it is only in the district of Agathisiwerom that we find a large Protestant congregation, converts from the Shanars. They are under the spiritual direction of an English Missionary, as also are the few of that particular creed formed in the vicinity of Allepi.

The Nasaránis (the Syrians claim and deserve the high rank) are superior to any natives of India who profess Christianity. They are of a mild, tractable disposition, ignorant but susceptible of improvement, and free from prejudice; might perhaps in time be taught (were such an object desirable) to adopt our manners, to which however theirs at present do not make the slightest approximation. Partially at least free from the prevarication that characterizes the Nairs, they have an infinitely franker deportment, and seem capable of a more lasting attachment than they. If they have less capacity, their greater integrity might argue the possession of superior virtues. Peaceable and

* But with reference to the extent of country in which they are found, they bear a much larger proportion.

† They are all collectively known by the term Manpulays or Nusserany (Nazarinies).

‡ In allusion to some distinction as to the elements used in taking the sacraments.

valuable subjects, they return obedience for toleration and protection : nor would it appear they ever evinced symptoms of uneasiness at the control of the Nairs. Accustomed to their pretensions, they willingly submit to their ascendancy ; a passiveness that does not accord with the martial spirit they are said to have possessed, but of which the character now exhibits as few remains as their condition does traces of the higher consideration they are represented to have held at a remoter date. Whatever may have been their former situation, they at present rank below the Nairs, equally in estimation as property ; but they are not subject to the humiliation that so often attaches to the profession of Christianity in Asiatic countries. The Syrians are much disposed to commerce, but they are generally seen as cultivators. Some possess considerable property ; they are laborious from necessity, and to their industry many of the finest districts owe their fertility. There is little to indicate the gradations of society amongst them. Turragen is a distinction conferred on a few of the principal men, but the rank carries with it no authority, and but little influence. Their domestic ceremonies need only be incidentally noticed. Unlike the Nairs the rights of filiation are fully acknowledged amongst them ; the women are free from any sort of restraint, a singularity belonging almost peculiarly to this part of India. Marrying, if possible, at an early age, they are not chargeable with the dissolute manners of the Nairs. Like the Namburis the bride must bring a dowry, which as also with them always forms an important preliminary in every connubial treaty : for affection has but little influence in dictating the unions. This custom, however, has not the effect of frequently imposing celibacy on the females, whose relations consider it a duty to promote their marriage. The solemnities common to this occasion are performed in the church always on Sunday, and particular periods of the year are considered propitious. It is unnecessary to describe the ceremonies, as they do not materially differ from those observed by Europeans, except only that the *fali* is the symbol of union. The different sects do not often intermarry ; divorces are unknown, as the church interposes its authority to reconcile family feuds. Widows are permitted to remarry after the lapse of a year. Children are baptized (all have scriptural names) on the thirteenth day. They lay great stress on consecrated burial ; this feeling leads them to make charnel-houses of their churches, almost all of which exhale a sepulchral odour : nor is the practice likely to be abolished, as it is found profitable. The cost of interment is graduated by the distance from the altar, and the solicitude evinced to be laid near this sanctuary, would indicate that they thought it their best chance for salvation.

The exterior distinctions amongst the Syrians are subject to much variety, but carry with them few traces of the mixture of a foreign origin. They are, generally, of a better stature and a more coarse and robust form than the Nairs ; nor do we scarcely ever among the women, observe the delicate features and flexible figure common to them. Some of the more opulent, however, are extremely fair, have a fine and more than ordinary marked expression of countenance. Cleanliness does not hold a place amongst their virtues. The dress of the men has

nothing peculiar in it. They generally go bare-headed, their black luxuriant but greasy locks floating to the wind, or tied in a knot behind. The female costume is more decorous than that of the Nairs; it consists of a cloth (white is the invariable colour) wound round the middle; fixed in several folds at the hip, and reaching to their knees it forms a petticoat. The person is concealed by a jacket, on which some finery is occasionally lavished by embroidering the seams; it falls loosely below the waist, the sleeves covering the arm to the wrist. They often however dispense with this garment, for a less cumbersome vesture. Necklaces of venetians, a cross, and silver rings round the ancle, compose the ornaments of the more wealthy.

It will not be desired further to pursue the detail of their manners, which bear in many of their minutiae, a resemblance to those of the Nairs, to whom (more especially the Syrians in the aggregate of personal qualities), they are not perhaps inferior. Ameliorating the condition of the Christian population generally, is an object of enlightened benevolence; and it might be expected equally from our sympathy, generosity and interest. They of course have shared in the equal justice which a better Government has dispensed, during later times to the other classes; but a judicious policy has within a few past years peculiarly distinguished them; they have been introduced to office. This innovation has contributed greatly to soften the prejudices of the higher orders, may be attended with still more important results, and as uniting their interests must fix their attachment to a domination that has raised them from the oppression which they shared in common with the lower classes of the community, to a respectable rank in it. Of the other portion of the inhabitants who profess Christianity, it is superfluous to speak: they belong to the very lowest orders, and present no peculiarities to discriminate them.—*Oriental Christian Spectator*.

VI.—Treatment of Snake-bite by Native Practitioners.

The following is a free translation of an article which appeared on the 1st October past, in the 30th No. of a new Bengali newspaper called *Bhaskar* or the Sun; and treating, as it does, a subject of much importance in itself, as well as acquainting us with some genuine native alexipharmics, with the views and practice of the Baidyas or medical men of Bengal, in regard to the action and counteraction of serpentine poison, I have thought it would prove certainly interesting, perhaps not unuseful, to furnish an English version of it to the readers of the *Calcutta Christian Observer*. I must leave it to practical men to decide how far the Esculapius of Bengal is either rational in his theory or judicious in his treatment of his patients. Very many instances of snake-bite, fatal or otherwise, occur among the natives, of which but few are ever brought to the knowledge of Europeans even of the immediate neighbourhood. If any medical friend, of experience in cases of this nature, would kindly put the result of his observations and practice into

a plain form for native domestic treatment, any one of the Missionaries would surely be happy to render his paper into Bengali for publication in the native papers : and no doubt the Editor of the *Bhiskar* would readily give it insertion ; perhaps even procure a still more idiomatic version of it from the pen of his present unknown contributor. CINSURENSIS.

“ We have taken much pains in putting together in a practical form, for the benefit of our countrymen generally, the information we have been able to obtain on the entire subject of snake-bite and its cure. We beg our readers to peruse what we have compiled with attention ; and to take this with them, that what we have now put forth has been tested by our own personal experience ; we have no hesitation, therefore, in asserting its entire correctness.

“ There are many varieties of snakes or serpents—among these the four following abound in this Province, viz. the Gokhurá*, the Keütiyá†, the Káno†, and the Boṛá§. The bites of all these are fatal to life ; I shall treat of the mode of cure to be employed for each in succession.

“ 1. The poison of the three first, viz. the Gokhurá, the Keütiyá and the Káno†, is excessively virulent and rapid in its operation. When a person has been bitten by any of these, the virulence of the venom, so to speak, instantly affects the sight—the patient’s eyes inflame and presently he swoons away. Still the poison does not spread itself beyond the wounded part for the space of half an hour ; after about that lapse of time it begins to make its way into the blood-vessels. For half an hour, therefore, following the bite, there is no danger to life ; within that period however, an iron heated red-hot must be applied to the wounded part||. If this cannot readily be done, then let a bandage, drawn very tight, be applied a little above the part ; then as the poison begins to ascend the vessels, the surface over them will swell or puff up successively in spots, as if a small pea or similar nodule were passing on. The moment of swelling must be very carefully watched, because the subsequent subsidence is instantaneous. Keeping then the eye steadily fixed upon the passage within of the poisonous gouté, let an incision be made with a sharp instrument at the distance of three fingers’ breadth above the rising or gibbosity it occasions, so as to sever the vessel—when the poison will spurt out at the opening and fall to the ground. If, however, the operator be unable from inexperience to detect this, to a common eye, not very perceptible symptom, another easy course in that case is as follows. As the poison cannot readily pass up beyond

Translator’s Notes.

* গৌরু, the cow-hoofed snake, a species of the Cobra di Capello, so called from a real or fancied resemblance in the spectacle to the prints of a cow’s hoof.

† কুণ্ডলি or কৃষ্ণমণ, i. e. black-serpent, the black Cobra di Capello, (Coluber Naja or Nága.)

‡ কাণোড়, or arrow-snake, a species of serpent which, attaching itself to trees, darts thence like a bolt upon its prey.

§ বোড়া or বোড়ু, i. e. heavy, the large Boa constrictor.

|| The actual cautery here prescribed, is a favourite remedy in native practice on many occasions, as in the treatment of spleen, &c.

the place of ligature, it there causes a fulness like the gradual swelling or inflation of a leech in sucking, seeming to strike against the bandage as against a barrier to its passage, and then receding from the shock. This appearance is easily discernible. Now if an incision be made just at the point of retrocession, the venom will instantly flow out with force through the opening made. Then loosening the bandage, let some salt be applied to the wound. The patient will suffer no further inconvenience.

"2. The mode of treating the bite of the Boṛá (or Boa Constrictor) is different, except in so far as regards the application of a red-hot iron to the wounded part; this is the first process in any case. The reason for which difference is, that the poison of the Boṛá does not flow readily; two hours only after it has been introduced, it begins to gather into globules or drops, to penetrate the muscles and pass into the system. If, however, it *have* passed beyond the wounded spot, then let the part directly above the wound be divided with the knife, to ascertain how far it has passed. For no blood will flow where the venom has reached, nor is the patient sensible to pain from any incision made there. Where, however, blood flows upon incision, let the hot iron be applied all round the limb, leaving an armlet, as it were, of cauterized muscle; whereupon the venom will discharge itself through the opening, mingled with serous blood. This is the only *certain* mode of cure for the bite of the Boṛá, failing which the patient runs the extremest risk of life.

"Where however, the above process has not been adopted, there is one mode of treatment which is applicable in all cases of snake-bite. It is this. As soon as the patient is seen to totter and fall, let a strong fire be immediately kindled close to his head. Then let a couple of earthen-pots (or cooking pans) be brought, and laid empty upon the fire. When these are thoroughly red, let one of them be taken up with a pair of tongs and held very carefully, mouth downwards, over the patient's head, so as, while it does not touch the head in any wise, yet to enclose it partially within its cavity. When one vessel cools, let the other be similarly applied. This course must be persevered in for at least two full hours, whereby a profuse perspiration will be excited over the patient's whole body, with which the poison will escape in a watery state. The patient will soon begin to open his eyes, and after a while will find himself quite recovered. Those who practise the cure of snake-bite term this mode of treating it Brahmajál*. It is effectual, however, only if applied while the poison remains confined to the head—for if it once enter the abdomen, Dhanwantarí† himself must give his case up as utterly hopeless.

* ब्रह्मजाल from ब्रह्म, the Supreme Divine Cause and Essence of the world, and जाल, a net or screen, also magic or illusion: it may perhaps be rendered Brahma's screen or net, from the mode of inclosing the head; or Brahma's magic power, from the *effect* produced. It is not however easy, without better acquaintance with native science, to render the technical terms employed therein with clearness and certainty.

† दिक्कटि was the physician of the gods, and was produced at the churning of the ocean celebrated in the great Hindu Epic called the Mahá Bhárata. In sober history he was *probably* a celebrated physician, founder of the present Hindu Medical school.

“ The people of this country believe that poison may be counteracted by charms : and as some cases have occurred in which persons bitten by snakes have recovered, for whose cure charms had been employed, they have been confirmed in their belief. In *our* opinion, however, this is a groundless persuasion : our reason for which we freely give. The bites of snakes are of two kinds ; one in which the tooth or fang has only scratched the surface—this is attended with no risk of life ; because the reptile’s venom being open to the influence of the outer air of the atmosphere, is prevented by it from spreading—the air mixing with or passing through the poison, diminishes its virulence and neutralizes its noxious quality. Hence it is that snake-charmers, in such cases, after reciting their incantations conclude by striking two or three smart taps upon the wounded limb, when the patient, fully confiding in the efficacy of the process, instantly sits up quite recovered ! The by-standers, too, and others all believe the cure to have been effected by the charm. In the second case of snake-bite, however, that is where the fangs of the creature have struck deeper and penetrated the muscle, charms are of no avail : when the inchanter (to cover his inability) declares that *Time* has stung his patient* ! The simple truth, however, is, that in these cases the venom has not been reached by the outer air ; whence, in spite of incantations however oft repeated, it spreads through the system and the man expires !

“ The teeth of the serpent are not universally furnished with poison. Just beneath the eyes of this class of reptiles are two elongated fangs resembling the beard or very fine feelers of some small fishes. These are tubular, and would admit the passage of a hair. Through these tubes the poison flows. The poison of a serpent resembles honey, both in appearance and degree of consistence. Take a snake and place a metal vessel before it—if it dart its fangs thereat, its poison will flow into the vessel ; a drop of blood, placed in contact with the poison, will not mix with it. Nor will swallowing it be attended with any danger whatever to life : it will only cause a redness of the eyes and relaxation of the system, similar to what are produced by drinking of any intoxicating liquor. A little lime juice however is an effectual cure for these effects. Indeed lime juice is a specific generally in cases of snake-bite. It sometimes happens that the eating of fruit which has been previously bitten by a serpent, is followed with loss of life : yet a dose of half a *poýá†*

* काल as a noun, means *time* as measured duration, from कल to reckon by instants, hours, days, &c. ; as an adj. it means *black* or *dark-blue*. The term is the epithet of Time as the great measure of all existence, and so of *Death*, as the end of all. काल is the great destroyer, also Yama the Regent of the dead, (the Hindu Pluto) and deity of Naraka or *Hell*, where he sits to judge the dead, distributing to each, reward or punishment severally, as his work has been, sending those who stand his scrutiny to Swarga (स्वर्ग) or paradise, the rest to Naraka (नरक) or Tartarus.

† पोयá corrupted from पाद or पायá, a quarter or fourth part of any thing, is here the 4th part of a seer (सेर), which is either a dry or liquid measure, and is said to be about $1\frac{3}{4}$ pounds or 28 ounces avoirdupoise, the *poýá* fourth of which will be seven and the half *poýá* $3\frac{1}{2}$ ounce.

(weight) of lime juice would have prevented the fatality ; for want of a knowledge of the remedy a man dies !

“ We have, in the above, treated the subject but slightly, yet are fearful our readers may think we have written too much already. We will therefore only add, in conclusion, that we had tested our prescriptions by previous experimental practising upon goats, &c. and that subsequently, many individuals who had been bitten by snakes, in following the same course, have been cured. It is therefore our design, at a convenient season, to discuss this subject more at length in a separate treatise. Meanwhile the hints thrown out may be serviceable.”

It will not escape the reader that this intelligent writer had readily detected the impostures of the race of snake-charmers who prey so largely upon an ignorant and superstitious people, sucking life to themselves by pretending to extract the poison of death from others. The gradual advance now making by the educated native population, towards disengaging themselves from the many trammels of an hereditary superstition that has for ages operated so injuriously upon the civil and physical condition, as well as upon the moral and religious interests of the Hindus, is matter of sincere rejoicing. The tractate on snake-bite is a practical proof that the progress of inquiry will ere long extend itself into every department of useful art and science, as well as of policy, religion and domestic economy.

CINSURENSIS.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have occurred in the Mission circle.—The Rev. G. Parsons of the Baptist Mission has removed to Monghyr.—The Rev. J. Phillips of the same has proceeded to the Upper Provinces, for the purpose of establishing a Central Mission at one of its most important stations.—The Bishop has visited Krishnaghur, and baptized and confirmed some of the new converts. The foundation stone of a new Mission settlement was laid by his Lordship. He had expressed himself very much satisfied with the state of the converts.—The Pastor of the brethren of the Patna Mission has arrived in Calcutta, for the purpose of greeting a number of German brethren who have just arrived in Calcutta for the Mission at Patna.—The Rev. Dr. Hæberlin and lady have arrived at Bombay en route to Calcutta: they may be expected in all December.—Rev. R. DeRodd has left Calcutta on a long Missionary tour in the interior.—The Rev. H. Greenwood, H. C. Chaplain, died at the Bishop's palace, during the month, aged 55 years.

2.—NEW WORK ON FEMALE EDUCATION.

We are happy to learn that a new and interesting work has just appeared on Female Education in India by Mrs. Priscilla Chapman, formerly of the Central School, Calcutta. We have not yet had an oppor-

tunity of perusing the work, but we doubt not that it is worthy the subject on which it treats, from the known zeal, talents and piety of the author. We shall take an early opportunity of noticing its contents.

3.—MALCOM ON MISSIONS.

A new work on Eastern Missions has just appeared by the Rev. H. Malcom, the deputation from the Baptist Society in the United States. The work contains some interesting statements; but, as will be the case with persons travelling hastily through Mission fields and with pre-conceived notions of men and measures, it abounds with inaccuracies and incorrect impressions. We hope to notice it more at length in an early number.

4.—NEW WORKS ON THE MAHOMEDAN CONTROVERSY.

The works which have been for some time past in preparation on the great subject of the christian faith in Persia by the Rev. G. Pffander of the Basle Mission, have at length been completed and are ready for distribution, and can be had at the Tract Depository. They merit an extensive and judicious circulation. The subjects treated of are the Divinity of Christ, the Trinity, Comparison between Christianity and Moslemism; Important scriptures, collated with a view to answer popular objections, and other important subjects.

5.—ARMENIAN TESTAMENT.

A beautiful edition of the New Testament in Armenian, translated by the German Missionaries at Shushee, has just been carried through the Baptist Mission Press, by Rev. C. C. Aratoon. It is a beautiful specimen of typography, and will, we trust, be a great blessing to the Armenian community.

6.—GOVERNMENT CONNEXION WITH IDOLATRY.

This important subject is likely soon to be brought to a satisfactory conclusion; the Bishop of London has mooted the question in the House of Lords, and obtained the object of his motion; viz. the production of official documents, correspondence, &c. &c. on the subject. Sir Chas. Forbes with a chivalry most remarkable, undertook to defend the native character which the Bishop of London, in the course of his speech, had stated was not of the most veracious order. Sir Charles must have been singularly fortunate in his circle, to have found as a general rule the natives of India as fully to be depended on in their testimony as the inhabitants of Britain. Perhaps, it is one of the most extraordinary signs of the times that a gentleman, who has lived in the midst of this people for many years, should declare them to be remarkable for their veracity. That there are honorable exceptions to the general rule we are ready to believe, and we rejoice in the fact; but we deem as a general rule that the natives of India are vastly addicted to deviate from truth. Happy indeed shall we be to find that we are deceived, not by flimsy and disputable statements, but by the evidence of our own senses and experience.

7.—OPIUM AND CHINA.

In another part of our miscellany will be found a letter from our correspondent in China, containing a very severe rebuke to us for a strongly expressed opinion concerning the extinction of the Opium Trade. We can assure him that we regret as deeply as he can do, the existence in any form of this odious traffic; we relied upon the information of public documents and other highly respectable sources of information which did certainly go to prove that *legally* the trade was extinct, not from any meritorious act on the part of this Government, but owing to the prompt and efficient acts of the Chinese themselves. We feel obliged for the very accurate information which we have always received from SIWEL, and can assure him that his communications will ever be acceptable: the error he falls into is in not informing us more frequently. The trade is now, we think, except as carried on in the most determinedly contraband manner, *checked*. That the Chinese Government should suppress it at once and under present circumstances is as impossible as that they should be taught humility, but they have checked it. It would appear from our correspondent's letter, as well as from the public papers, that lives have been sacrificed and war commenced on account of this traffic, and yet with all this the Indian Government continue to grow, sell and export the drug: surely this war against the laws of Heaven and China cannot continue to be waged with impunity much longer. May God interpose and save the nations from the horrors of war in such a cause.

8.—SINGAPORE.

We are truly thankful to observe any indications that the night of toil among the Malay inhabitants of the Straits is beginning to be succeeded by the morning of success. A letter from the Rev. A. Stronach (who has recently removed to Pinang) says,—“There seems a spirit of inquiry excited among the Malays at Singapore. For a considerable time past from 8 to 14 of them have been regular in their attendance on Malay preaching on the Lord's-day morning; and the number is still increasing. One of these persons, formerly a Muhammadan, who had been employed in teaching our wives, and who, through the blessing of God on their conversations with him, has been led to serious considerations in regard to his salvation, and after having been further instructed by Mr. Keasberry, was lately baptized, thus having in the midst of his friends openly avowed his rejection of Muhammadanism and his reception of the religion of Christ.”

9.—THE BIBLE—TURKEY AND GREECE.

Calcutta, Nov. 23rd, 1839.

DEAR SIRS,

If it be not already too late, I would beg to be allowed to offer the following contribution to your monthly summary of religious intelligence.

Yours obedient,

J. WENGER.

It is probably known to many of our readers, that during the last three years, the Greek church has uniformly opposed the distribution of the sacred scriptures. A proclamation vying in bitterness with the most bigoted bulls ever issued from Rome, was published in 1836, by the Patriarch of Constantinople, ordering both the clergy and the laity to collect and destroy all books distributed by Missionaries. As the Greek Bishops in Turkey possess great secular power, they were able to comply with these wicked injunctions to a very great extent; and besides a vast num-

ber of school-books, several hundred copies of the word of God were publicly delivered to the flames.

But in the little kingdom of Greece, which now is independent both of the Sultan and the Patriarch, such violent proceedings would not be resorted to for any length of time, because the energy of the government soon put a stop to them; as, however, there exists in that country a numerous class of people, who, together with the majority of the clergy, are either attached to the old state of things in religion, or favourable to the political influence of Russia, whilst the enlightened part of the community entertain more liberal views both of religion and politics, a controversy has lately arisen, in which, among many other matters, the comparative authority of the Sacred Scriptures and of the Fathers is warmly discussed. One party, of which the eloquent *Æconomos* is the spokesman, firmly asserts the superior excellency of the Greek church over every other, and the duty of maintaining unaltered all her traditions and institutions. The other party, weaker as to power and numbers, but exercising a greater influence over the minds of the Greeks, is represented by *Pharmakides*, the secretary of the Synod, and by Professor *Bambas*, one of the very first scholars of modern Athens, who has for the last eight years been engaged in translating the Bible into the language now spoken by his countrymen. Several pamphlets have appeared on both sides of the question, which, although they contain much that is of a personal or political character, yet are highly interesting signs of intellectual vigour and (at least in the case of Professor *Bambas*) proofs of the existence of a warm and pure desire to enlighten the Greek nation on the all-prevailing subject of religion.

These remarks seemed necessary for the proper introduction of the following short extract from a letter, written by the Rev. H. D. Leeves, agent of the B. and F. Bible Society, and dated Athens, June 3rd. 1839.

"Our religious war continues. The Patriarch has issued new orders to burn and destroy all books, English and American. The Armenians have also become violent and persecuting in Turkey. All are now against the Missionaries in Turkey. But there is an under current. Here *Æconomos* has published his review of *Bambas's* last pamphlet. It discusses all the questions in dispute relative to the scriptures. He lauds other translations, but denies the necessity of making one into modern Greek; he exalts the Septuagint as the standard, and likens the present masoretic Hebrew text to a clipt, worn out coin, which has lost its clearness and authority. *Pharmakides* is writing in reply, and so, they say, is *Bambas*. The former is determined to overwhelm his adversary, and expose him, as utterly inconsistent with himself, and unworthy of credit; which he has the means of doing."

Your readers will be glad in addition to be informed, that for upwards of a year lectures on the Hebrew language have been delivered in the University of Athens.

10.—LETTER FROM THE DEPUTATION OF THE CHURCH OF SCOTLAND TO THE JEWS IN PALESTINE.

The following letter will, we are confident, be read with interest; it is from the deputation of the Assembly of the Church of Scotland to Palestine, dated *Alexandria*.

"My dear Sir,—I write you from Alexandria, at which we arrived on Monday last, the 13th, in all safety and comfort. Hitherto our way has opened on us as we advanced, as if the Lord had been sending his angel before us to prepare a place. For not only are all of us well and our

journeyings pleasant, but we have found kind friends to refresh and aid us. This has been the case here as much as any where. On our arrival we were informed that three cases, suspected to be plague, had occurred at Alexandria that very day. An announcement like this excites in Europeans no apprehension whatever in regard to personal danger ; but it has the disagreeable effect of subjecting every individual who leaves the town after that date, to a quarantine of perhaps twenty days, ere he can enter any other city of another country. Accordingly, we were in great apprehensions of being delayed in our purpose of proceeding immediately to Palestine ; but the kindness of the British Consul, Mr. Larkins, relieved us from this fear. He showed us the possibility of passing the frontier at El Arish, before the quarantine regulations could be established there, if we chose to set out without delay, and instead of visiting Cairo, take the route by Damietta. We did not hesitate to follow his suggestion ; and in consequence, we start from this place to-morrow morning. We shall begin then to know by experience, the necessity of imitating the patriarchs, who, in their journeyings '*rose up early in the morning*,' and got on their way. We carry our provisions with us, such as bread, rice, dates, and also tents, which we are to pitch every day before noon, resting for some hours, and then in the cool of the day travelling onwards some hours farther, till we pitch again for the night. Our proposed route is by Damietta to Gaza, thence eastward to Hebron, and so to Jerusalem. The journey to Gaza may occupy about twelve days. We have reason to hope that before we reach Jerusalem, the plague there may be so abated as to throw no obstacle in the way, not only of our entering the city, but also entering into intercourse with the Jews. But these are prospective movements, the issues of which are entirely in the hands of our God. We were reading Deut. viii. at our morning worship to-day ; and the same God will put under us his everlasting arms, blessing those that seek to carry blessing to Israel.

" Mr. M'Cheyne wrote you a sketch of our way as far as Malta. The associations of Malta are interesting in reference to the object of our mission, because the scene of some of the sufferings and trials, as well as labours of Paul, who, though '*a Hebrew of the Hebrews*,' whose heart's desire was to see Israel saved, yet came to us *Gentiles* with the message of salvation. The Lord raise up some one from the Gentiles to be an Apostle to the Jews ! At Malta we found there were very few resident Jews, and little known regarding these few. But several individuals gave us useful information ; among others, an English clergyman, who, with his lady, had just returned from Palestine. From him we learned that the number of Jews in Palestine is much smaller than is generally asserted, and that they are wretched in the extreme.

" On leaving this island, which we did on the 8th of May, we sailed over a calm and pleasant sea to Syra, one of the Greek islands, passing many places famous in history. At Syra, at which we touched for a few hours, we visited the excellent and interesting schools established by the Church Missionary Society for the native Greeks. There are about 600 boys and girls in attendance, instructed in useful knowledge and in the word of eternal life. We trust the Lord will prosper the labours of Mr. Kildner, and his fellow-labourers in this work. Before leaving the island we wrote to an individual in Corfu, to whom we had introductions, requesting full information as to the state of the Jews there. We had been informed that there were five thousand in that island. In Greece, generally, *Jews* are rarely found, because of the deep antipathy that has prevailed hitherto between them and the Greeks. Can there be any reference to this, as a seed of future events, in Zechariah ix. 12, '*Thy sons, O Zion,*

against thy sons, O Greece?' In Corfu, British protection quite alters their state; and it was so ordered, in the providence of God, that a French gentleman on board our vessel, had lately come from that spot, and knew it well, whose report quite confirmed what we had heard. I should have mentioned that we have also written to Mr. Ewald, at Tunis, requesting particular information as to the Jews in Morocco and Barbary.

"We left Syra on Saturday afternoon, 11th May, and among other passengers who joined us here, were four Jews, who were going up to Jerusalem, on a pilgrimage, intending to return in the course of two or three months. They were all from the Dardanelles. One of them was a rabbi. We did not at first discover them to be Jews, there being many other Easterns on board, but the sight of their Hebrew books at once led us to the discovery. It was the evening of their own Sabbath; and it so happened that the place of Scripture which one of them had open before him, when we joined them, was Psalm lxxxv. 1, 2. We soon entered into conversation, for though Spanish was the language they were accustomed to, yet all spoke Italian, and one of them French also. We seated ourselves on the deck along with them. The sun was nearly setting, and we were passing between Naxos and Paros, under a delightful sky. We read some of the Scriptures with them, and drew out their remarks and inquiries by showing some of our books. In one book we had in our hands, there was a representation of Paul preaching to the Jews, in chains, on the steps of the temple, as recorded in Acts xxi. and xxii. They asked what this represented. This gave us an opening, and immediately from the Italian Bible we read to them Paul's account of his conversion as given there. You will find the passage remarkably suitable, both because of its national peculiarities, *e. g.*, referring to *the law, the Fathers, &c.*, and because it contains so clear and simple an exhibition of an unbelieving Jew, in the midst of his bigotry, led to Jesus as the only Saviour. They were very attentive, and asked some questions; but soon after two of them rose up, and never afterwards entered freely into conversation. With the two others we had frequent conversations afterwards. One of the officers of the ship told us that from November to February, it was very common to have sixty Jews at a time, pilgrims to Jerusalem.

"We anxiously looked out as we sailed onwards for Patmos, where John received these visions that are now running on to their fulfilment, and where the voice of Christ sounded on earth for the last time, until we hear it at his second coming. But we saw only the islands near which it lay, and the sea that washes its rocks. Next morning, Sabbath 12th, we sailed by Crete, and could not but remember Titus and Paul, and Apollos also (Tit. iii. 13), who perhaps was on his way to his native Alexandria at the time referred to in the Epistle. On Monday we found ourselves opposite the shores of the land of Israel, though not in sight, and knew we were in the very sea of which David speaks 'this sea, great and broad,' that is, I suppose, spreading its arms abroad into so many bays, and round so many islands. In the course of that afternoon we were in Alexandria. The sight of palms, and figs, and pomegranates, and camels patiently labouring for man, makes us feel that we are now in the neighbourhood of Scriptural scenery. We are in 'the land of Ham,' where 'proud Rahab' oppressed the chosen people four hundred years.

"But I have just room to tell you something of the Jews here. There are about a thousand, the majority natives of Egypt, the rest from Europe. They are not rich; their merchants are not higher than the third class. We visited the synagogue of the Frank or European Jews, at the

time of evening prayer, and though there was nothing very important in what we witnessed, I may give you it as a curious specimen of a synagogue, very different from that at Leghorn. As among our own countrymen when they wander abroad, so among Jews that feel themselves strangers even among those of the same faith, the style of worship seems to become very careless, because the worshippers feel that they are overlooked. We ascended a dark stair, in an obscure street of the town, and after crossing a narrow passage, discovered at the end of it a room dimly lighted, wherein a few Jews were met. The room was not more than ninety feet long, and fifteen broad. At the door in the entrance, was a chest inscribed, as usual, with the word 'alms,' and opposite to it another, inscribed 'oil for the lights.' In the centre of the room, the desk for the reader was placed, and the ark containing their Torah and holy books was a sort of projection from the wall at the extremity of the room, covered with poor drapery. Three Jews in the Eastern dress were present, the rest were mostly in European costume. The service for the evening was soon over, and no sooner was it ended than they, one after another, came and spoke to us. We entered into conversation; they showed us their ark, a proof that they were not very devout Jews, and spread before us the copy of the Torah, so that we stood at the desk, and with their own Torah before them, spoke to them of their sins and their need of atonement. We pressed on some who continued a good while with us, the fact of Messiah coming first to die for sin, and then the second time in glory. This was all done in a very friendly way, standing in the synagogue, with about a dozen Jews present. One Jew present that evening told us there were about a hundred families of Caraites in Cairo, which made us regret the more that we could not visit that city also.

"This is a sketch of our proceedings up to this day. Urge your people to pray for our Mission, and for Israel's conversion. There are as hard-hearted men, and as worldly-minded, in the parishes of Scotland, as in all Israel. The same spirit is needed to convert both. Often tell your people of the blessed times when, through Immanuel's glory, 'the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' (Isaiah xxx. 26.) Remember me, &c.

"ANDREW A. BONAR."

11.—BIBLE HISTORY IN TAMAL.

The Rev. J. M. Lechler, formerly of Tinnevely, and now of Coimbatour, has sent us a communication respecting a work with this title which he is about to publish. It will form two volumes of 450 or 500 pages each; and cannot fail to be highly useful to the people for whom it is designed. Mr. L. will be happy to receive any aid toward the printing which the friends of the propagation of the Gospel may choose to bestow; and we shall have pleasure in forwarding to him any donations which may be committed to our care.—*Bombay Christian Spectator*.

12.—REVIVAL OF THE MISSION TO JOHANNA.

The Rev. Mr. Elliot of the London Missionary Society, arrived at Port Louis, in the month of July last. He hoped to procure thence a passage to Johanna, where he established a Mission about fifteen years ago, which after no great time, he was obliged to leave from ill health. He trusts he will be now able to prosecute his labours.

During the interval, Mr. Elliot has laboured in the Cape Colony, and has been conversant chiefly with the Dutch language. He has not, however, forgot either his *Johannese* or his Arabic. He is well acquainted with the *Koran* in the original; and this is a matter of great consequence in dealing with Muhammadans.

We hail with joy his return to the scene of his early missionary labours; and we would unite our earnest prayers with his, that it may be abundantly blessed from on high. Perhaps the persecuted Christian converts of Madagascar may now find with him a happy retreat, as well as at Mauritius.

It would give us great pleasure to receive and publish any communications that may be sent us from the mission at Johanna. In the meantime, we give to our readers the following memorandum by Dr. Wilson, respecting two natives of that island who visited Bombay about two years ago.

“Two youths, aged nineteen and twenty years, nephews of the king of Hinzuán, or Johanna, the African island of which an interesting description is given by Sir William Jones, came in their own *daw* on a visit to the Government in the month of October. They were first placed with the Kází of Bombay; but in their own broken English, they said, ‘That won’t do at all. We come from Hinzuán to see white man; and Governor send us to stay with black man.’ And leaving the Muhammadan judge to his own meditations, they betook themselves to their own vessel in the harbour. I was then asked to take charge of them; and they became inmates in my house, in which they continued to stay during the three months of their visit. We felt a great interest in satisfying their curiosity connected with their numerous subjects of inquiry, and particularly the principles of Christianity; but though they became acquainted with the truth to a considerable extent, and seemed sometimes to feel the force of the arguments against the *Koran*, they appeared to the last to cling to their errors. What the future effects of our intercourse may be, no one can tell. They carried to their homes the word of God in Arabic, which they understand. Their knowledge of English, picked up principally from shipwrecked seamen, and occasional visitors, is considerable; and even their servants had some acquaintance with it. From what they stated, it would appear that it could be propagated throughout their island without much difficulty. The language most prevalent with them is the *Sowáhát*, which is spoken at Zangibár, and through large districts on the coasts of Madíma, or Africa. Muhammadism, they represented as making great progress in those quarters, but principally through the violence of the Arab colonists, and the agents of the Imám of Maskát. They had not a few superstitions, but their hatred of idolatry they made apparent on many occasions. One evening, after they had accompanied me to some of the Hindu temples, they had a curious discussion, with a Hindu gentleman, whom they found in the mission-house on their return. ‘We take walk,’ they said, ‘with Dr. Wilson; but have got great pain in our stomachs (hearts), because all Hindu men are mad, and make *salám* to stone god. What for got Governor? Why not he put you all in prison? you come to Johanna, then we flog you.’ The Hindu, in self-defence, declared, that *he* did not worship idols. ‘Then,’ pointing to his sectorial mark, said his princely instructors, ‘you double-bad: you come into Englishman’s house, and say, I wise man, I not worship images; then you go to your own house, and put on Hindu god’s mark just ‘bove your eyes there. You two-face man!’ They then proceeded to declaim against hypocrisy in the most amusing, but effective manner, and sent the Hindu visitor from the house covered with shame. With these interesting youths, I expect to keep up a correspondence.”—*Ibid.*

13.—JEWS IN FRANCE.

The following is a communication from M. M. Courtois, of Toulouse, to Dr. Keith :—

Our society is the first that has been formed in France, and we have been enabled to see a good deal of that people since that time. Another society has been formed at Strasburg ; the one at Basil had been formed only a few months before ours. We are in correspondence with both, and shall feel happy to give you every kind of detail that may be agreeable to you on this important subject. We feel happy to hear of the formation of a society in Scotland for the conversion of Israel : may God shed upon your labours of love his precious blessing, and grant that you may be the means of enlightening many among his ancient people, who are enemies, it is true, with respect to the Gospel, but well-beloved on account of their fathers, for the gifts and the calling of God are without repentance. As to the Jews in France, the following is the most accurate information we have been able to obtain.

1. They are in France upon the same footing as Christians, not only enjoying complete religious liberty, but their rabbies are paid by the Government, so that they are no more an oppressed people, which gives much facility of discussion with them, as there is less bitterness in their hearts against Christianity.

2. They have one divinity school at Metz, where their rabbies are educated. They receive much scientific instruction, and before becoming rabbies, are obliged to take the degree of bachelor of letters, as our own ministers do.

3. They are neither purely Karaites nor complete Talmudists, but in discussion will appeal indifferently to the Scriptures or to tradition. Those, however, of French origin, can easily be brought to take the Old Testament as the only ground of faith in controversy ; not so with the German Jews, who are almost all strict Talmudists.

4. There is much unbelief amongst them, and they will take the Scriptures rather as a controversial tool than as the ground of their faith and hope. In conversation with them, when they find that situation untenable, they will change their ground, and pass to the infidel objections of Voltaire.

5. Except by the rabbies of the new school, who are more learned, Hebrew is very little understood. It is read from habit, and the meaning of a few sentences may be seized ; but in general, the Bible, even in its letter, is a sealed book.

6. The most learned books, &c., written during these last years by Jews, denote much infidelity. These are, *Salvador on the History of Israel*, and the translation of the Bible, by Cahen, rabbi at Paris ; this last work, however, has excited much dissatisfaction among those who retained some religious conviction. Cahen has at once been attacked by Jews and Christians : he is now more prudent, and instead of quoting his own opinions, borrows from Abenezra, and other rabbies ; however, he has not met with much encouragement, and it is doubtful whether he will be able to prosecute his undertaking.

7. Many of the Jews have answers ready to oppose to Christians. There is a small work circulated among them, called *Chazak Emmanah*, the shield of faith, which contains an abbreviated account of the Jewish argument against Christianity. It is said to be a subtle and dangerous book. We have not yet been able to procure ourselves a copy, and have been anxious to peruse it.

8. The best plan with the Jews is, to get them to send their children to Christian schools. We try to do this as much as possible ; it is, however,

often difficult to get the parents to consent, especially as Jewish schools are now established in many of the large towns in France.

9. The sending a missionary to France might be useful, if the person chosen for this undertaking was well qualified ; not only learned with the learned, but having the gift of announcing clearly the Scripture doctrine to the poorer classes, who are more accessible, when addressed as poor sinners needing salvation, than by the scientific method.—*Home and Foreign Missionary Record by the Committees of the General Assembly.*—*Ibid.*

14.—EVANGELICAL SOCIETIES OF FRANCE AND GENEVA.

The one comprehensive object of the Sociétés Evangeliques of France and Geneva is the dissemination, by various simple, but, through the divine favour, effective methods, to the utmost extent of the means placed at their disposal, of the doctrines of salvation, in opposition to the infidelity, superstition, and heresy, which, until the recent revival of pure and undefiled religion in those countries, prevailed almost universally throughout both.

The Genevan Society is the elder of the two ; it was formed in 1831. The degenerate state of the doctrines of the Reformation in that once celebrated Church, and particularly the Unitarian system of theology which was taught the candidates for the sacred ministry, from the chair of Theodore Beza, called forth the zeal and energies of several of the clergy, and influential laymen, who still adhered to the faith of their ancestors. Their first step was to found a theological seminary, in which the doctrine of Christianity, as acknowledged in all the Reformed Churches, might be made the basis of the education of young men designed for the ministry. It was not founded, nor is it carried on, in a spirit of opposition or contention, but in the true spirit of Christian zeal and love. Its object is two-fold : to revive the faith at home, and to extend its influence abroad, especially in the neighbouring provinces of France.

By extraordinary exertions which were attended by extraordinary blessings, the Genevan Society was soon afterwards enabled to build a chapel (oratoire), and to supply it with ministers of sound religious views and of acknowledged piety. During the seven years that have elapsed since the establishment of the theological school, a considerable number of students have passed through the institution, and there are now (1838) twenty-six under instruction. The president of this institution is M. Merle d'Aubigné ; M. Caussen, formerly pasteur of Satigny, in the canton of Geneva, is divinity lecturer ; and Mess. De la Harpe and Pilet take the exegetical department, in the Old and New Testament, respectively.

These are the efforts which Société Evangelique has made to revive "the faith once delivered to the saints" at Geneva ; but, in the true spirit of the primitive Church, no sooner had the Société secured its existence, than it began the work of propagation. A number of agents were employed to carry Bibles and religious tracts into France. These men, actuated by the holy desire of seeing their countrymen rescued from that ignorance and superstition from which they themselves had been delivered, travel on foot, with their books on their backs ; and under the humble title of colporteurs, or carriers of packs, go from village to village, disseminating the Holy Scriptures. They are followed by another class of agents, called "evangelistes," or Scripture readers ; and those again, by the regularly consecrated ministers. Thus, under the direction of the Society Evangelique of Geneva, churches, or bodies of reformed Christians,—in some instances, amongst the descendants of the persecuted Protestants

of a former age,—have been collected, in some districts of France, principally in the department of the Saone et Loire. Many interesting details of the labours of the “colporteurs,” “evangelistes,” and “ministres,” have been transmitted from time to time to the London committee; and portions of these have been already circulated, in occasional papers published by this committee, in which form similar details will continue to be given.

These missionary efforts of the Society Evangelique of Geneva, could not fail to create an interest, wherever they became known. Friends and supporters have been raised up in various parts. Contributions were received from other cantons of Switzerland, from Holland (including a donation from the King), from Sweden, from America, and from this country.

It was for the purpose of drawing attention to this new field of evangelical labour, that a corresponding committee was formed in London in the year 1832.

In the following year the Société Evangelique de France was formed. Its object was expressed in the first article of its constitution: “La Société Evangelique de France a pour seul but, de propager les vérités Evangeliques en France, par tous les moyens que Dieu mettra à sa disposition.” The committee of the Paris Society consists of many of the most distinguished Protestants in France, both ministers and laymen. Amongst them may be enumerated, M. Juillerat Chasseur, President of the Consistory of the Reformed Established Church, at Paris; MM. Grand Pierre, Monod, Stapfer, Admiral Comte Ver Huel, Mons. de Pressensé, treasurer, Comte Delaborde, advocate.

It was obvious that the two Societies, kindred alike in their principles and objects, must seek and cherish the alliance of each other. It was by a special direction of Providence, as it appears to this committee, that the Genevan Society turned its earliest attention to the formation of its “Ecole Theologique.” If the remnants of the Reformed Churches were to be collected in the different “provinces” of France, if new members were to be added to them, and if the Gospel was to be preached in districts, where it had never before been heard, there must of necessity be a supply of men thoroughly furnished for the work; and that supply, in the actual state of the logical instruction in both countries, could only be afforded out of some well-conducted institution, like the Ecole Theologique of Geneva. Accordingly, in many instances, the demands of the Paris committee, when agents were wanting for their different stations in France, have been supplied from the Genevan School. Young men are also sent from the Paris committee, to be instructed and prepare for the work of evangelization or for the ministry, by their brethren at Geneva: at this time there are five such pupils. It appears to this committee one of the most pleasing and encouraging features in the two Sociétés, they carry on this mutual co-operation, and in order to give a further testimony of their perfect unity of purpose, and agreement upon the great articles of an orthodox faith, the committees of the two Sociétés have resolved to send the same individual as their representative to this present meeting.

The “evangelization” of France being the great object with both Sociétés, they agree in giving the following instructions to their agents: You shall confine yourselves to the simple statement of evangelical truth, which is summed up in the following doctrines,—the fall of man, and his state of condemnation; justification by faith; regeneration; the necessity of sanctification; in one word salvation, as the free act of grace and mercy of the only God, the Father, the Son, and the Holy Ghost.”

The corresponding committee which was formed in London in 1832, seeing the unity of purpose and concord in the two associations, and in

order to meet the growing magnitude of their common object, remodelled and extended its plan in 1835, and put itself in correspondence with both Sociétés, under certain rules, which were adopted at the time, by a meeting of the subscribers and contributors to its funds.—(*See Second Report of the Central Committee in London of the Sociétés Évangéliques of France and Geneva.*)—*Ibid.*

15.—INTELLIGENCE FROM NEW SOUTH WALES.

The following extracts from a letter by the Rev. James Forbes, minister of the Scots Church at Melbourne, Port Philippe, and dated 20th December, 1838, may serve to illustrate the spiritual wants of that rising Colony, and the necessity of immediate steps being taken to relieve them.

“The immediate object of my addressing you on this occasion, is to solicit your attention to the circumstances of a station within my extensive diocese, and by your kind offices, in order to obtain for it a pious and suitable minister. By reference to the map you will perceive that Port Philip is in the southern part of the territory of New South Wales. Three years ago, its only inhabitants were the savages of the wild; now it has a population of several thousand white men. Melbourne, the capital, was two and a half years since, mere forest or hush, as we call it. Now it has between three and four hundred houses, and a population not short of one thousand, every day increasing by emigration from Van Diemen’s Land. I have been here since the end of January, 1838, and have, by the kind guidance and aid of the Head of the Church, been able to organize a congregation, and get above six hundred pounds subscribed towards the erection of a church. Besides me there are an Episcopal and Independent minister in the place, and a subscription is also going on for a Methodist chapel; there is, however, no Wesleyan Missionary here at present.

“The locality, however, in behalf of which I would bespeak your services is Geeling, (or Geelan,) about sixty miles by land, thirty-five by water, from Melbourne. It is a station which I have occasionally visited, and as a township has been laid out, and will be thrown open for building and settling, it may soon be expected to rival the older settlement. At present the land belongs to the Crown, but it is closely peopled by squatters, as we term them, for more than one hundred miles in every direction. These squatters are more than one hundred in number, each possessing a large establishment of flocks and herds, with men varying from six or eight to forty, and amounting in all to more than one thousand souls.

“People at home have no idea of the peculiar mode of feeling on religious subjects existing here. There is very little *sectarian* spirit, except among Roman Catholics. One-half the people care nothing about any Church, or any religion; a large portion of the remainder are glad to avail themselves of the services of any one who appears in the character of a minister of Christ.

“I hope, in a month or so, to get the people there to open a subscription, and form a committee, for the purpose of applying to *your* Committee for a minister; and I wish you to consider the present communication in the light of a premonitory announcement of such application.

“I have spoken thus freely, because my heart is anxious for our Church’s welfare. Unless our friends at home arouse themselves on our behalf, we shall be verily weak as water. We need *men*,—good men. Silver and gold we seek not; but,—and I beg your particular attention to this,—until we see the men, it is scarcely possible to get the silver and gold to be forthcoming. Our population have just enough spiritual ani-

mation to make them receive the food gladly when offered to them ; they have not, however, enough to induce a vigorous effort to obtain it from a distance.—scarcely enough appetite to make them sensible of their want of it.—*Ibid.*

16.—AMERICAN BIBLE SOCIETY.

The receipts of the year from all sources amount to 95,127 dollars, which is nearly 10,000 dollars more than those of the year previous, but less by about one-third than the demands of the institution. Owing to the financial embarrassments of the country for the last two years, the stock of books in the depository has become low, while the calls from the foreign field are far more numerous and interesting than in any former year. Applications to the amount of 3500 dollars are now before the Board unanswered, at the end of the year, and new calls must soon be presented.

The number of books issued is 134,937, making an aggregate since the formation of the Society of 2,488,235. The issues of the past year, including books imported, were in seventeen different languages.

17.—THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The second Anniversary of this Institution was held at Philadelphia, in the month of April last. The report announced the receipt of nearly twenty-five thousand dollars during the year, in addition to a balance from the year preceding of nineteen thousand dollars; and stated the expenditure, on pressing calls for their assistance, of all but about six thousand dollars. It mentioned an appropriation of twenty thousand dollars to the American Baptist Board of Foreign Missions for the printing and circulating versions of the Scriptures, under execution by their Missionaries, in the Burmese, Siamese, Karen, Asamese, Telugu, and other eastern languages, as well as of the Creek, Choctaw, Delaware and other versions for the Indians in the West. It also mentioned the presentation of five thousand dollars to the Baptist Missionary Society, London, for the translation and circulation by their Missionaries of the sacred volume in Bengáli, Hindustáni, Hindui, Armenian, Oriya, &c.

During the year the Board have also printed 5000 copies of the Bible and 30,000 copies of the New Testament, in English, for distribution at home ; and 5000 copies of Luther's version for circulation in Germany.

18.—THE EDITORS' LAST WORDS.

DEAR READERS,—We have come to the close of another year ;—time past demands our praise, and mercies spent require our gratitude—while sins and offences against the laws and majesty of Heaven call us to repent. Our necessities and sinfulness should lead us to Christ,—and the bright and blessed promises of heaven urge us on in our holy course, for we should remember, that

“ Not many days their course shall run,
Not many mornings rise,
Ere all their glories stand revealed
To our believing eyes.”

Who amongst us shall live to see the close of another year?

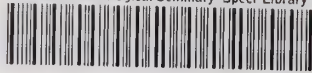
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